

The Theurgy of Prayer in the Lurianic Kabbalah

A Doctoral Dissertation

by

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Table of Contents	p. 1
Transliteration Key	p. 8
Abbreviations and Bibliographical Acronyms	p. 9
Methodological Preface	p. 12
Summary of Chapters	p. 20

Table of Contents for the Longer Footnotes*

Note A - Defining "theurgy" in context - p. 12

K - Reasons for excluding various other methodologies - p. 18

Chapter 1. Lurianic Kabbalah in Earlier Scholarly Literature

A-Introduction	p. 26
B. Lurianic Kabbalah in the Works of the "Scholem School"	p. 30
B1. A Synopsis of G. Scholem's Views regarding Lurianic Cosmogony	p. 32
B2. Lurianic Theism, the 'Cathartic-Explanation' of the <i>Zimzum</i> , and the Doctrine of the <i>Reshymu</i> in Scholem's earlier and later Writings, and in Tishby	p. 36
B2.1 The Hermeneutic 'Principle of Charity' and its relevance to Lurianic Kabbalah	p. 46
B2.2 Scholem's Later Presentation of a non-Theistic Lurianism	p. 48
C. Rhetorical Comparison of the Early and the Later Scholem	p. 50
D. Scholem and Lurianic Exegesis	p. 53
E. Scholem and Lurianic Theurgy	p. 56
F. Lurianic Kabbalah and Human Activity in the works of Isaiah Tishby	p. 64
G. Tishby, R.H"V, and the Lurianic <i>Kavvanot</i>	p. 65
H. Tishby on the 'AR" I and R. M. Cordovero	p. 69

Table of Contents for the Longer Footnotes

Note 30 - The influence of the Scholem-Tishby reading of Lurianic Kabbalah on subsequent scholarship
31 - Presenting evidence against Scholem's marginalizing the role of the 'Ayn-Sof in Lurianic Spirituality
55 - Post-Zoharic influences on Lurianic Kabbalah - pp. 39-41^
59 - The levels between the <i>Zimzum</i> and the <i>Shevurah</i> in Lurianic Cosmogony
66 - Contextualizing the rhetorics of catharsis and teleology in Lurianic Kabbalah - pp. 44-45
79 - Panentheism and the reach of Divinity in the Created Worlds in Lurianic Kabbalah pp. 49-50
81 - Dissent from 'Modernism' in Religious Studies in a cross-cultural context and the state of Lurianic studies at the Hebrew University - pp. 51-52
142 - An introduction to the Lurianic distinction between complete and incomplete <i>Zivvug</i>

* This is a table of contents at the end of each chapter, of substantive footnotes running longer than 24 lines.

^Page numbers are provided for those notes that run longer than one page.

Chapter 2: The Cosmogonic Teleology and Theodicy behind the Lurianic *Kavvanot* based on a Lurianic Intertextual Examination of Scholem's Evidence, providing Alternative Readings

A. The pre- <i>Zimzum</i> State and the Origin of the <i>Qelypot</i>	p. 73
B. <i>Dyn</i> and <i>Qelypah</i>	p. 77
C. Scholem's Four Prooftexts regarding the Reasons for <i>Zimzum</i> and <i>Shevyrah</i>	p. 83
C1 The First Text: <i>EH</i> Gate 11, Chapter 5	p. 84
C2 The Second Text: From the <i>Per Sif dZ</i> of the 'AR'I, and a related Text by the 'AR'I, illustrating the Lurianic Theodicy	p. 86
C3 The Third Text: <i>ShMRsh</i> fol. 33a	p. 103
C4 The Fourth Text: <i>MvSh</i> fol. 35d; and an Analysis of Two related Texts unknown to Scholem and Tishby	p. 104
D. Conclusions regarding Lurianic Ontology, Teleology and Theodicy	p. 112

Table of Contents for the Longer Footnotes

Note 19 - <i>Dyn</i> and <i>Qelypah</i> - pp. 78-79
38 - Lurianic Discursive Reticence
46 - Absolute and relative <i>Ayn Sof</i>
48 - The 'literalist bias' and the influence of Sabbateanism on the 'Scholem School' - pp. 89-90
57 - An introduction to the 'Back-to-Back' <i>Zivvug</i> ; also called the <i>Zivvug d'Reüt'a</i> - pp. 94-95

Chapter 3. On the Unitive Phenomenologies of Performance in the Lurianic *Kavvanot* p. 114

Table of Contents for the Longer Footnotes

Note 18 On <i>Maḥshavah uReüt'a</i> - pp. 117-119
“ 23 Early Hasidic Sources on <i>Kavvanah</i> that reflect the Lurianic Phenomenology - pp. 122-123
“ 25 Lurianic Mystical Perception and the Mystical Unconscious - pp. 124-126
“ 26 Towards a theory of instruction in the performance of the Lurianic <i>Kavvanot</i> of Prayer - pp. 127-129

Chapter 4. The Lurianic Theurgy of the *Kavvanot* of Prayer, as Reflected in the Relationships between the Divine Countenances [a table of contents for longer notes follows DS 14, pp. 6-7]

Section 1:

A. Introduction	p. 130
B. Schematic Presentation of the Lurianic <i>Parzufym</i> From <i>Shevyrah</i> to <i>Tyqun</i>	p. 130

Section 2:

Table of Contents for the Discussion Subchapters [DSs] of Chapter Four

1. Methodological Preface to the Discussion Subchapters	p. 132
1a. Relating ontological to teleological elements in the Lurianic cosmogonic narrative; The scope of the analysis:	

1a.1 Illustrating both continuity and change, while taking all strata of the Lurianic Corpus into account;	
1b. A Dialectic between Two Hermeneutical Principles: The Principle of Hermeneutical Charity, and The Principle of Implicit Obsolescence;	P. 132
1b.1 A note on Reading-Procedure	P. 134
1c. Terminological Preface:	p. 134
1c.1 The Four 'Fillings' of the Tetragrammaton;	
1c.2 Correspondences within ' <i>Adam Qadmon</i> ;	
1c.3 Correspondences for the Faculties of the Head of ' <i>Adam Qadmon</i> ;	
1c.4 The Most Common Correspondences for the Four Fillings of the Tetragrammaton	
2. The Back-to-Back <i>Zivvug</i> and Near-Homology between <i>Zëyr 'Anpyn</i> and Humanity:	p.141
2a. Three forms wherein this homology is expressed:	
The First ' <i>Adam</i> as the Original Microcosm;	
The human being as such, as exemplified by the practicing Theurgist;	
The Negative Manifestations of the Human Condition;	
2b. The Human Being as Corresponding to <i>All</i> of the Divine Countenances;	
2c. The Identical Origination-level of ' <i>Adam</i> and <i>Zëyr 'Anpyn</i> - the Back-to-Back <i>Zivvug</i> , The Soul of <i>Mosheh</i> , and the <i>Kavvanoṭ</i> of <i>Rosh haShanah</i> ;	
2d. The Fall of ' <i>Adam</i> and <i>Zëyr 'Anpyn</i> and the issue of Responsibility;	
2e. <i>Zadyqym</i> , the aim of the <i>Kavvanoṭ</i> , and <i>Zëyr 'Anpyn</i> ;	
2f. Four Obstructions to the Divine Union;	
2g. Two Instances where the Theurgist is explicitly instructed to "Contemplate that you are <i>Zëyr 'Anpyn</i> ";	
2h. The Back-to-Back <i>Zivvug</i> as it takes place Today;	
2h.1 The Weekday Afternoon Prayer;	
2h.2 The Weekday Evening Prayer	
3. Introduction to Discussion Subchapters 4-8 and Brief Bibliographical Interlude:	p. 157
3a. Summary of the contents of the following Discussion Subchapters, and Sources for the Divine Autogenetic <i>Zivvug</i> ;	
3b. The relation between the <u>SfhD</u> and the <u>ShHQ</u>	
3c. The origins of and legends concerning the <u>SfhD</u>	
3d. The two versions of the <u>PIdZ</u> and the overall continuity of the Lurianic Corpus	
4. The ' <i>Ayn-Sof</i> in Lurianic Cosmogony and Theurgy:	p. 161
4a. The direct relationship between the pre- <i>Zimzum</i> ' <i>Ayn-Sof</i> and ' <i>Adam Qadmon</i> ;	

- 4b. Absolute and Relative 'Ayn-Sof;
- 4c. Six Instances where the 'Ayn-Sof is directly invoked in the daily Morning Prayer:
 - 4c.1 The *Kavvanah* of the *Tamyd* Sacrifice and the Contemplative 'Raising of the Worlds': Background, Origins, and Mystical Mechanics;
 - 4c.2 Two Invocations of the 'Ayn-Sof in *Pesugey dZimrah*, the Hermeneutic Construction of *Yihudym*, and Self-Situatedness;
 - 4c.3 The *Heykhalot* of the *Zohar*, the *Kavvanot Qriy'at Shmā*, and a detailed account of the Differences between R. Moshe Cordovero and the 'AR" I vis-a-vis the *Kavvanot Qriy'at Shmā*;
 - 4c.3.1 Cosmic Invocation and Human Invocation in *Qriy'at Shmā*, and the two aspects of the Growth of *Zëyr 'Anpyn*;
 - 4c.4 Two Invocations of the 'Ayn-Sof found in all the *Kavvanot*-Prayerbooks one of which is not found in the Lurianic Corpus

Appendix I:

- The Meditation-Practice of Embodying the Divine Image within the Human Being p. 198
- 5-8. A Description of the Internal-Divine *Zivvug* to Produce the Six Pairs of *Parzufym* that Constitute the *Tyqun*: p. 202
 - 5a. A Careful reading of the formal designation-level of the Internal *Zivvug* to Produce The *Tyqun* and the Resolution of an Apparent Inconsistency regarding the Coming-to-be of *Ätyq'a Qadysh'a* and 'Arykh 'Anpyn;
 - 5b. Pre-figurations and Post-figuration of the Pattern of this *Zivvug*;
- 6. Specifics as to Intra-Divine Participation - 1: p. 206
 - 6a. The Aspects of the *Sefyroṭ* that Fell during the *Shevyrah*, Those that Ascended, and the Aspects that Descended but did not Fall;
 - 6b. The Process of Ascent of the Fallen Sparks to produce the *Parzufym*;
- 7. Specifics as to Intra-Divine Participation - 2: p. 210
 - 7a. The 'New' Name of 45 and the Aspects of the *Sefyroṭ* that did not Descend during the *Shevyrah*;
 - 7b. The Means of the *Tyqun* and Its Field;
- 8. The Gestations resulting from the Internal *Zivvug* to Produce the *Tyqun*: p. 213
 - 8a. Two Uncertainties about this Gestation, Discussed by R.H"V;
 - 8b. The Four Levels of the Gestation of *Zëyr 'Anpyn*;
 - 8c. Two Forms taken by the Passage of Light: The 'Passageway', and the 'Engarmenting'; And the Importance of this

Distinction for Lurianic Theurgy;

8d. The Coming-to-be of 'Ab'a v'Im'a;

8e. The Teleological Mechanics of the Internal Zivvug for the *Mohyn* of 'Ab'a v'Im'a;

8f. Earlier Lurianic Formulations of these Matters, and General Consistency

9-10. *Ätyq'a Qadysh'a*: The Ancient Holy One

p. 224

9a. The Recapitulation of the Unbroken Aspects of the Aspects of the Tetragrammaton resulting on the Emergence of *Ätyq'a Qadysh'a*;

9b. Deconstructing the Inscrutability of the Internal Zivvug of *Ätyq'a Qadysh'a*;

9c. The Entire Emanation Subsumed Within Three Pairs of *Parzufym* and the Expansion into Six Pairs, in both the Early Writings of the 'AR'I, and in the Writings of R.H'V and its importance to Lurianic Theurgy;

9d. Calling into Question the Primacy of the Usage of The Methodology of 'Periodization' in Analyzing the Development of the Lurianic Corpus;

10. Primordial Perfection:

p. 230

10a. *Ätyq'a Qadysh'a* Does not Contain any of the Elements derived from the Repair of the *Shevyrah*;

10b. Contradictions regarding this, and an adequately analytical Traditional Resolution

10c. *Ätyq'a Qadysh'a* as The Primordial Purifier - as the Presence of the Potential of the 'Ayn-Sof to Manifest Finitude; and 'Arykh 'Anpyn as Its successful engarmenting;

10d. The Religious and Experiential Dimension of *Ätyq'a Qadysh'a*;

11-12: 'Arykh 'Anpyn - The Great Countenance and Its *Yihudym* :

p. 235

11a. How 'Arykh 'Anpyn engarments *Ätyq'a Qadysh'a*;

11b. The Crucial Role of the *Hesed İla'ah* The Transcendent Grace;

11c. The Central *Yihud* Practice to Conduct the Flow from *Ätyq'a Qadysh'a*, through 'Arykh 'Anpyn to the Lower *Parzufym*: The 'AR'I's understanding of a Zoharic source;

11d. Differences in explication of this *Yihud*, from various Lurianic sources;

11e. Its applications in various *Kavvanot*;

11f. An essential Difference between *Ätyq'a Qadysh'a* and 'Arykh 'Anpyn vis-a-vis Their Three Lower *Sefyrot*;

12. The Engarmented *Parzufym*:

p. 244

12a. The Upper and the Lower Zivvug;

- 12b. The Difference between Bare Sustenance and Increased Blessing, and the *Zivvug* within 'Arykh 'Anpyn to produce the *Mohyn* of 'Ab'a v'Im'a;
 12c The difference between 'Ab'a v'Im'a and Zëyr 'Anpyn with reference to the Level of Bare Sustenance;
 12d. The Original Intent prior to the Fall of 'Adam, in the Emanation of Zëyr 'Anpyn;

13. The Functions of 'Ab'a v'Im'a and the Two States of *Zivvug* for 'Ab'a v'Im'a in the Daily Cycle of *Kavvanot Qriy'at Shmā* p. 246
 13a. When 'Ab'a v'Im'a are of Equal Stature and when They are not;
 13b. The Role of *Feminine Waters* and *Kavvanot Qriy'at Shmā*;
 13c The Origins and Effects of the Innate *Feminine Waters*;
 13d. The Effects of the New Rising of *Feminine Waters*;
 13e. The need for both the Innate and the New *Feminine Water* for any new *Zivvug*;
 13f. The Daily Four-Level Cycle of *Kavvanot Qriy'at Shmā* and the General Form of the *Yihud Qriy'at Shmā*
 13f.1 *Kavvanot Qriy'at Shmā sheāl haMyta*
 13f.2 The two recitations of *Qriy'at Shmā* in the Morning Prayer
 13f.3 *Kavvanot Qriy'at Shmā* of the Evening Prayer

14. A Six-part Note [# 383] on The *Kavvanot* of the Weekday Morning *Ämydah* Prayer p. 274

Table of Contents for the Longer Footnotes of Chapter 4 and its DSs

- Note 26 [of DS 2b] On the ideal of Gender Equality in Lurianic Kabbalah - pp. 142-143
 27 [of DS 2c] Lurianic sources on varieties of Near-Homology between Zëyr 'Anpyn and Humanity
 70 [of DS 2h.1] Eschatological questions, and continuation of the discussion in note 79 of Chapter 1
 72 [of DS 2h.2] Resolving contradictions regarding the Evening Back-to-Back *Zivvug* - pp. 155-156
 110 [of DS 4c] On the theurgy of Prayer in pre-Zoharic Kabbalah, and on the role of the 'Ayn-Sof therein - pp. 165-169
 126 [of DS 4c1] On the theurgic structures of Benedictions - pp. 172-174
 137 [of DS 4c.2] On the hermeneutical and theurgic structure of *Yihudym*- pp. 177-181
 178 [of DS 4c.3.1] On the literal and metaphoric meanings of *Zivvug* and *Neshamah* - pp. 192-194
 195 [of DS 5a] On the metaphorical mechanics of the *Zivvugym* that produced the *Shevyrah* and the *Tiqun* - pp. 202-204
 208 [of DS 6a] The three aspects of *Ätyq'a Qadysh'a*, and Its systemic doubts - pp. 206-210
 241 [of DS 8e] On Weeping and the Internal Union of 'Kissing', and on theurgic chanting - pp. 218-222
 307 [of DS 11c] On the *Tämym* and the *Nequdā* - pp. 239-241
 352 [of DS 13f] On *Kavvanot Shmā Yisra'el* and the meaning of the essential *Feminine Waters* .
 353 [of " "] *Kavvanot Shmā Yisra'el* and differences between the early and late RH"V, and R.Y. 'ibn Tabul - pp. 254-257

- 357 [of “ ”] On the *Kavvanā* of *‘Ehad*
 361 [of “ ”] The Phenomenology of Symbolic Martyrdom in the Lurianic *Kavvanot* - pp. 260-264
 366 [of “ ”] On the *Parzufym* of *Rahel* and *Le'ah*- pp. 265-267
 370 [of DS 13f.1-3] Inconsistencies in the writings of R^H”V as to the definitions of the levels of
 Maturity of *Zēyr ‘Anpyn* - pp. 267-269
 379 [of DS 13f.1-3] The lowest and the highest levels of *Kavvanā Qriyā Shmā* - pp. 272-273
 383 [of DS 14; - pp. 275-292] The Weekday-Morning *Āmydah*, as reflected by : 1. Various aspects of
Yesod ha‘Elyon vYesod haTaḥton [p. 275]; 2. The levels of *Rosh haShanah* and *Shabat* Eve [p. 276]; 3. A
 Detailed Intertextual account of the *Kavvanā* of the first Benediction of the Weekday Morning *Āmydah* [p.
 276]; 4. The Formation of New Souls on *Shabat* Eve [p. 284]; 5. Minimal and Maximal levels of *Zivvug* [p. 286];
 6. Ontological Intercalations, Historic Examples, Conclusions [p. 288]

Appendix II

Pneumatic Mystical Soul-Impregnation and the Eschatology of the Soul in Lurianic Kabbalah

A. Introduction* -	p. 294
B. Soul-Impregnation and Possession in Lurianic Kabbalah -	p. 297
C. Soul Levels -	p. 304
D. A Case Study: The History of the Soul of R ^H ”V* -	p. 307
E. Conclusions -	p. 318
F. On Discovering Past Lives -	p. 319

*note 7: An Outline of Three Practices for the Expeditious Advancement of one’s Soul-Level [P. 296]

*note 104: The roots of the soul of R^H”V and his level of *Tyqun* at the time of the AR”I’s demise [PP. 314-315]

Analyses of Texts Related to Appendix II

1. “His Portion and his Neighbor’s Portion” a Moral Problem	p. 322
2. The Hazards of Self-rectification for the Soul of the Imperfect <i>Zadyq</i>	p. 349
3. R ^H ”V and his Psychical Experience -	p. 354

Concluding Sections

1. Undecided Issues and Preliminary Conclusions	p. 364
A. Nominalism; B. The Theurgic Stages and the Eschatology of the Soul; C. <i>Qelypah</i> in <i>‘Adam Qadmon</i> ; D. The Extent of the Human-Divine Homology and Predestination	
2. General Conclusions of the Dissertation and Suggestions for Further Research	p. 373
1. Hermeneutical Method; 2. Teleology and Theurgic Phenomenology; 3. Theurgy; 4. History of Commentary; 5. Suggestions for Further Internal Research; 6. Suggestions For Further Historical Research; 7. Suggestions for Cross-Cultural Research	
3. Bibliography	p. 380
4. Hebrew Abstract: A. Table of Contents; B Methodology; C. Summary of Contents; D. Conclusions, and Suggestions for Further Research [D = seven sections]	p. 400

Appendix III [In Hebrew]

Kallus: “Authentic Quotes” בשמו עצמו וצטטות מפורשות בשמו [פרולוגומינון למהדורת] כתבי האר”י ע”מ 425-441

Numerological and Transliteration Key

' followed by appropriate vowel		1	א
B,b	"	2	ב
v.	"	2	ב
G,g	"	3	ג
D,d	"	4	ד
H,h	"	5	ה
V,v	"	6	ו
Z,z	"	7	ז
<u>H</u> ,h	"	8	ח
Ṭ,ṭ	"	9	ט
Y,y	"	10	י
K,k	"	20	כ,ך
Kh,kh	"	"	כ,ך
L,l	"	30	ל
M,m	"	40	מ,ם
N,n	"	50	נ,ן
S,s	"	60	ס
the symbol "	"	70	ע
P,p	"	80	פ
F,f	"	"	פ,ף
<u>Z</u> ,z	"	90	צ,ץ
Q,q	"	100	ק
R,r	"	200	ר
Sh,sh	"	300	ש
Š,š	"	"	ש
T,t	"	400	ת
<u>T</u> ,t	"	"	ת

Vowels

o,ah	Qamaz
a	Patah
ei	Zeyrey
e	Segol
i, 'i	Shv'a
o	<u>Holam</u>
i,ee	<u>Hyriq</u>
u	Shuruq
u,oo	Qubuz

Abbreviations and Bibliographical Acronyms

A. Names

'AR'I = Ashkenazi, R. [Y]Izhaq = R. Isaac Luria

RH"V = Rabbi Hayim Vy't'al [Vital]

B. Acronyms for section B of Bibliography: Published Works of the Lurianic Corpus¹

<u>AY</u>	<u>ספר אדם ישר</u>
<u>DrhKav</u>	<u>דרושי הכוונות לר' יוסף אבן טבול</u>
<u>EH</u>	<u>ספר עץ חיים</u>
<u>Hefzybah</u>	<u>דרוש חפצי בה: בתוך ספר שמחת כהן</u>
<u>KetHad</u>	<u>כתבים חדשים לרבינו חיים ויטל</u>
<u>LiqHad</u>	<u>לקוטים חדשים מאת ר' חיים ויטל</u>
<u>LOhSh</u>	<u>ספר לקוטי הש"ס מהאר"י ז"ל</u>
<u>LqTr</u>	<u>ספר לקוטי תורה וטעמי המצוות</u>
<u>MvSh</u>	<u>מבוא שערים</u>
<u>OT</u>	<u>ספר עולת תמיד</u>
<u>OzH</u>	<u>ספר אוצרות חיים</u>
<u>PEH</u>	<u>ספר פרי עץ חיים</u>
<u>Per Sif dZ</u>	<u>פרוש לספרא דצניאאותא של האר"י בתוך ספר הדרושים</u>
<u>PIdZ</u>	<u>פרוש לאדרא זוטא בשער מאמרי רשב"י: ספר הדרושים</u>
<u>ObR 1</u>	<u>ספר קול ברמה</u>
<u>ObR 2</u>	<u>ספר קול ברמה; [עריכה חדשה]</u>
<u>OY</u>	<u>ספר קהלת יעקב</u>
<u>SfhD</u>	<u>ספר הדרושים</u>
<u>SfhG</u>	<u>ספר הגלגולים</u>
<u>SfhK</u>	<u>ספר הכוונות</u>
<u>SfLiq</u>	<u>ספר הלקוטים</u>
<u>ShaKav</u>	<u>שער הכוונות</u>
<u>ShGil</u>	<u>שער הגלגולים עם פירוש בני אהרן</u>
<u>ShHq</u>	<u>שער ההקדמות</u>
<u>ShMRzl</u>	<u>שער מאמרי רז"ל</u>
<u>ShMRSh</u>	<u>שער מאמרי רשב"י</u>
<u>ShMz</u>	<u>שער המצוות</u>
<u>ShPs</u>	<u>שער הפסוקים</u>
<u>ShOd</u>	<u>שערי קדושה</u>
<u>ShRhOd 1</u>	<u>שער רוח הקודש</u>
<u>ShRhOd 2</u>	<u>שער רוח הקודש עם היחודים 'הלכה למעשה' על שם שערי חיים</u>
<u>ShhY</u>	<u>שער היחודים</u>
<u>SKY</u>	<u>ספר כנפי יונה</u>
<u>ThM</u>	<u>ספר לקוטי תורה וטעמי המצוות</u>
<u>ZohaRO</u>	<u>ספר זהר הרקיע</u>

¹. Only those works mentioned in the dissertation more than twice, are abbreviated. Only the names of the works [in Hebrew or in English, as necessary] are given here. For full bibliographical details, see Bibliography. Citations of texts that are parts of larger works that are abbreviated, are not underlined. Because in the dissertation, most abbreviated citations are underlined, some transliteration rules are suspended. For easy location, the abbreviated texts of sections C-F are triple-asterisked in the Bibliography.

C. Acronyms for section C of Bibliography: Traditional Lurianic Commentaries

<u>HaguB</u>	<u>הגהות וביאורים בתוך ספר עץ חיים ובתוך שער הכוונות</u>
<u>NhSh</u>	<u>פרוש נהר שלום בתוך ספר עץ חיים</u>
<u>OZ</u>	<u>ספר אור זרוע</u>
<u>POH</u>	<u>ספר פרי קודש הילולים</u>
<u>QavZ</u>	<u>שר שלום כוונות זמניות</u>
<u>SdRshQ</u>	<u>סידור תפילות לכל השנה עם כוונת האר"י זללה"ה: לעמבערג</u>
<u>SdZ</u>	<u>סידור האר"י: זאלקווא</u>
<u>SHez</u>	<u>ספר החזיונות</u>
<u>STAr</u>	<u>תולדות האר"י</u>
<u>SydKavRAsh</u>	<u>סידור ר' אשר עם כוונות האר"י הקדוש: לבוב</u>
<u>SydNehSh</u>	<u>סידור נהר שלום [ר' כרכים]</u>
<u>YfSh</u>	<u>פרוש יפה שעה בתוך ספר עץ חיים ובתוך שער הכוונות</u>

D. For section D of Bibliography: Other Primary Kabbalistic and Rabbinic Texts

<u>Bahir</u>	<u>ספר הבהיר</u>
<u>BT</u>	<u>תלמוד בבלי</u>
<u>SefBeshT</u>	<u>בעל שם טוב על התורה</u>
<i>Shaär haSho'el</i>	<u>ביאור עשר ספירות על דרך שאלה ותשובה המכונה 'שער השואל'</u>
<i>Sif dZ</i>	<u>ספרא דצניעותא</u>
<u>SPR</u>	<u>ספר פרדס רימונים</u>
<u>TeflM</u>	<u>תפילה למשה</u>
<u>TqZ</u>	<u>תקוני זוהר</u>
<u>Zohar</u>	<u>זוהר</u>

E. For section E of Bibliography: Secondary Scholarly Works [in Hebrew]

<u>מ.י.ב.י.</u>	<u>מחקרי ירושלים במחשבת ישראל</u>
Avivi: <u>BAr</u>	<u>ספר בנין אריאל</u>
Ben Shlomo: <u>TorElCord</u>	<u>תורת האלהות של ר' משה קורדוברו</u>
Idel: "Eḥad bā'yr"	"אחד בעיר ושנים במשפחה"
- "haSefyrot sheme'Al"	"ספירות שמעל הספירות"
- "Zymzum"	"על תולדות מושג ה'צמצום' בקבלה ובמחקר"
- "haTefylah"	"התפילה בקבלת פרוכנס"
Kallus: "Authentic Quotes"	[פרולוגומינון למהדורת] כתבי האר"י עצמו
Meroz: <u>Dissertation</u>	<u>הגאולה בתורת האר"י</u>

Pachter: " <i>Qaṭnuṭ</i> and <i>Gadluṭ</i> "	לבידור המושגים 'קטנות' ו'גדלות' בקבלת האר"י
Scholem: "Authentic Writings"	כתביו האמיתיים של האר"י בקבלה
- <u>PrqYsd</u>	<u>פרקי יסוד בהבנת הקבלה וסמליה</u>
- <u>Reshyt</u>	<u>ראשית הקבלה [1250-1150]</u>
Tishby: "ḥaṭmut"	עימות בין קבלת האר"י לקבלת הרמ"ק ב
- <u>Doctrine</u>	<u>תורת הרע והקליפה בקבלת האר"י</u>
- <u>HQS</u>	<u>חקרי הקבלה ושלוחותיה</u>
Zak: <u>Bishaarei</u>	<u>בשערי הקבלה של רבי משה קורדובירו</u>

F. For section F of Bibliography: Secondary Scholarly Works [in English]

Idel: <u>KNP</u>	<u>Kabbalah: New Perspectives</u>
- "Some Remarks"	"Some Remarks on Ritual ... in Geronese Kabbalah"
Kallus: "Besht"	Relation of the Baal Shem Tov to Lurianic Kavanot
- forthcoming, 2002	Kallus; "Pneumatic Mystical ..." - Appendix II, here
Mopsik: <u>Grands Textes</u>	<u>Les Grands Textes de la Cabale</u>
Scholem: <u>MTJM</u>	<u>Major Trends in Jewish Mysticism</u>
<u>Kabbalah</u>	<u>Kabbalah</u>
<u>MysShp</u>	<u>On the Mystical Shape of the Godhead</u>
"Transmigration"	The Transmigration of Souls in Kabbalah in <u>MysShp</u>

Whenever an author's name appears in the notes, followed by a date, in brackets or parentheses [eg. Shaw [1995]], one is directed to the bibliography, where this is the only work listed by this author for that year. Some works are cited in this way, when the [usually long] title is not deemed to contribute to the discourse in any significant way.

Methodological Preface

In what follows you will find my attempt at a holistic "thick description" of the theurgy* of the Lurianic Kabbalah: its earlier academic receptions, its intertextually generated religious-theoretical background, and its applications.

* The term 'theurgy', which owes its origins to the mid-second century anonymous neo-Platonist work, the Chaldean Oracles [see Lewy, pp. 461-466, and G. Shaw (1995) p. 5 ff, p. 41, and elsewhere], may be translated as: 'the work of (the) god(s)' [*theion ergon*] - referring to the rituals done by the 'heirophant' [or 'priestly man' - derived from Greco-Egyptian magico-mystical traditions], for the sake of transforming the embodied human soul so that its essence-potential Divine status be bestowed upon it from without [Shaw, *ibid.* pp. 93, (112-116), 192, 213, and elsewhere]. This is achieved by intentionally performed rituals that awaken communication with the Divine realm [both in terms of the imminent Divine *logoi* and in terms of the ineffable and unlimited Divine essence - but not encompassing the One, Who transcends even Himself], through means of the sympathetic resonance of the symbols employed therein [which are not necessarily intelligible to the theurgist]. Its aims are twofold: 1. soteriological - to enable the transformation of the impermanent human soul to Divine permanence; and 2. World-sustaining - by means of the *eros* awakened in theurgic action, the cosmos is sustained through the soul's connection to both the ineffable Divine on the one hand, and on the other, to the created realms, wherein the Divine *logoi* are embodied [Shaw, *ibid.* pp. 124-125, 144 and see note 1, and p. 194]. The first aim is achieved only through the second, and results in voluntary human rebirth, as a creative sacramental act of Divine Self-Revelation [of the Primal Demiurge]. The term 'theurgy', although used by earlier researchers of Kabbalah [Scholem, MTJM, Kabbalah; Gottlieb (1976)], came to be more widely applied to characterizations of Jewish ritual; especially those involving mystical or magical intention [*Kavvanah*], by scholars such as M. Idel [KNP], H. Padayah [1987, 2001, 2002], E. Wolfson [1988 # 2, pp. 59-62 where he justifies the use of this term], and others, in the mid-1980s. Although I am not arguing against its application as a defining term in Jewish mysticism, it is important that we discern certain essential differences between the Greek and Jewish contexts; for as pointed out by the above-mentioned scholars, Jewish 'theurgy' bears an added connotation: its application for the sake of 'repairing' the Divine and the created realms; for as will be illustrated in this dissertation, Divinity voluntarily exiles Himself in this imperfect world and is 'redeemed' or 'liberated' by means of Divinely mandated ritual, and [as in Greek theurgy] by Divinely induced *Kavvanah* [see chapter 3, and ch. 4, n. 110]. In the Greek context, the Divine realm needs no 'repair', and is imminent in this form, in the created realm. Also, in the Jewish context, the soul retains its Divine origin, but is not necessarily embodied. In addition, whereas the use of Kabbalistic symbolism, resulting in *Devequt*, also functions on the principle of 'sympathy' [for some phenomenological models engendered by this, see Y. Garb, whose recent Ph.D. dissertation is briefly discussed below, in note K], the efficacy of specifically Lurianic symbolism derives precisely from its anthropocentric intelligibility, which is what enables invocation and embodiment, as well as the empowerment of its effects by Divinity; in the 'work' of the Lurianic *meKhavveyn*.

This is the first full-length academic investigation of a topic central to the most important school of Kabbalah of the past four hundred years. It should be noted that the Lurianic Kabbalah as a whole, despite its centrality, has received only scant academic attention.

The methodology informed by the term “thick description” is based on the description of a theoretical model of the ideal cultural anthropologist, as conceived by Clifford Geertz, based on the work of the philosopher Gilbert Ryle.^A To illustrate its relevance to the description of even simple observation, Ryle and Geertz invite us to consider the meaning of the rapidly contracting eyelids of two boys facing each other. Is it a wink? Or is it perhaps an unintentional twitch? Or a prank to mislead outsiders into thinking that there is a ‘conspiracy’ afoot - i.e. a ‘fake’ wink? A mere description of the observed event cannot provide us with the answer, but with enough ‘relevant background’ we may venture an intelligent guess. Without such evidence all we have are possible but unsupported hypotheses.

When investigating a literary corpus, one may encounter many such apparent ‘winks’, and then one must decide hermeneutically, as to the most reasonable interpretation for one’s detection of the ‘irregularity’. This is especially the case when the corpus purports to be ‘esoteric’. Some instances of this in the Lurianic Corpus investigated here, include the various explanations offered in the primary Lurianic literature for the *Zimzum* and the *Shevyrah*. Are some of these explanations more esoteric than others? Do they perhaps work together to provide a multifaceted picture? Here, as I will argue in the first two chapters, G. Scholem and I. Tishby thought that they had detected a ‘conspiratorial wink’ whereas, for various reasons, I disagree. The overall importance of this question for understanding the Lurianic Kabbalah and its theurgy shall become clear in the course of these two chapters. Another example - but this time of an unmistakable wink - first noticed by the present researcher, consists of a significant variant in the *Kavvanot* of *Tefilat haĀmidah* found in two highly reputable but disparately

^A See his *The Interpretation of Cultures*, p. 6 where he appropriates this term from the Oxford philosopher Gilbert Ryle, and see there pp. 5-10, 12, 14,16, and 24-28, although he criticizes Ryle’s behaviorist orientations.

provenanced *Kavvanot*-Prayerbooks,^B where, in contrast to all the other published *Kavvanot* -Prayerbooks, these two include the same instruction, which is apparently counter-attested to in the Lurianic Corpus! The background to this issue shall take up much of Chapter 4, although the actual presentation of the problem and solution are taken up only at the end of that chapter.

A type of “thick description” methodology that approximates Geertz’s [and my] use of it [although Geertz does not discuss this], can be arrived at by an ‘Ordinary Language’ non-behaviorist Wittgensteinian approach, arising from his argument for the denial of the possibility of a ‘logically private’ language; which counters such a possibility by arguing for the intrinsically *public nature* of communication - even if it be communication to oneself.^C Accordingly, there is in principle, a possible ‘accurate’ description of any human phenomenon, given a ‘thick-enough’ context. Geertz applies “thick description” as a methodology to enable the anthropologist, an ‘emic’ description of ‘foreign’ cultural phenomena. He associated this approach^D with ‘*verstehen*’; probably a reference to the school of German Classical Philosophy exegesis known by that name; of which Werner Jaeger, an older contemporary of Gregory Vlastos, was a recent representative

In this connection, I make use of a hermeneutical principle advocated by G. Vlastos; the ‘Principle of Charity’^E which posits as a hermeneutical value, the preservation of consistency in the ‘serious thinking’ behind accepted works of a given ‘canon’. This principle is an example of respect for the intellectual integrity of the classical thinkers

^B See PEH p. 233a, and ShaKav fol. 31d-32b, and for the theoretical background, see PidZ in SfhD p. 233b and in ShmRshb fol. 55a and 57d. And see the *Kavvanot*-Prayerbooks that follow these instructions, such as: SydKavRash fol. 76b-77a, and SdZ fol. 66b, and contrast with; on the one hand, the SdRshQ fol. 84a-b, of Eastern European provenance, and the SydNehSh vol. 1 fol. 1 p. 616, composed in the *Beit ‘El* School of Jerusalem Kabbalists. And see DS 13 and note 379, and DS 14, note 383 section 3C, of Chapter 4.

^C See L. Wittgenstein Philosophical Investigations # 243, pp. 88-89; and see Saunders and Henze, The Private Language Problem.

^D See Geertz, *ibid.* p. 14. And see the recent interview of Geertz by A. Micheelsen; “‘I don’t Do Systems’ ...”, pp. 9 and 13, where Wittgenstein’s ideas about ‘private language’ are discussed in this context.

of Greek philosophy, and seems a natural 'fit' to the methodology of "thick description", in that both assume appreciative attitudes towards the subjects that they study.

All three precursors [Wittgenstein, Geertz, and Vlastos], exponents of different schools of modern philosophy, exegesis of culture, and humanist scholarship, it seems to me, 'were about' repudiating reductionist readings of cultural phenomena, while attempting to communicate [some avenues of] meaning in their respective fields.

Such an approach parts company with much that we generally find in 'Post-modernism'; for while we both share a scepticism regarding the ultimate exhaustion of the meaning deriving from a reductionist or behaviorist claim,^F post-*Modernism* [emphasis, mine] is more willing, it seems to me, to use reductionist analysis - perhaps due to its having arisen out of the earlier school of French Structuralism - than to attempt a *sui-generis* but publicly disclosable display of the texture of meaning [while noting earlier influences], that a Wittgensteinian-*Verstehen*-Thick Description model affords. I see no reason to limit the possible expressions of the 'post-modernist' [lack of emphasis (sic) mine] meta-paradigm of meaningfulness, to the exclusive preserve of its most skeptical representatives, or merely to the explication of social-critical agendas.

The purpose of the method of "thick-description" in our case, i.e. in the study of the Lurianic theurgy is, to paraphrase and reorient Geertz,^G for the sake of constructing a context, as a stratified hierarchy of meaningful structures in terms of which ideas and ritual instructions are produced and perceived, and without which, they would not be properly interpreted - i.e. interpreted in their intended contexts. To this, the 'minimalist' might object, demanding to see universal criteria for the ascertaining of 'proper context'.

^E See below, near note 70 of Chapter 1. On the scholarly relations between these two important classicists, see Vlastos' essay dating from 1952, "Theology and Philosophy in Early Greek Thought", reprinted in G. Vlastos Studies in Greek Philosophy vol. 1: The Presocratics.

^F And see Geertz, *ibid.* pp. 5, and 12.

^G *Ibid.* p. 7.

But given the perception of the “thick-descriptionist”, of the *sui-generis* nature of the subjects s/he describes,^H we may reason that the criteria for such a claim would be found in the richly textured coherence of the description; while accounting in a nuanced way, for the bulk of the available data.

As an aid in dealing with the vast amount of ‘data’ in the Lurianic Corpus, I have experimented with a new cybernetic application of philological technique for the sake of generating ‘thick-description semantic fields’. Although I have in the past made use of such a technique without the aid of a computer, for an article in publication-process,^I it has become much more accessible to the researcher by the recent introduction of CD ROM technology, and the transfer of text to this format. Searches of terms in a given corpus with reference to frequency, and more importantly, contexts - the *de-riguer* of philological analysis - can be accomplished more efficiently and more ‘completely’; and thus, with greater frequency. The analysis of the results of the usages of terms and phrases would yield a ‘field of meaning’ for a given term or phrase. However, in order that the searches not yield incidental trivialities, and that nuanced interpretations be adducable to explain ‘seemingly anomalous results’ in a *sui-generis* mode, it is advised that the researcher be thoroughly familiar with the given corpus that s/he is investigating, so as to use this procedure for ‘targeted searches’ in order to test and refine hypotheses, as one would do in pre-cybernetic philology.

Together with post-modernism,^J we conceive of the tasks of presentation and analysis of cultural data, as arising from the investigator’s, self-conscious constructions; disclosing also, one’s ‘hidden’ agendas [in our case, this may be summarized as an attempt to re-relevantize Lurianic spirituality]. Interpretation should ideally, adhere to a close reading of the constructions provided by the primary sources, and what is con-

^HIbid. p. 16. And see the recent interview of Geertz by A. Micheelsen, pp. 3-6, 9, 13 and elsewhere, where he reiterates his research methodology, as described herein, with its emphasis on the *sui-generis*.

^I See my article “Authentic Quotes”, presented here as Appendix, # 3 [in Hebrew]; which was written before I had access to 3/4 of the Lurianic Corpus on CD ROM, where I analyzed the direct quotes of the AR”I found in all of RH”V’s writings [some 1,200] into twelve categories; ranging from customs, to explanations of systemic difficulties, to reports by RH”V regarding teachings that the ‘AR”I decided *not to* impart to him.

^J - and precursors to this school, such as Gadamerian analysis of the history of ideas

struable by means of both levels of presentation [i.e. the 'data' and its contextualization] should simultaneously provide the requisite background information in the course of which, the 'thing itself' - the specific issue being investigated - is encountered directly, resultant from the shared consequence of the reader's understanding of both voices. Analysis by means of "thick description" then, attempts to establish relevant structures of signification in its fields of investigation.

In our case - the investigation of Lurianic religious practice, described only tangentially, by earlier researchers - we evaluate the earlier research which presented paradigmatic constructions of related [Lurianic] material, and seek to simultaneously determine both the background that informed those scholarly presumptions and construals, as well as attempting to determine, against the context of our discussions of earlier opinions, the ontological ground and teleological import of the Lurianic phenomenology in the framework of its own particular genre of religious worldview and practice.

In describing the Lurianic Kabbalah and its theurgy this way, the writer seeks to provide a multi-valent theory-of-practice which is intended to serve as a properly described orientation to actual Lurianic theurgic practice; using as far as possible, the terminology embedded in the religious tradition being described, that is oriented - or enveiled as it were towards the reader by the vehicle of translation. Indeed, in this School of Kabbalah, the different 'veils' [sic] of multivalence, are the very means by which any discrete particular attains existential meaning, as a finite expression of the Infinite Simple One. In this sense, it seems to me, that even when reductionism is found to be used in the primary Lurianic material, in order to equate the ontological or theological field shared by two discrete images of a given symbolic structure, it uses this as a method that at the same time, points to both itself [as the connection between two symbolic points] and beyond itself [to the overall unbounded self-revelation of the One].

By arranging and speculatively pointing to the meaning-inducing 'coordinates' of the phenomena described in the primary sources, I am providing a richer reflection-context than what would otherwise be provided by either, the original phenomena [of the primary phenomenological record] wherein these coordinates are embedded, or even

by means of methods of pointing to them, through propositionist-literalist, or behavioristic or mechanistic - or any other reductionist^K - reading of the same phenomena.

As for our general approach to the use of the original sources, it is informed by the statement of the mid-Seventeenth century editor of the standard EH, R. M. Poppers:

^KThis includes methods of analysis which were seen by this writer to be too simplistic for use in examining Lurianic theurgic practices, such as 1) Analyses of ritual performance that derives from J.L. Austin's theory of "Speech Acts", which was applied to a religious anthropological context by S. Tambiah and by R. A. Rappaport. One area that such a method was employed with success; in early Jewish mystical-magical practice, see Lesses [1998] and Harari [Hebrew, 1999], and see also in pre-Zoharic Kabbalah, Elqayam [Hebrew, 1991]. This method is useful for understanding rituals exhibiting both formal uniformity, non-essential relations between intention and action [Lesses, pp. 165-170]. Since neither can be said of Lurianic theurgy, whose hallmarks include an essentialist connection between intent and 'speech-act' [see chapters 3, 4], and complex situational multivalence [see longer notes of *ibid.*], such a reductive method would be misleading. 2) Although *eros* is a central theme in Lurianic theurgy, I found I.P. Couliano's work on *eros* and magic in the renaissance of no help, because the notion of *eros* entertained there did not address conservative and *sui-generis* metaphoric uses, as found in the Lurianic context [although, as demonstrated by Y. Liebes, there seems to be a natural affinity between Platonic and Kabbalistic *eros*]. 3) As for E. Wolfson's appropriation of Irigaray's feminism in this context, its ultimate relevance seems to be neutralized by the Lurianic eschatological ideal of gender equality, where neither relinquishes their identity [below chapter 4 DS 2 note 26; for additional criticism, see *ibid.* DS 8e and note 241, DS 9a note 266, and DS 13f note 361; and with regard to Wolfson's early work on theurgy, see below, chapter 4 note 110]. 4) I have also minimized analyses based on comparative religious models [i.e. comparative investigation of Lurianic, Iamblichan-Proclean theurgies, or Tantrism]. Although in the future, I intend to be occupied with such studies, procedurally, it is important to first generate detailed descriptions of each subject of comparison, which is my aim here with reference to Lurianic theurgy. It is however interesting to point to one cross-cultural phenomenon relevant [with modification] to Lurianism: the Eliadian 'Myth of the Eternal Return', as will be evident from the fourth chapter [DS 13-14], below. A work that came to my attention as I was completing my dissertation is the interesting, recently completed Ph.D. dissertation by Y. Garb, wherein he uses models [such as the 'hydraulic' model, describing theurgic ascent, or the 'isomorphic' model to arouse Divine 'awakening' (especially if enacted by a *Zadyq*), or the 'verbal-iconic' model] and meta-models [active, versus passive 'union' with the Divine Power] to distinguish both phenomenologically and historically, various schools of Kabbalistic practice. Although I find there quite useful pedagogical markers to convey the differences between various types of theurgic performance; since, as pointed out by Garb [in chapter 7], by the sixteenth century virtually all of these models were employed by the major Kabbalists of that age, such a method ceases to be a useful tool for distinguishing the unique features of Lurianic theurgy from that of R.M. Cordovero or R. M. ibn Gabay, as all the models adduced by Garb are locatable in them all.

“we study from the texts, and *not* from oral presentations” i.e. even in the early stages of the coalescence of the Lurianic Kabbalah, it had been realized that there are no oral traditions that favor one interpretation over another,^L therefore no historical school of Lurianic super-commentary has *prime facie* priority over any other, as we have no recourse to oral traditions that would enable us to understand the original intent of the works being investigated. Thus, the “thick descriptions” must be generated from the Corpus itself, and whenever possible, linked to a careful reading of the ‘AR”I’s own writings and pronouncements on these matters.^M In addition, as mentioned above, I employ a hermeneutic ‘Principle of Charity’ that mandates a sufficient respect for the original material to assume a basic self-consistency therein; which would oblige an interpretive and contextualizing approach to the appearance of contradiction. This in our case, refers to both, the ‘AR”I and RH”V, each within his own context.^N

The operational specifics of our hermeneutical approach towards generating accurate descriptions shall be discussed at the beginning of our introduction to the Discussion-Subchapters [DSs] of Chapter 4, which bears the weight of the contextualized “thick description” of the attempted “full context” of Lurianic theurgy, and in DS 3.

^L See R. M. Poppers OZ page 7, where he presumes that the AR”I revealed prophetic truths about Divine matters, arising from his mystical experience, and that he departed this life prematurely, leaving only the “unripened fruit” of - albeit - “the glow of our beauty”; i.e. the vast writings of RH”V, wherein apparent contradiction abounds. Regarding RH”V’s awareness of these difficulties, see his comment quoted below, near note 74 of Chapter 1. And see note N below. And see also the discussion by R.M. Poppers of the interpretive question regarding the literal versus the metaphoric meaning of the *Zymzum* in *ibid.* pp. 28-29, which he concludes - inconclusively - with the prayer: “And may God place wisdom in our hearts, for [Psalm 74:9] ‘among us there is none who knows the full extent’ [of the meaning of the Lurianic revelations].”

^M See Hebrew Appendix “Authentic Quotes”.

^N This context, in RH”V’s case is complicated by the fact of there being between two and four recensions of the entire the ‘Lurianic Corpus’ in the course of twenty five [plus] years; albeit with over ninety per-cent overlap [as is generally attested to by the citations in the dissertation], and many of these difficulties exist in all of the recensions, with some questions finding resolutions in later recensions, as pointed out by Avivi and Meroz. And see Chapter 1 section D and note 83, for a short discussion of a systemic approach to this matter. There are in addition, a few sections of the Corpus that appear in only one recension.

Summary of Chapters

Chapter 1: Since its inception as an academic discipline, the approach to Lurianic Kabbalah has been defined by the works of G. Scholem and I. Tishby. Recently however, the historiosophical presumptions behind Scholem's appraisal of Lurianic Kabbalah^o were shown by M. Idel, not to have been based on historical evidence. My first chapter continues this rethinking. I begin by characterizing the underdeveloped state of current research into what is undoubtedly the most influential and significant corpus of Jewish mystical literature in the past four hundred years. I proceed then, to critically examine Scholem's and Tishby's assessments of the Lurianic theology; focusing on Scholem's theistic interpretation of the *Zimzum*, [the Divine self-contraction that enabled the finite creation to emerge from the infinite], and on Tishby's understanding of the *Shevurah*, the 'rupture' in the upper worlds of the Lurianic cosmos, that enabled the possibility of evil to manifest in creation; construed by him as a necessary Divine cathartic act to 'rid Himself from the roots of evil within Him'; a valuation that strongly influenced Scholem.

Whereas Tishby's formulations of Lurianic Kabbalah were virtually unchanged in his work of some fifty years, in examining Scholem's work, when taking into account his entire corpus, we often find significant differences in his presentation of some of these matters, between his 1940's classic, *MTJM* and his presentations of Lurianic Kabbalah in *Kabbalah*, his Encyclopedia entries, written some thirty years later.

In the course of the first chapter I document the internal inconsistencies in Scholem's characterization of the Infinite [*Ayn Sof*] as the *Deus Absconditus*, and begin to provide evidence for an alternative reading of the sources. And as this is such a serious error, that in my estimation had profound ramifications in closing off subsequent research into Lurianic theurgy, in my fourth chapter, where the bulk of my 'thick description' of the Lurianic Kabbalah is found, I have a thirty-five page subchapter [DS 4] where I analyze in detail, the invocations of the *Ayn Sof* in the various sections of the weekday Morning-Prayer *Kavvanot* [theurgic invocations]. Likewise, in that subchapter, I situate the relevance of the *Ayn Sof* in the various contexts of the

^oI.e. the assumption that it was a response to the trauma of the Spanish Expulsion

cosmogonic narrative.

Returning to the first chapter, I then provide a brief rhetorical analysis, where I contrast Scholem's various presentations of the subject in terms of their uses of Modernist pejorative expressions; and document the change towards less judgemental modes of expression in both the general and specialized scholarship on history-of-religion that took place in the course of the last century. I also examine the place of Lurianic Kabbalah in the curricula of the Hebrew University as of the mid '60s.

Regarding both Lurianic exegesis and theurgy, I assess the differences between the earlier and later Scholem, while pointing out inaccuracies and lacuna in these works. In all, however, I find that Scholem's second 'dip' into Lurianic Kabbalah produced more nuanced appraisals, although these were not enough to produce a paradigm shift in our understanding of Lurianic spirituality; which is what I am attempting to achieve.

In examining Tishby's contribution, I look into his portrayals of what he described as efforts on the part of RH"V to obfuscate what he thought to be the esoteric doctrines of the 'AR"i, in areas such as: the reasons of the *Zimzum*; the role of the *Reshymu* [the 'residue' of the earlier Infinite Divine Presence]; the nature of the *Shevurah*; and the role of theurgy. In these, I suggest inter-textual readings of the sources so that they serve to complement each other, rather than to obscure each other by contradiction. My extended textual arguments for such readings are in the second chapter, which serves to examine the so-called prooftexts used by Scholem and Tishby for the cathartic theory of the *Shevurah*. I then characterize a discovery by Tishby as to the differences between R.M. Cordovero and the 'AR"i regarding the ontological placement of the *Heykhalot* of the *Zohar*. There, I point out its significance in the theurgy of prayer, and expand on this, in DS 4 and 13.

Chapter 2: I begin with the portrayal of the pre-*Zimzum* state found in the *Drush Hefzybah*; a text written by another disciple of the 'AR"i, R. Yosef 'ibn 'Tabul, which was used by the abovementioned scholars as a source for the presence of evil within the Godhead, and for a cathartic theory of the *Shevurah*. I read this text together with a text by the 'AR"i, published by Scholem, which served as the basis of many of the 'ibn 'Tabul's formulations. There, I show how both the means of expression and the

ontology of these works are indebted to R. Äzry'el of Gerona, and thereby point to a major misunderstanding of these scholars: the conflation of the Divine *Koah haDyn* [potency of Self-limiting Judgement] with the *Qelypot* [the evil obscurations]. In this connection, I present various Lurianic texts where these two realms are clearly differentiated as to their origins, and contrasted in terms of their functions. These texts are sometimes of a cosmogonic and sometimes of a theurgic-operational nature.

I then go on to examine the four principle prooftexts of RH"V and the 'AR"I, used by these scholars, to derive their cathartic theory of the *Shevyrah*. The first source mentioned by Scholem comes from a later stratum of RH"V's writing; and I show that the weight of the explanation provided for the existence of the *Qelypot* rests on the notion of the consequences of reward and punishment in human development.

In interrogating the second text cited by Scholem, written by the 'AR"I during his tenure in Egypt, I provide another text of his from this period, to which Scholem's prooftext refers directly. I show how this second text serves as a teleological backdrop to the first one by the 'AR"I, and provides us with the root theodicy of the Lurianic Kabbalah. I then adduce parallels from the *Zohar*, as well as from other Lurianic texts. These again, all illustrate the human-Divine partnership in terms of the consequence of the growth and reintegration of the relative Divine realm into the Absolute, through the human exercise of free-will; as mirroring the Divine intent for a meaningful Self-rediscovery process engaged in by the holy sparks that 'fell' in the *Shevyrah*. The process serves to reintegrate the Infinite Absolute with the finite relative realms. In this context, I contrast the implications of apophatic and cataphatic appreciations of the Divine nature, by pointing to the different types of relationship to the Divine afforded by these two approaches, and provide both *Zoharic* and Lurianic texts that describe the entire process of creation in terms of salvific cataphasis, where *Berur* [sifting purification] constitutes the divinization-process of creation. In this connection, my fourth chapter contains a nineteen page discussion of Lurianic texts that portray the 'near-homology' of the human realm and the finite relative manifestations of the Divine. In addition, I discuss and document the Sabbatean origins of the cathartic theory of the *Shevyrah*. I then examine one of the texts used by Tishby; the third one mentioned by Scholem, which is an explanation of the section in the *Heykhalot* of the *Zohar* describing the cosmogonic significance of the tale of the Ten Rabbinic Martyrs

of the Mishnaic period; but here too, the text itself indicates that it was a larger Divine intent, and not an inevitable necessity, that dictated a process of 'mis-emanation'.

In analyzing the fourth text, I bring two additional texts, unknown to Scholem and Tishby, that at first sight, seem to lend credence to their position. But when examined more closely, they reveal that the purpose of privation is moral-epistemological growth. Indeed, in these last texts we find counterposed, the Divine simplicity and the intentional isolation and empowerment of the Power of *Dyn*. In this framework, I provide some seventeen Lurianic texts that discuss Divine Simplicity, Immutability, and dual-perspectivism; i.e. that all change is only from our perspective, or from the perspective of *Zëyr 'Anpyn*. These texts enable one to argue strongly for a non-literal understanding of Lurianic Kabbalah as a whole. The overall purpose of the second chapter, apart from correcting the mis-impressions of earlier scholars, is to provide the necessary moral and psychological background to understand the function of the *Kavvanot* as the chief facilitator of the process of the divinization of creation.

Chapter 3: This chapter contains a psycho-phenomenological analysis of the practice of Lurianic Kavvanot, based on the Lurianic exposition of an important Zoharic source. In a note at the end of this chapter, I describe two basic modalities of Lurianic practice, and compare them to similar modalities known to us from the practice of the *Nyingma* and *Kagyü* Schools of Tibetan Buddhist *Anuttaratantra*, so as to derive a potential theory of instruction.

Chapter 4: The next chapter, the longest and most detailed in the dissertation, is divided into teen discussion-subchapters, in an attempt to portray the different stages of the teleological mechanics of the Lurianic cosmogonic narrative, from *Shvurah* to *Tyqun*; placing the theurgic practices in their places of ontological relevance along the way, so as to provide a holistic and integrated picture of Lurianic theory and practice. Indeed, its function enables us to say along with Abbey Warburg, that [in the Lurianic Kabbalah]: "God is in the details." Because most of this material is being investigated academically for the first time, much of what you will come across is critically documented description. The table of contents of the DSs and the list of the longer footnotes provide a picture of the parameters of our study.

Upon listing and schematically describing the *Parzufym* [Divine Countenances] in descending order, I begin with a methodological overview, where I set the philological-critical parameters of the “thick-description” undertaken in this chapter. Then I provide a terminological preface, where I lay out the chief symbolic correspondences of the Divine Names, as they are used in Lurianic Kabbalah. Following this, and after the section described above, DS 2 discusses the ‘near-homology’ of the human realm and the [trans-]finite relative manifestations of the Divine. In DS 3 I enter into a bibliographical discussion, with the attempt to determine the earliest recensions of the Lurianic Corpus, so as to be enabled to demonstrate both inner continuity and inner change in these writings. Next, [DS 4] I discuss the place of the Infinite in Lurianic theurgy, and the processional ascent and descent of prayer; and in the process, provide detailed descriptions of the *Kavvanot* of Benedictions, the deep hermeneutical structures of *Yihudym*, and the basic forms and functions of theurgic *Zivvug* [Divine sustenance and creative coupling]. In addition, I provide a brief exposition of the requisite background to Lurianic theurgy, as reflected in the researches of scholars on the *Kavvanot* of Prayer in early Kabbalah. At the conclusion of this DS, I provide as the first appendix: an annotated text translation and commentary, on the Lurianic contemplative practice for embodying the Divine Image within the Human Being.

In the next four DSs [5-8], I launch into a detailed discussion of the Divine Autogenetic Union that brought about the *Tyqun*. In the process I examine and contrast those aspects of Divinity where no *Shvyrach* took place, the various relative levels of the *Shvyrach*, and the descent of the unbroken aspects of Divinity to effect the *Tyqun*. Following this, I examine the inner dynamics of the original intra-Divine process of the ‘gestation’ of the *Tyqun*, where many of the specifics of the teleological mechanics of the *Kavvanot* are displayed, constituting a kind of ontological calculus.

Then [DS 9-10] I discuss the cosmogonic and theurgic roles of the highest manifestation of the *Tyqun*; the Ancient Holy One. Next [DS 11] I discuss the ‘engarmenting’ of this level into the Great Countenance, and describe the *Yihudym* to invoke Its Presence; and their placements in the daily practise of the Lurianic theurgist. Next, [in DS 12] I describe the various ways that the lower *Parzufym* engarment the Great Countenance. In the next two DSs, I describe the ‘Two States of *Zivvug*’ between ‘*Ab’a v’Im’a*’ [Father and Mother - Wisdom and Understanding] and the implications of these states

in the four-fold Daily Cycle of the *Kavvanot Qriy'at Shmā* Prayer, that functions to provide the requisite consciousness for the *Zivvug* of the two lower *Parzufym*, taking place in the *Ämydah* prayer. There, i discuss the parameters of *Zivvug* that occur in *Qriy'at Shmā* and in the *Ämydah* Prayer. In these two DSs the multivalence of the Lurianic theurgic symbol, is demonstrated.

The second appendix discusses the Lurianic spiritual anthropology, eschatology of the soul, and related matters, so as to buttress my argument for the multivalent nature of the Lurianic theurgic symbol, as differentiated, based on the spiritual level of the person who is practicing the *Kavvanot*. There I also discuss the phenomenology of one of the central components of the Lurianic contemplative life; *Toraḥ haḥbur* - the doctrine of 'soul-impregnation', whereby the practitioner becomes aligned with the 'souls of *Zadyqym*'. In addition, I present a reconstructed spiritual biography of the soul of RH"V, so as to support my claims in chapter 4, as to the nature of my 'critical-reading' of the works of RH"V. I then enter into a sensitive area; the presentation of a moral problem in the soteriology of the last teachings of the 'AR"I, as recorded by RH"V. My resolution of it based on both intertextual and historical evidence, and enables us to reasonably speculate as to the mental state of the 'AR"I during his last days, and the effect of these teaching on RH"V. I then present a text that illustrates some of the occupational hazards of interpersonal *Tyqun*. And as an additional dimension to RH"V's spiritual biography, I analyze his only reported pneumatic experience. I conclude this appendix with an alternative presentation of some of the main hypotheses of this dissertation, from the point of view of Lurianic anthropology and eschatology. Following this, I present my overall conclusions, and suggestions for further research

The third appendix is in Hebrew. It is an categorization and analysis of the of the direct quotes of the AR"I's words, as preserved in the writings of RH"V. I present it here, because I refer to it several times in the course of this dissertation, and although accepted for publication years ago, it is not yet in print [this was the case with the second appendix as well].

Chapter 1. Lurianic Kabbalah in Earlier Scholarly Literature

A-Introduction.

Lurianic Kabbalah has seen numerous interpreters of the significance of its theosophical doctrines. However, up to this point there has been no full-length study of the practical side of the Lurianic Kabbalah. This aspect of Lurianic Kabbalah is expressed through its system of 'intentions' or *Kavvanot*, to be contemplated in the course of daily prayer and during other ritual performances, as well as in the performance of the commonplace activities during the course of the day of the practitioner of Lurianic Kabbalah. The absence of any full-length study of this field is the case, notwithstanding the fact that it has long been recognized - since the earliest period of Jewish historiography by writers such as H. Graetz¹ - that the practical side of Lurianic Kabbalah was at least as important as its expositions of theoretical ideas.²

In reviewing the extant modern scholarly corpus for discussions on Lurianic theurgy, we find [at most, and this only as of late] incomplete discussions of some occasional ritual matters such as the Midnight Vigil,³ or the significance of the Seventh Day of

¹ Heinrich Graetz A History of the Jews vol. 4 p. 619, and see Gershom Scholem MTJM, pp. 251 and 259.

² According to Scholem, *ibid.* p. 259, "Luria's Kabbalah is just as much or as little 'practical' as that of the other Safed mystics". This pronouncement may have been rhetorically expedient for the 1940s when countering the anti-Kabbalistic biases of 19th century historians, accepted by modernist audiences of the period [and see below, section C and notes]. But the supreme emphasis on the practical application of Kabbalistic theory in Lurianic Kabbalah over and above its application in other Safed Kabbalistic systems - including that of R. Moshe Cordovero, cannot be denied. Scholem in his research of some 30-35 years later (for his articles in the Encyclopedia Judaica, published together as the book: Gershom Scholem, Kabbalah; see there, p. 75, and see discussion below) acknowledges that "the emphasis that [*Kavvanah* - mystical intention] receives [in Lurianic Kabbalah] far surpasses any previously accorded to the subject".

³ See the important article by Shaul Magid "Conjugal Union, Mourning and *Talmud Torah* in R. Isaac Luria's *Tyqun Hazot*", the first article of its kind that attempts

Passover⁴. In addition, we find some translations;⁵ discussions and speculations concerning the philosophical underpinnings of the Lurianic system;⁶ or of certain

to seriously grapple with Lurianic theurgy; and see Moshe Idel, Messianic Mystics, Appendix 2. However, I regard these studies as incomplete, because they did not take into account the most significant Kabbalistic matter with regard to the Midnight period: the return of the entire creation to its primordial state; the transformation of the *Shekhinah* to a state of 'virginity' and Her subsequent transformation into a 'vessel' for impregnation in the next mornings' prayer. These topics shall be discussed below in Chapter 4 outlining the central aspects of the cycle of the day in the theurgic practice of Lurianic *Kavvanot*. Regarding antecedents to the specifically Lurianic theory of theurgy see below, note 55 of section E, for bibliographical information concerning the important pioneering researches by Moshe Idel on the early fourteenth century Kabbalist R. David ben Yehudah he-Hasid as a forerunner of many of the Kabbalistic ideas previously thought to have originated in Lurianic Kabbalah. Notwithstanding this fact however, it should be noted that the Lurianic innovations often consist in the provision of the great detail, including detailed practices; with reference to the many Kabbalistic ideas whose origins preceded the Lurianic Kabbalah, and the self-consistent and self-referential transformations of these theoretical ideas into a 'workable' theurgic system.

⁴ See Yehuda Liebes, "'Two Young Roes of a Doe': The Secret Sermon of Isaac Luria before his Death" [in Hebrew] particularly, pp. 126-148 [and see below note 383, section C of Chapter 4]. Elsewhere I intend to discuss an additional text, crucial for attaining the full implications of the dangers of the 'Union in Constricted Consciousness', the secret that stands behind the symbolic 'Doe'; related as Liebes points out, to two of the most recondite of Lurianic doctrines. This text was written apparently by the 'AR" I himself, and is the only Lurianic text bearing the appellation: "not to be revealed except to the circumspect".`

⁵ See Aryeh Kaplan, Meditation and Kabbalah, pp. 214-260; Lawrence Fine, Safed Spirituality, pp. 61-80; idem "The Study of Torah as a rite of Theurgical Contemplation", which contains an analysis of the daily ritual-study practice; see also Fine's Ph.D. dissertation, Techniques of Mystical Meditation for Achieving Prophecy and the Holy Spirit. Regarding additional translations, see below notes 9 and 12.

⁶ See, for example, Rivka Schatz-Uffenheimer, "Cordovero and Luria: Between Nominalism and Realism" [in Hebrew], which is heavily indebted to G. Scholem's article "Ten Unhistorical Aphorisms on Kabbalah" and see particularly aphorisms # 4 and 7. A Hebrew translation of this was published in Öd Davar pp. 32-37. And see below, chapter 2 n. 48, and Concluding Section 1.

hermeneutic-theoretical⁷ and psychological⁸ aspects of Lurianic Kabbalah and theurgy;⁹ some very important bibliographical studies;¹⁰ and a large number of encapsulating comments that attempt to characterize the general nature of Lurianic theurgy, based by and large on the works of Scholem and Tishby.¹¹

What is particularly missing from the research are in-depth analyses of actual Lurianic texts,¹² and studies that present Lurianic Kabbalah in an integrated form, detailing the

⁷ See Joseph Dan, "Lurianic Kabbalah: Between Myth and Science"; Karl E. Groezinger, "Principles and Aims in Lurianic Cosmology" [both in Hebrew]. And see Yehuda Liebes "Myth vs. Symbol in the Zohar and in Lurianic Kabbalah".

⁸ See Rachel Elior, "The Metaphorical Relation between God and Man and the Significance of the Visionary Reality in Lurianic Kabbalah" [in Hebrew], and the extremely important critical study Lurianic in psycho-mythology by Mordechai Pachter, "*Qätnuṭ* and *Gadluṭ*" [in Hebrew], which [see there, p. 171 n. 1] in effect, seems to textually ground an insight expressed in a footnote of an article by Isaiah Tishby; see his "The Messianic Idea and Messianic Tendencies during the Period of the Sprouting of Hasidism" [in Hebrew]; and see there pp. 14-15 and n. 77. And see below, chapter 4, Discussion-Subchapter [henceforth, DS] 2.

⁹ See Lawrence Fine, "The Contemplative Practice of *Yihudym* in Lurianic Kabbalah"; Louis Jacobs, "The Uplifting of Sparks in Later Jewish Mysticism", and see above, n. 5.

¹⁰ See Gershom Scholem, "The Authentic Kabbalistic Writings of the 'AR"Y"; G. Scholem, "Towards a Biography of R. Ya'akov *Zemah* and his Literary Activity"; Meir Benayahu, "Rabbi Mosheh Yonah, Disciple of the 'AR"Y, and first of the Redactors of his Teachings"; idem, "Sefer Beyt Mo'ed, an unknown redaction of the Sefer haKavvanoṭ" in *ibid.* pp. 109-154; Yosef Avivi, "The Lurianic Writings in Italy until 5380 [1620 ca]", pp. 91-134, *ibid.* *BAr*; Ronit Meroz, *The Redemption according to the Lurianic Kabbalah* [all of the above, in Hebrew]. These last two works are certainly much more than mere bibliographical studies, and will be discussed in the course of this dissertation. And see note 12.

¹¹ See below, note 20 regarding the wide influence of these two scholars.

¹² Notable exceptions to this are the works of Y. Liebes [see n. 4 as well as other studies], Charles Mopsik, [see in particular, his *Grands Textes*, pp. 491-523, and elsewhere],

relationships between the ‘theory’ and its practices. These ought to be able to serve as evidence for the disclosure of the religious meaning of texts, in their various contexts. And although we find many studies that stipulate this or that characterization of Lurianic Kabbalah, and in some cases, provide references as prooftexts, rarely do we find exegesis of texts; and there are many instances of far-reaching scholarly stipulation without the provision of any prooftext.¹³ This lacuna is no doubt due to the sheer size of the Lurianic Corpus, and to the highly ramified and technical inter-textual nature of the Lurianic discourse, wherein, notwithstanding its large number of primary works, we find not even one introductory text!¹⁴ The specific lacuna with regard to the Lurianic theurgy is due certainly to an additional difficulty in relating the complex theoretical and technical discourse to their practical application.¹⁵

In this chapter we will examine the works of G. Scholem and I. Tishby; the two

and E. Wolfson, [see particularly, his studies related to Lurianic Kabbalah in his collection Circle in the Square].

Another important work in this regard, and especially one that implicitly suggests relationships of development between the theoretical and the practical in the unfolding of the ‘AR”I’s teachings in these regards, is Avivi’s BAr [and see above, n. 10] although, as we shall see, he sometimes discerns distinct ‘levels of development’ particularly in the first 4 of 9 periods [according to Avivi’s reconstruction], spanning the unfolding of R. I. Luria’s thought, rather than offering more careful readings of the ‘earlier stages’ which would indicate that many of them are implicit or at times even directly derivable from earlier periods in the ‘AR”I, and even from the Zohar itself - only the ‘AR”I couldn’t elaborate on everything all-at-once. In addition, see BAr pp. 427-429, where for some unstated reason, Avivi ‘dumps’ all of the *Kavvanoṭ* in the first, second, and fifth stages of development of the Lurianic teachings. In terms of the hermeneutical content, Avivi’s BAr is more detailed than Meroz’s dissertation.

¹³ See below in this chapter, section B and in greater detail, in the next chapter.

¹⁴ This is a function of the fact that these writings were written for the ‘elite’ Rabbinic-Kabbalist. See M. Idel “‘Eḥad bāiyr,” and see Y. Tishby “hālmuṭ” regarding the difficulty that this presented to R. Aaron Berakhya of Modena.

¹⁵ The works of Avivi, Idel, Magid, Mopsik, and Wolfson are only partial exceptions, as the nature of this area is that it requires a full-length all-encompassing study.

scholars who have up until the present, continued to shape most of the underlying assumptions of researchers into Lurianic Kabbalah. As for the studies of the following generations of scholars, these shall all be taken up as the need arises, in the course of this dissertation and in the notes.

It is in the nature of intellectual historiography that in presenting the reasoned opinions of previous scholars, one cannot help but to reflect on them. This activity necessitates the application of a critical lens on what one is attempting to construe. This is especially the case in evaluating the writings of scholars over a lifetime of work, when their opinions underwent development and change, as was the case with Gershom Scholem. Thus, what will appear below, represents my attempt at a critical engagement in the exercise of interpreting earlier opinions. In the second chapter I will present my own reinterpretations of the sources that informed these opinions, and in the process, attempt to render them [and their intertextual parallels] relevant to the presentation of the teleology of a Lurianic theurgic world-view. In the third chapter I will situate the term 'theurgy' in its broader perspective, and the Lurianic theurgy, in its Jewish historical context. In addition, I will attempt a preliminary text-based phenomenological description of the self-understanding of the ideal form of Lurianic theurgic praxis, and will employ a cross-cultural model, gleaned from Tantric studies. In the extended fourth chapter, will present a detailed integrated description of the Lurianic cosmogony, and the contemplative practices engendered by it; focusing on the central aspects of the daily theurgic regimen of the practicing Lurianic *Mekhaveyn* [lit. 'one who Intends' i.e., the theurgist].

B. Lurianic Kabbalah in the Works of the Scholem' School'

Although Scholem's interest in Lurianic Kabbalah dates from his Berlin period,¹⁶ the

¹⁶ I believe that it is safe to assume that the research for Scholem's lecture of April 1924, "Kabbalah in Safed during the Lurianic Era" dates from his Berlin period, and see G. Scholem, "My Route to the Kabbalah" in *Öd Davar*, p. 302 [both, in Hebrew]. It must be noted that in this 1924 lecture, Scholem had already expressed his characteristic historiosophic thesis, drawing associations between the Spanish Expulsion, Messianic

most significant periods of Scholem's published research with reference to Lurianic Kabbalah were during the late 1930s and early 1940s, and during the early '70s. As we shall discover, in his final presentation of the subject, G. Scholem had the courage of mind to reread and thus reformulate his rendition of the Lurianic Kabbalah, so as to eliminate one of his centrally problematic assumptions regarding it.

Scholem's intensive investigations of the earlier time were most likely conducted for the sake of providing the intellectual and religious background for his work on Sabbatianism. From that period we find three important articles¹⁷ that deal with the technical documentary-historical issues related to the identification of the disciples of circle of the 'AR" I, and with questions of bibliographical import. What is significant in these articles for our purposes, is Scholem's identification and discussion of the authentic writings penned by the 'AR" I himself,¹⁸ and his pointing out the significance of the writings of a previously neglected disciple of the 'AR" I, R. Yosef ibn 'Tabul.¹⁹

In addition, it was from this period that his now classic chapter on Lurianic Kabbalah in MTJM dates.²⁰ There he paints a broad picture of Lurianic Kabbalah which includes his reconstruction of the central mystical myth-complexes of the Lurianic system,²¹ placing them within an intellectual-historical [some would say 'historiosophical'] context, as being the result of a creative mystical doctrinal response to the Jewish expulsion from Spain.²² Scholem also discussed some aspects of the religious and

fervor in Safed, the 'acute' messianic nature of the Lurianic 'Tyqun', the Sabbatian Movement, and Zionism.

¹⁷ See above, n. 10; idem. "The Contract of Commitment by the Disciples of the 'AR" I"; idem. "Israel Sarug; A Disciple of the 'AR" I?" [both, in Hebrew].

¹⁸ Scholem's views regarding the 'AR" I's authentic writings will be discussed below in section E, following note 113.

¹⁹ For bibliographical information on the works of ibn 'Tabul, see below, n. 28.

²⁰ MTJM, Seventh Lecture, pp. 244-286, and [notes] pp. 407-415.

²¹ See *ibid.* pp. 260-273.

²² *Ibid.* pp. 244 ff, 261, and 327; and see in G. Scholem Sabbtai Sevi: The Mystic

contemplative terms originating from this Kabbalistic tradition.²³ He did not, however, provide a description or analysis of its actual practices.

It was during that time, that Scholem was directing the research of Isaiah Tishby into the problem of evil as explained in Lurianic Kabbalah, out of which came one of only two published academic works to date, devoted exclusively to the Lurianic Kabbalah.²⁴ We can easily discern a cross-fertilization between the works of these two pioneering scholars, as will be illustrated below.

B1. A Synopsis of Scholem's Views regarding Lurianic Cosmogony

In both his early and his later work, Scholem defines three great moments which constitute the Lurianic cosmic drama: *Zimzum*, *Shevurah*, and *Tyqun*.²⁵ In his early reconstruction, the *Zimzum*, the first Divine act that enabled creation to unfold, was exemplified by Scholem in the term *Deus Absconditus*;²⁶ which enabled the existence of "things which are not God".²⁷ It took place as a result of the Divinity 'collecting' from within Himself, the 'roots of Judgement'²⁸

Messiah, pp. 15, 26, 31, 44, and elsewhere. This causal approach has been strongly challenged by Moshe Idel. See his Kabbalah: New Perspectives, pp. 264-267 and see Idel's highly significant article, "*Zimzum* in Kabbalah and its Research" [in Hebrew], pp. 91-97.

²³ MTJM pp. 273-278.

²⁴ Isaiah Tishby, The Doctrine of Evil and 'Oelipah' in Lurianic Kabbalism [in Hebrew], [henceforth, Tishby, Doctrine]. The only other full-length published scholarly work devoted exclusively to Lurianic Kabbalah is Y. Avivi's BA; see above, n. 10. To be sure, there are two MA dissertations [Meroz, 1981, and Rubin, 1985; both in Hebrew] and two Ph.D. theses [Meroz, 1988, in Hebrew, and Fine, 1975, in English] devoted to aspects of Lurianic Kabbalah, but these are unpublished.

²⁵ MTJM p. 265; Kabbalah p. 129.

²⁶ See MTJM p. 261 and especially 271.

²⁷ *ibid.* pp. 260-261.

²⁸ *Ibid.* p. 263. There, Scholem provides as his sources, one of the authentic

The *Shevyrah* according to Scholem followed inexorably from the *Zimzum*, and was understood by him as a cathartic²⁹ divine act in order rid Himself of the roots of 'Judgement' [*Dyn*], which Scholem understood as equivalent to the power of evil [*Qelipah*].³⁰

writings of the 'AR" I - see Scholem, above, n. 10, and there, pp. 197-199, and the expositions of R. Yosef ibn 'Tabul, which closely parallel and expand this text. Ibn 'Tabul's work was collected and published as *Drush Heftzibah* in a work of Kabbalistic responsa entitled *Sefer Simhat Kohen* by R. Mas'ud El-Hadad where they were wrongly attributed to RH"V. Tishby [above, n. 24, and there, pp. 24-25, and see below n. 33] and Scholem [ibid.] regard these works as embodying the 'authentic esoteric' reading of the *Zimzum* and *Shevyrah*. Scholem's and Tishby's readings of these texts are examined in section C of our next chapter.

Additional writings of R. Yosef ibn 'Tabul, particularly some of his commentaries on the *Zohar* are included in *ZoharQ*, see fol 29b-38d; and in *Hadrat Melekh* [ed. R. Shlomo Buzaglo], see there, fol. 68a-73a and 73a-76a. This last commentary was the subject of an M.A. thesis by Dr. Tzvia Rubin. His commentary on the '*Idr'a Rab'a*' was published by Y. Weinstock in *Temirin* 2 pp. 123-168. For additional bibliographical information on manuscripts of additional *Zohar* commentaries, see Tzvia Rubin, "The Zoharic Commentaries of Joseph ibn 'Tabul". A collection of his theurgic writings was published by Y. Avivi. Additional theurgic *drushym* not mentioned by Avivi are included in *PEH*, see pp. 473-475, and 630-637. And see below, note 146. Mr. Avivi told me a few years back that he is collection all of ibn 'Tabul's writings with the intention to publish them.

²⁹ There is little doubt in my mind that the source of Scholem's [and Tishby's] understanding of "catharsis" derives from the writings of Sigmund Freud; and that, as reasonably suggested by A.D. Momigliano [see in his article, "Jacob Bernays", in *Studies on Modern Scholarship*, pp. 132-133]; Freud based his ideas about catharsis on the work of his wife's uncle, the great 19th century Jewish classicist Jacob Bernays, who associated the term with the ecstatic practices of Dionysian religious rites, for the purpose of the removal of impurity. Calling the process within Divinity 'cathartic' sets conceptual limits to the centrality of its implications as an essentially teleological idea, which engenders an entire theodicy, as will be discussed below in Chapters 2 and 3.

³⁰Scholem *ibid.* p. 267, and Tishby, *Doctrine*, p. 54. Scholem's influence on the academic presentation of Lurianic Kabbalah, particularly with reference to the cosmic origins of evil in his Gnostic-dualist mythological account of Lurianic cosmogony is

The *Tyqun* consists in the Divine self-reconstruction into five descending 'Divine Faces' or *Parzufym* [Divine configurations].³¹ Here the personal God becomes manifest, recognizable in the works of nearly every academic writer who offered a synopsis of Lurianic Kabbalah [including of course, those of non-specialists such as Harold Bloom - see above n. 6, his introduction to G. Scholem's article "Ten Unhistorical Aphorisms on Kabbalah", pp. 14-17 - whose only sources of information on this topic are the works of Scholem]. Ronit Meroz also conflates the Power of *Dyn* with the *Qelypot* see in her Ph.D. dissertation regarding the 'cathartic' phase of Lurianic thought, which she places as the second to the last, see there p. 185. And for my criticism and reconstruction, see chapter 2, section B, n. 19 and in chapter 4, DS 10. For Scholem's wider and more popular influence, see the interesting essay by L. Fine "Tyqun: A Lurianic Motif in Contemporary Jewish Thought". Indeed, his influence can indeed be felt to this present day. See the most recent examples in following two articles: Y. Garb, "The Kabbalah of R. Yosef ibn Tzayach as a source for the understanding of the Kabbalah of Safed", and Evgeny A. Torchinov's interesting article, "The Doctrine of the Origin of Evil in Lurianic Kabbalah and in the 'Awakening of Faith' in Mahayana Buddhism". Exceptions to the simplistic Gnostic-dualist account are to be found in Ch. Mopsik's *Grands Textes*, and in Yoram Jacobson's article, "The Aspect of the 'Feminine' in the Lurianic Kabbalah". Regarding Mopsik's position, see *ibid.* pp. 496-499, where he criticises Tishby [and although not mentioned, his criticism applies to Scholem as well] for ignoring the teleological element of free-will in the Lurianic understanding of the origins of evil. And, as I argue at the beginning of chapter 2 [see there note 19], he too distinguishes between *Dyn* and *Qelypah*. However, he seems to not break free of Tishby's hold entirely. For like the school of the *Ga'on* of Vilna [see below, note 79], he claims [see *Grands Textes* pp. 509 and 518] that the purification-process effects only the spiritual realm, and this understanding leads him to speculate [*ibid.* pp. 517-518] as to the possible influence of the gnostic school of Manichaeism on Lurianic Kabbalah, although he is at loss as to how to explain this. Perhaps my arguments in chapter 2 will enable him to further revise his position. Y. Jacobson's repudiation of the Scholem-Tishby position, although a student of these important researchers, was far more thorough-going. For further discussion as to the possible origins of the Scholem-Tishby thesis, see in the next chapter, n. 48.

³¹ *Parzufym* - gradations of Divine Faces - a Lurianic reconstruction of the theogony of the *Idrot* sections of the *Zohar*, explained by Scholem in *MTJM* pp. 269-272 and in *Kabbalah* pp. 140-143; and see below, chapter 4. In the later work, the rhetoric used by Scholem, such as 'self-manifestation of 'Ayn-Sof' [p.141] indicates a non-theistic formulation by Scholem. The interactions between the *Parzufym* were treated by Tishby in a much less systematic way than in Scholem's work. See Tishby, *ibid.*, pp. 44-45, 67,

which is seen in Scholem's interpretation of Lurianic Kabbalah as distinct from the 'Ayn-Sof the infinite Godhead, the *Deus Absconditus*, who according to Scholem plays an insignificant role in Lurianic Kabbalah.³²

117. The interactions between the *Parzufim* form the basis of Lurianic theurgy, and will be discussed at length in this context, in our fourth chapter, where we will also contrast the 'AR"l and R. Moshe Cordovero in this regard.

³² Ibid. p. 271. It is a tremendous misconstrual to assert that there is no role for the 'Ayn-Sof in Lurianic religiosity, which bespeaks Scholem's not being sufficiently familiar with the 'theory-of-practice' sections of the Lurianic theurgical writings which are examined below in Chapter 4. There it is stated that no complete theurgic union can take place unless it incorporates all emanated levels up to and including the non-emanated 'Ayn-Sof. This will taken this up below, in n. 112; and see below, near n. 140, and see note 141 and chapter 4 and DS 4. As will be explicated at length there with reference to the daily theurgic cycle, in each distinct part of the daily Morning Prayer there is direct contemplative reference made to incorporation into the 'Ayn-Sof. See for instance, in *ShaKav* the Drush of the Morning Prayer, fol. 12d where such a *Kavvanah* is elaborated; and see DS 4 where this and the other invocations of the 'Ayn-Sof are located in all of the extant Lurianic Prayerbooks

In addition, it must be said that [as we read in *EH* Gate 10 chapter 2 and see below, DS 5 of chapter 4] the inception of the very process of the *Tyqun* following the "Breaking of the Vessels" was precipitated by the inner union of the higher aspects of 'Adam Qadmon with the 'Ayn-Sof - the "Essence of the *Sefyrot*", in order to reveal the "Ten True [or 'original' or 'root' - all synonyms used in the texts adduced below -] *Sefyrot*" עשר ספירות השרשיות האמתיות (ס"א המקוריות). See also the beginning of [both versions of] RH"V's PIdZ; in the *SfhD*, p. 215 col. 1 [which was partly written during the lifetime of the 'AR"l, see *ibid.* p. 233 col. 1]. There he says [perhaps reflecting the influence of R. David ben Yehudah he-Hasid and see below, the text alluded to in note 55], that these *Sefyrot* couldn't be revealed until after the *Tyqun* and see in the later version of this commentary in *ShMRsh* fol. 48a, which is an expansion of the earlier Commentary, rewritten and rearranged some years later; where he adduces three of the very same *Zohar* texts [eg. vol. 1 fol. 65a] used elsewhere [in *EH* Gate 2 Chapter 2] by the 'AR"l to establish his doctrine of 'Adam Qadmon. See also in our next chapter, following n. 8.

All of these difficulties in Scholem's presentation are avoided if one were not to insist on a theistic reading of Lurianic Kabbalah. Indeed, the crucial role of the 'Ayn-Sof in Lurianic theurgy is the essence of Lurianic panentheism. And see below, following n. 69, and Chapter 4, DS 4.

B2. Scholem's Lurianic Theism

As we have seen, Scholem characterizes the Lurianic narrative as one of dualist-theism. In the nuances of this presentation we find differences between the early and the later Scholem. In my estimation, we find in Scholem's early presentation of Lurianic Kabbalah a serious inconsistency with regard to its characterization of Lurianic Kabbalah as a theistic as opposed to a panentheistic system. Scholem seems to have been aware of these difficulties in his later presentations.³³ In addition we find both the early and the later Scholem, a significant misconstrual.

The inconsistency in the early Scholem, can be seen in his theistic explanation of the Lurianic theory of *Zimzum*, the act of Divine self-contraction³⁴ whereby the infinite and undifferentiated One enabled the finite and discrete realms inherent in His creative power to come into existence. In this connection, Scholem attempts to lend credence to a theistic understanding, by his mention of the assertion of the 19th century scholar of Kabbalah, D.H. Joel,³⁵ stating that the 'AR" I above-mentioned theory acted as a counterpoise to the pantheism implicit in cosmogonic theories involving emanation. Indeed, without citing any examples, Scholem claims that [Luria] "gave the *Zohar*, for all its intrinsic pantheism, a strictly theistic interpretation".³⁶

However, two pages after making this assertion, he writes that: "Luria regards the cosmic process up to a point *after the Zimzum* as a process *within God*".³⁷ So too, he describes the 'AR" I's Kabbalistic theory of the theogonic process and the anthropomorphic terminology used in these descriptions as a "mythos of God giving

³³ See below, following n. 66.

³⁴ *MTJM* pp. 262 ff.

³⁵ See *ibid.* and p. 411 n. 49.

³⁶ *Ibid.* p. 262.

³⁷ *Ibid.* p. 264. And see n. 79 below.

birth to Himself"³⁸ - a Divine Autogenesis, and hardly a theistic formulation. It is interesting to note that Scholem's decidedly theistic formulation of Lurianic Kabbalah does not explicitly appear in Tishby's work of the same period.

The misconstrual that Scholem shared with Tishby, which constituted one of the main sources for these scholars stipulating an 'esoteric' Lurianic doctrine³⁹ was apparently a result of misinformation, and may be observed in what both of them wrote regarding the *Reshymu* - the residue of the Infinite light that was left after the *Zimzum*.⁴⁰ The *Reshymu* was understood by the 'AR''I as occupying the entire space vacated by the infinite light.⁴¹ Being a mixture of the Graciousness of the Infinite Presence, together with the expression of the Power of Judgement,⁴² which precipitated the evacuation of the Infinite light, the *Reshymu* was the root of what was later to become the vessels to contain the graduated and proportional reentry of the Infinite light which enabled individuals to emerge.⁴³ The aforementioned scholars were of the opinion that the 'theistic' writings of the 'AR''I's chief disciple, RH''V, intentionally censored out this pantheistic aspect of the *Zimzum* narrative.⁴⁴

The *Reshymu*, however, *does* make an appearance in the context of *Zimzum* as the root

³⁸ Ibid. p. 271. The idea of Divine Autogenesis - in Judaism - is as old as Kabbalah itself. See Mark Verman: The Books of Contemplation: Medieval Jewish Mystical Sources, pp. 139-141, and see Menachem Kallus, Book of True Unification pp. 48-51 for earlier sources.

³⁹ See MTJM pp. 264 and 267, and Tishby, Doctrine, pp. 24-27.

⁴⁰ Ibid.

⁴¹ See in particular, the 'AR''I's commentary on Zohar vol. I fol. 15a, published by Scholem in "Authentic Kabbalistic Writings", p. 197, line 9.

⁴² See ibid. l. 10, and see EH Gate 6 chapters 5 and 6.

⁴³ See the 'AR''I in Scholem ibid. l. 11-14, and see particularly, MvSh fol. 1d.

⁴⁴ See above, n. 39.

of the vessels in a major Lurianic published work by RH"V,⁴⁵ as well as in a recently published discourse by Vital.⁴⁶ In addition, the principle of the *Reshymu* is said by Vital to be universal. He states numerous times that upon its departure, any light or manifestation of holiness leaves behind a permanent residue of its former presence.⁴⁷

Moreover, this principle, as we will see in later chapters,⁴⁸ is fundamental to the practice of *Kavvanot*, and in the course of the extant writings of RH"V the term makes well over two hundred appearances!⁴⁹ Thus, we cannot say that Vital's was a theistic

⁴⁵ See in MvSh, fol. 1d:

... טעם הצמצום היתה כדי להסתלק מן המקום שהוא מאור הא"ס ועל ידי כן יוכלו הכלים של א"ק להצטייר ... כי אם היות שאין בחינת כלים נכרים עד האצילות עם כל זה שרשי הכלים ברשימו נעלם מתחיל מכאן דאם לא כן במה יתפרד הא"ס מא"ק

"The reason for the *Zimzum* is so that the Infinite Light vacate this place, and by this, the vessels of 'Adam Qadmon' would be enabled to be formed. ... And although there are no vessels recognizable until [the formation of] the World of Emanation, nonetheless, the roots of the vessels are hidden in the *Reshymu* and begin here; for if not, how would the Infinite be distinguishable from 'Adam Qadmon ...'"

This indicates clearly that the *Reshymu* stands between the Infinite and 'Adam Qadmon'.

⁴⁶ See in LiqHad, in "Discourse concerning the World of Emanation, given to R. Mosheh Šagis", p. 19. And see the above citation from EH in n. 36.

⁴⁷ See, for example, EH Gate 4 chapter 3. Indeed, this idea is already present in Luria's own writings, see his *Per Sif dZ*, published in the SfhD p. 240b.

⁴⁸ Particularly in the section on the daily cycle of the Lurianic theurgist, and the appendix on 'Pneumatic Soul Impregnation'.

⁴⁹ According to the results generated in a search of the DBS Jewish Literature Concordance CD ROM version 8, which contains some 2/3 of the Lurianic Corpus. The number is actually quite higher, as this valuable tool does not contain such crucial works as ShHQ, MvSh, ShRhQd, and others.

presentation that intentionally obscured the panentheistic doctrine of the *Reshymu*.⁵⁰

It seems to me that Scholem's ambivalent preference for a theistic formulation of the *Zimzum* derives from an interpretation of Lurianic metaphysics that he shares with Tishby regarding the origin of evil, as being located within the Godhead.⁵¹ This, according to these two scholars, necessitated a purgative *Zimzum* followed inexorably by *Sheyirat ha-Kelim* the 'breaking of the vessels'.⁵² These two cosmogonic processes are derived by the 'AR" I from both the pre-Zoharic Kabbalah⁵³ from the *Zohar*,⁵⁴ and from post-Zoharic Kabbalah.⁵⁵

⁵⁰ This will become clearer when we consider below [see n. 79], the function of the "purification of the holy sparks".

⁵¹ See Scholem *MTJM* p. 267, and Tishby, *Doctrine*, p. 54.

⁵² Scholem *ibid.*

⁵³ The earlier roots of these ideas are in Rabbinic Midrash and in the 'gnostic' Castillian Kabbalah as surveyed by such scholars as Scholem. See his works on the 'Cohen Brothers' from 1927, pp. 165-293, and from 1934, and Idel "The Evil Thought of the Godhead"; *idem*, *Zimzum* in Kabbalah and its Research", pp. 59-113 [all in Hebrew].

⁵⁴ See *Zohar* vol. II fol. 126b, 177b, 254b, and in vol III, the '*Idr'a Rab'a*' and '*Idr'a Zut'a*'. M. Idel [in *Zimzum* p. 90 n. 166 claims correctly that the doctrine of *Zimzum* are not *explicit* in the *Zohar*, but I maintain [along with S.G. Wald - see Idel *ibid.*] that it is easily derivable from a deconstruction of the symbolism of certain sections of that work, for example, *Zohar* 2:126b. The doctrine of the "Breaking of the Vessels" [referred to in the *Zohar* as the "Death of the Kings of Edom"] is central to the '*Idrot*' genre of the *Zohar*. See *Zohar* vol. 2 fol. 176b, and vol. 3 fol. 128a, 135a, 142a, and 292a. And see note 56.

⁵⁵ See Gershom Scholem "A Contribution to our Knowledge of Kabbalah on the Eve of the Spanish Expulsion" [Heb.]; and M. Idel's *Zimzum* *passim*. Another important post-Zoharic source for both the *Zimzum* and the *Shevyrah*, [as well as for the Lurianic ontological placement of the *Heykhalot* which differs from the opinion of R.M. Cordovero - more on that below, in our discussion of Tishby near n. 162, and n.] is the anonymous pseudoepigraphic *Masekhet 'Azilut* recently reprinted in *Yalqut haRo'im haGadol*. See there, pp. 5-10; and Idel, *ibid.* p. 85 and note 147.

In addition, it has long been known, based on the pioneering research of Moshe Idel, that R. David ben Yehudah he-Hasid was an important influence on the 'AR''I, in matters such as: the *Torat haZahzot* in the conceptual pre-history of what the 'AR''I called 'Adam Qadmon [based on some nine Zoharic 'prooftexts', five of which are from the genre of the TqZ; see EH Gate 2 chapter 2], and the relation of 'Adam Qadmon to the *Parzufym*; the association of the Midrashic [Qohelet Rabah 3:14] cosmogonic myth of 'Building worlds and destroying them' with the Zoharic 'Death of the Kings', and what came to be called in Lurianic parlance 'the breaking of the vessels'; as well as the significance of *Zëyr 'Anpyn* [see chapter 4 DS 4c note 110] and the meaning of *Du Parzufin* - which will be further examined below [see *ibid.* DS 2h and elsewhere]. See Moshe Idel, "The Image of Man Above the *Sefyroṭ*"; *idem.* "Kabbalistic Material from R. David ben Yehudah he-Hasid's School" [and see there p. 191 regarding the relation between this Kabbalist and the TqZ]; *idem.* "More on R. David ben Yehudah he-Hasid" "*Zimzum* in Kabbalah and its Research", [all in Hebrew], and for additional references, see note 82 in his article in Kabbalah 3 referred to below, n. 150]; and see G. Scholem, "R. David ben Yehudah he-Hasid", p. 326 note 2.

With regard to R. David ben Yehudah he-Hasid as a continuator of the Nahmanidean school of prayer-theurgy [which may be traced to the mid-12th century Sefer haMinhagot], and its influence on Lurianic theurgy, see below, chapter 4 DS 4 note 110.

It is also worth calling attention to a section found [by either R. Hayyim or his son R. Shmu'el] in the 'AR''I's own hand, as a marginal note at the beginning of the *Sifr'a dZneüt'a*, in his personal copy of the Zohar. Therein we discover that some of the 'AR''I's sources for many of the ideas discussed below, in chapters 2 and 4 are located in the comments on the *Sifr'a dZneüt'a*, written by R. Yosef 'Angelet [quoted by the AR''I [?]] from the Sefer Lyvnat haSap̄yr, in ShMRsh fol. 30c-d; although Prof. Boaz Huss assures me that it is from an 'Angelet MS. of *24 Sodoṭ; Sod Du-Parzufyn*]. According to Yehudah Liebes, [see his *Keizad Nithaber Sefer haZohar*] [pp. 171 ff], R. David ben Yehudah he-Hasid and R. Yosef 'Angelet were members of the circle wherein the Zohar was composed. It is a text deserving close analysis, on which I intend to write elsewhere. Apart from apparently important differences between them with regard to the role of 'Understanding', and the absence of the Zoharic intertextual allusion with reference to the implications of the Back-to-Back Union for theodicy [see below, chapter 2 section C2], we find the following confluences [whose significance will be further elucidated in Chapter 4]: 1. The ascent of Supernal Wisdom to *Keter* to bring about the *Tyqun*; 2. The role of Supernal Grace in the movement from Strict Judgement to Moderate Judgement which precipitates the Union, and the allusion to the *'Idr'a* literature in this regard; 3. The

According to the Zohar - and according to the 'AR"l, as we shall see in our next chapter, it is the *latent potential* for evil that is located within the Divinity, as the "dross of [Divine] thought".⁵⁶ It was through the 'AR"l careful and at times creative reading of the Zoharic text that he developed the details of these doctrines. The presumed locating of evil within the Godhead and the resultant Divine attempt to purge Himself of it appears to have implied according to Scholem that the post-purgative state is one wherein evil would exist *outside* of God - a theistic formulation of the post-Zimzum state. Notwithstanding this, as noted above, Scholem regarded the Zimzum as having taken place *within* the Godhead.⁵⁷ The chief texts used by Scholem and Tishby to justify their position regarding the nature and purpose of the Zimzum and Shevyrah will be examined in the second chapter below, where alternative interpretations will be suggested.

Tishby is not insistent as is Scholem with reference to the *Deus Absconditus* - he makes no mention of it, nor of the unfounded allegation [in my opinion], advanced by Scholem, that Lurianic interpretations of the Zohar are of a theistic nature. He simplifies things for himself however, by saying⁵⁸ that all the levels below the world of Azylut [Emanation] are outside the realm of Divinity, and he does not realize the inconsistencies

significance of this Face-to-Face Union, as taking place on Shabat and yielding souls 'by way of Truth and Faith' [and regarding this, see ShaKav Drush 3 of Drushei haLaylah which will be discussed in DS 14, in the context of daily prayer as compared and contrasted with prayer on Shabat]. And 4. see chapter 2 below, note 97, regarding their shared 'dual-perspectivism' and the immutability of the Absolute.

⁵⁶ Zohar vol. II fol. 254b. As indicated by Yosef Avivi in his article "History for a Higher Purpose" [Hebrew], and see there, appendix 1, the idea of the latent potential for evil as engendered from the implications of the potential of the Divine manifestation within finitude and privation is to be found in the writings of the early Kabbalist R. Āzry'el of Gerona, and served as the conceptual backdrop of the Lurianic [as well as the Zoharic] Kabbalah. See in our next chapter, section A, and note 13.

⁵⁷ See above, n. 31.

⁵⁸ See sources and discussion below n. 79, and our discussion in the next chapter, and particularly, in n. 55, regarding the purpose of the purification of the sparks.

that he involves himself in.

The importance of an accurate interpretation of these doctrines for a reconstruction of the phenomenological basis of the theurgic activity of the Lurianic Kabbalist cannot be underestimated, as they involve the 'first-principles' at the core of what may be termed as the ideational phenomenology of *Kavvanot* practice. This is so especially when we consider that such activity is understood as the process of *Tyqun* - the intentional repair of the emanated Godhead.

In addition, Scholem and Tishby do not offer sufficient accounts of the sections in Vital's writings, present in all recensions, that portray the intermediate levels between the *Zimzum* and the *Shevurah* as orderly reabsorptions of the emanated light into the Infinite, and reemanations, whereby the original vessels were created.⁵⁹ These intentional

⁵⁹ See EH Gates 6 and 7 on the 'Bound Lights' [*Äqudym*] and on the 'Tending-and-not-Tending Lights' [*Maïey vLo Maïey*], from RH"V's earliest recension (see chapter 4 DS 3b), found in the SfhD, pp. 12-16 and 66-74 respectively - and compare ShHQ, fol. 14b-15b, and 15d-19b, respectively, where the order is different - and see in the later recensions, OzH, pp. 8-13, and scattered about in AY; in both of these works, Gate 7 does not appear. Scholem seems to make an indirect reference to these sections when he says in MTJM p. 266 when he describes the processes leading up to the *Shevurah* as having: "none of the characteristics of chaos and anarchy. On the contrary, it is a process which follows certain very definite laws and rules which are described in considerable detail".

But this does not prevent Scholem, on the next page, from describing the *Shevurah* as "accident follows with necessity" and as a cathartic act. The 'Bound Lights' do come in for some discussion in Scholem's later work, such as in Gershom Scholem, Kabbalah p. 138. Indeed he says there that he doesn't see the relevance of this stage of the emanation to the greater cosmogonic narrative! But it is Scholem's very muddling narrative, of deliberation and accident, that enables him to use the cathartic model, and thereby, prejudice the complex Lurianic cosmogonic narrative.

And he does not discuss the 'Tending-and-not-Tending Lights', which are the roots of the creation of the original vessels (that were emanated later, see above n. 32) that did not break, and are the roots of the potential for *Tyqun* see EH Gate 6 chapter 3 {and see SfhD page 14a; and ShHQ fol. 14d, where it is stated that on that level of 'Adam

intermediate levels mitigate against an understanding of the *Shevyrah* as being essentially cathartic. Indeed, in some cases, the patterns of these reabsorptions seem to prefigure the patterns of theurgic union.⁶⁰ Rather, they point towards a harmony between what Tishby terms the ‘mechanical’⁶¹ and ‘teleological’⁶² explanations of the *Zimzum*. To me, these patterns of intentional prefiguration indicate that the ‘cathartic’ descriptions were used in the Lurianic Corpus as a dramatic element in the teleological mythic--conceptual narrative, and not as the ‘essential secret’ of it.

It must be noted that whereas Tishby discusses all of the types of Lurianic discourse with reference to the reasons for the *Shevyrah*, Scholem, in his early presentation make reference to only the ‘mechanical’ and the ‘cathartic’ reasons, and completely ignores the ‘teleological’ reason for the *Shevyrah*, although it is this explanation which is most often presented in the Lurianic writings.⁶³ Moreover, as we shall see

Qadmon, the roots of *Zēyr* ‘*Anpyn* and *Nuqv’a* [the Male and Female of the lower *Sefyrot* where the process of the *Shevyrah* and *Tyqun* take place] were in a more complete state of *Tyqun* than the levels that would later become the higher *Parzufym* upon which they would later depend for their *Tyqun*}. And see also, EH Gate 6 towards the end of chapter 5, where it is indicated how the structures of the orderly progressions and reabsorptions of the lights were intentional prefigurations of the *Shevyrah*. And see in the next chapter, n. 47; and for a further discussion of the significance of the Lurianic issues raised here, see below, chapter 4, DSs 4-6, and particularly, notes 195 and 208.

⁶⁰ This is particularly the case with reference to the recreation of the relationships between the *Parzufym* which are contemplated during the circumambulations of *Hoshän’a Rabah*, according to a tradition that was preserved by R. Menahem Äzarya of Fano. See PEH, Shaär haLulav chapter 7, and compare with EH Gate 7 chapter 3. The pattern described in PEH seems to me to be an inverse of the pattern in EH.

⁶¹ Tishby, *ibid.* pp. 39-41

⁶² *Ibid.* p. 43.

⁶³ See Chapter 2 of Shaär haKlalym in EH; and see in EH gate 8 chapter 6; Gate 11 chapter 6; Gate 37 chapter 2; Gate 39 chapter 1; and see below, next note and n. 66 and n. 116, and in LqTr Parshat va’Ethan and ha’Azynu, and in ThM Parshat Tazryä, and elsewhere.

below,⁶⁴ the teleological explanation looms large in at least three of the four prooftexts provided by Scholem in his early work, for the cathartic explanation. In addition, without providing any citation, Scholem asserts that the “cathartic interpretation of the meaning of the *Shevyrah* was accepted by all Kabbalists of the Lurianic school.”⁶⁵

In his later work of the 1970s, however, Scholem provides additional Lurianic sources regarding the *Shevyrah* that offer the teleological reason for it, in terms of enabling a world wherein the moral dimension engendering reward and punishment can function.⁶⁶

⁶⁴ Section C of our next chapter.

⁶⁵ MTJM p. 267. Also, in Scholem’s presentation of the Lurianic Kabbalah from 1965, in On the Kabbalah and its Symbolism pp. 109-117] he makes no mention of the teleological explanation of the *Shevyrah*; and see below, n. 81. And see the next chapter, n. 48.

⁶⁶ See p. Scholem, Kabbalah p. 139. The various reasons provided in the Lurianic Corpus for the *Shevyrah* were already discussed by Tishby in his early work. He maintains that the ‘cathartic’ explanation was the esoteric and authentic doctrine, and that the teleological explanation [which is the prevalent one] was merely an exoteric mask. Moshe Idel claims that the ‘cathartic’ explanation was not considered esoteric. See Idel [in Zimzum p. 91 n. 170] where he adduces a text [from MS Oxford 1960 fol. 9a] by R. Shimshon Baqy, a disciple of R. Yosef ‘ibn ‘Tabul, who on fol. 9a repeats the metaphors used by ‘ibn ‘Tabul in explaining the Zimzum [see above n. 28]: collecting the *Dynym* and the appearance of the *Reshymu* of the Infinite which is like a residue of oil. However, it seems to me that this text clearly and typically expresses in this context, the teleological explanation for the existence of evil. See there, fol 9a-b where we read:

קודם שנברא העולם היו רחמים פשוטים גמורים כענין עולם המלאכים שנבראו ברחמים וכולו היה חסד ורצון אך כאשר ראה [אולי צ"ל רצה] הקדוש לזכות את האדם ולהביאו (קשה לפענח) –[למחצבו] [למרוצה] ירד הקדוש מאשר שורש ממנו וזה בעבור עבדו [9ב] באמת את ה' ולאהבה אותו ועל ידי כך יזכה למתן שכר וא"כ כשהיה כולו רחמים לית עונש ושכר כי לה' הארץ ומלואו [ו]היו נוהגים כמנהגם במדת רחמים גמורים והיו עושים רצון קונם ... ולכן רצה הקב"ה ליזכותם ולברוא במידת הדין ...

“Before the world was created there was complete and simple Compassion, as is the case with the ‘World of the Angels’ who were created with [the

Indeed, in both his early and later presentations of Lurianic cosmogony, Scholem recognizes that an exclusively theistic Lurianism is not entirely self-consistent. In his MTJM he writes regarding the unfolding of the lower worlds from the higher ones: "For Luria and his followers, there is no break in this continuous process of evolution. This fact makes the problem of the 'AR'I theism are doubly acute, for the pantheistic implications of this doctrine are too manifest to require emphasis".⁶⁷

Likewise, in the later reconstruction by Scholem, written some thirty years after his chapter in MTJM we read: "Indeed, the doctrine that every higher principle 'clothes itself' in a lower one, which in the final analysis is a doctrine of divine imminence was sometimes carried to extremes".⁶⁸ It is perplexing to this researcher, that rather than recognizing the inconsistency of his own positing of the theistic position, as pointing to the need for a deeper understanding of the issues, he sufficed in representing his incoherent reconstruction of the 'Lurianic myth' as an incoherence in the 'AR'Is

attribute of] Compassion. And all was grace and [Divine] favor. But when the Holy One saw that it is proper to render the human being meritorious and bring him to be hewn, then the Holy One descended from the root that derived from Himself. This, in order that [humanity] be able to serve Him [9b] in truth, and to love Him, and thereby, merit reward. Thus, if the state of [absolute] Compassion were to remain as the singular state, there would be no [grounds for] punishment and reward, for the earth and all that fills it belong to God, and they would all comport themselves according to their [singular] nature, which is absolute Compassion, and would [automatically] do the bidding of their Master... Thus, God, wanting to render them meritorious, created them through the attribute of *Dyn* ."

It seems to me, that the explanation termed 'cathartic' is placed here in a teleological context - not to obscure its meaning but to contextualize it. And see the next chapter, particularly section C, # 1, [and see there, n. 38, where I cite the element of free-will as the deciding factor in the *Shevurah*, in the extant writings of all of Luria's disciples], C2 and C4.

⁶⁷ Scholem, MTJM p. 272.

⁶⁸ Scholem, Kabbalah p. 151.

thought, when an alternative consistent means of interpretation is available.⁶⁹

B2.1 The Hermeneutic 'Principle of Charity' and its relevance to Lurianic Kabbalah

In this connection, as a methodological corrective, it is apt to introduce what was regarded by the great twentieth century classicist, Gregory Vlastos⁷⁰ as a "well established" hermeneutical principle⁷¹, which he called the 'Principle of Charity'; that he formulated as follows:

When controlling alternative interpretations of a text on search of *truth* [ital. in the original] - concerned only to know which is more likely to be the one that captures the writer's intended meaning - why should "the principle of charity" ever decide the issue? The principle has the look of legitimizing an appeal to sentiment to decide a question of truth. Not so. It has a sound basis in the fact that *belief is dispositional* [ital. in the original]: to claim that someone believes *p* is to claim much more than that he would assert it at just this moment; it is to claim that this is what he *would continue to assert* [ital. in the original] unless something happens to change his mind. So if we have reason to think that a person would not wish to hold both *p* and *q*, and would not do so if he realized that they are inconsistent, then we have that much reason for doubting the claim that he does believe both and would assert both as his personal opinion; *in the absence of direct evidence* [ital. mine] for the claim that he does believes both of them, we have that much reason to reject the claim that he does, and opt for an alternative interpretation of his words, *which preserves consistency* [ital.

⁶⁹ See above, n. 31.

⁷⁰ See Socrates: Ironist and Moral Philosopher p. 236

⁷¹ I.e., for interpreting the 'classical' literature of the West, although I may add, there is not much evidence of it having been adopted in studying the classical Jewish religious texts.

mine].

Although the gist of Vlastos' argument refers there, to the justification of a particular textual emendation, I maintain that his reasoning obtains here, and that what is often seen as the traditional methods of interpretation of the Lurianic Corpus, which try to preserve consistency, are to be applied in our case. And in our present context, in the absence of evidence in the Lurianic Corpus, of a change of opinion regarding Divine imminence, a hermeneutic of contextuality that preserves consistency would be in order in interpreting the ARI's statements.⁷² Such an interpretive approach is particularly appropriate for the Lurianic Corpus, which came to us by way of a school that was steeped in the hermeneutic method of *Pilpul*,⁷³

It is clear that RH"V was well aware of the seeming contradictions in the Lurianic Corpus, of which he was the chief writer and editor, and he writes the following regarding this, in his introduction to ShHQ also published as the introduction to EH.⁷⁴

אכן וחלתי ואירא לפי שיש בדרושים הללו דברים רבים אשר הרואה יחשוב שהם דברים המנגדים זה את זה ולאפס
הפנאי לא היה לי זמן אחרי שומעם לשאול את פי מורי זלה"ה

Indeed, I am debased and fearful, for within these discourses there are many instances where one who were to consider them may construe these matters as opposing one another; for due to lack of opportunity I had not the time

⁷² Here is not the place to enter into discussion of the alternative approach of the early eighteenth century non-immanentist interpretation of Lurianic Kabbalah, offered in the classic Yosher Levav of R. Immanuel Hai Ricci, although this work may actually provide us with the source of Scholem's and Tishby's interpretation.

⁷³ Regarding this, see below section D, and notes there.

⁷⁴ See there fol. 5a.

after hearing them, to ask my teacher o.b.m. [for clarification].

As I have shown elsewhere,⁷⁵ there are several instances where these inconsistencies are solved; sometimes by the 'AR'I, and sometimes by RH"V himself, based on principles that he had heard from the 'AR'I at other times.

The reliance on pointing out seeming contradictions was a foremost method in the 'hermeneutics-of-myth' of the earlier modes of interpretation used by Scholem and Tishby, and in the more recent methodological tendencies of Meroz and Avivi, who employed these means, for dating the internal development of Lurianic Kabbalah. It has recently been brought into question by Y. Liebes.⁷⁶ Continuing the criticism of these methods here, I will provide below, a further line of reasoning to dispute this methodology in Jewish Studies in general, and in Lurianic studies in particular.⁷⁷

B2.2 Scholem's Later Presentation of a non-Theistic Lurianism

It must be said that in Scholem's encyclopedia entries which represent his later work, the rhetoric for the acceptance of his assertions regarding Lurianic theism;⁷⁸ given the fact that he presented no textual exemplars or sources for his arguments; seems to be based entirely on the strength of his authority. In addition, it should be noted that nowhere in his encyclopedia discussions of Lurianic cosmogony does

⁷⁵ See below, in the Hebrew Appendix, in sections 7 and 9.

⁷⁶ See his article "Hiburim Lury'aniym Qedumim?" p. 339 and n. 1.

⁷⁷ And see below, near n. 81, and see chapter 4 DS 9c-d. And see chapter 4, DS 1b where, as a safeguard against the over-use of this 'Principle of Charity' with reference to the Lurianic Corpus, I formulate what may be called a 'Principle of Immanent Obsolescence'.

⁷⁸ Scholem, Kabbalah pp. 150-152.

Scholem insist on a theistic reading of the post-*Zimzum* process.

It is only in his separate encyclopedia-article on the question of Kabbalah and pantheism that he reiterates his theistic assertion, while granting that from the level of 'Adam Qadmon - the Divine Being that forms after the *Zimzum* - through the five Faces of *Tyqun*, "something of the divine substance goes forth into ... them", until and including the World of 'Azylut.⁷⁹ Thus, in the final analysis, we may say

⁷⁹ See his discussions in *ibid.* pp. 74-80, and especially, pp. 128-144 where he summarizes Lurianic cosmogony, and does not present a theistic reading, and contrast these discussions with pp. 150-152 where he reiterates his assertion of the discontinuity between the 'Ayn-Sof and the World of Emanation [providing no source for this], while asserting that most Lurianic Kabbalists would consider that the light of the 'Ayn-Sof re-entering the vacuum is considered "part of the Godhead".

It must be said that nowhere in the Lurianic Corpus do we find it stated that the light that reenters the vacated space is of a different substance from the pre-*Zimzum* light. Quite the contrary. In *EH* Gate 42 chapter 3 it is stated explicitly that the light that entered 'Adam Qadmon is the Infinite [and see chapter 4 DS 4a]. Indeed, in the Lurianic works we read that the Divine Substance permeates down to the three lower levels of 'Soul' [*Nefesh*, *Ruah*, *Neshamah*] even unto the lowest world of *Äsyah* - i.e. the material world. See, for example, *MvSh* fol. 55d-56a. This should be understood in the context of statements in *EH* Gate 26 chapter 1, final edition, Gate 40 chapter 8, Gate 44, chapter 1, second edition, and chapter 2, final edition, which claim that the levels of the *Neshamah* of the three lower worlds are comprised of the vessels of the World of Emanation and are thus Divinity. In other words, it is the *Neshamah* level of the *Nefesh* and *Ruah* of the three lower worlds which are Divinity.

As for the rest of the levels, see *ShMz*, on Parshaṭ Behar, fol. 25b, and *LqTr:ThM*, *ibid.* fol. 79c, where it is implied that the present material world is on the one hand, comprised of the *purifications* of the Seven Kings of Edom; and on the other hand, in need of further purification from the *Qelypoṭ* - which will cease to exist after all the sparks will be purified. At that time, rather than the material world ceasing to exist, it will effortlessly yield all manner of dainties, ready-made. In other words, this world is in the *process* of Divinization.

For the Zoharic source of this idea, see in our next chapter below n. 55. And see *EH* Gate 18, chapter 1, second version, where it is stated that the resurrection shall be "in

that there is some level of equivocation or ambivalence on Scholem's part, with reference to his own portrayal of Lurianic theology as a purely theistic system.

C. Rhetorical Comparison of the Early and the Later Scholem

It is interesting to note that in Scholem's early work we come across various pejorative characterizations of Lurianic speculations liberally sprinkled throughout his narrative.⁸⁰ These modernistic presumptions are absent from his later work.

these lowly bodies". Indeed, this seems to go against the understanding of the school of the *Ga'on* of Vilna which claims that the more that the sparks are purified, the less holiness abides on the lower planes! See *Beyt Olamym* by R. Yizhaq 'Eziq Haver, fol. 71a-b [and compare the glosses at the end of the *Per Sif dZ* by R. 'Eliyahu (the '*Ga'on*') of Vilna,, (these are 2 and 1/2 unpaginated folios after fol. 59) fol. 60c and 61d-62a]. This was also the position taken by L. Fine in his article referred to above [note 30], on p. 39, for which he offers no evidence [and regarding Mopsik, see also above, note 30].

It must however be said that one may perhaps infer this from the above mentioned *Drushym* in *ShMz* [fol. 26a] and *ThMz* [79d] when it is stated that in order to effect the *Tyqun*, the higher worlds must "descend below their actual state" during the days of the week. This may imply that the less sparks there are to be purified, the less often the higher worlds descend. This 'principle' however is never mentioned in the Lurianic Corpus. In my appendix below, on Pneumatic Soul Impregnation in the Lurianic Kabbalah [near n. 24 and Conclusions, 1C], I will argue from Lurianic texts, against this interpretation, which seems to arise from a reified reading of this Kabbalah, based on an overly sharp body/spirit distinction; whereas what we find in the Lurianic Kabbalah in my estimation, is a theurgic spirituality of embodiment, that includes the element of 'ensubtilization' as the result of embodiment., whose ultimate purpose is [see below chapter 2] the transformative divinization of the creation. And see below, chapter 4 DS 2h.1, note 70, the inconclusive discussion two additional possible prooftexts for the *Ga'on*'s position. Live and learn.

⁸⁰ See *MTJM* pp. 260, 261, where he uses the pejorative 'crude', with reference to Luria's speculations on the relations between the Infinite Godhead and the possibility of finite manifestation; and p. 265 regarding the 'inclination of Luria and his followers to *lose themselves* in visionary and scholastic descriptions' [italics mine] of the *Shevryah*; or p. 267 where Scholem expresses his 'dissatisfaction' with the Lurianic mythic account for the existence of evil; or p. 269 where Scholem regards Lurianic anthropomorphic symbolism

Perhaps postwar period disappointment in modernity and his exposure to Eranos Conferences softened his reactions. Or perhaps the earlier specimens were merely outgrowths of the public oratory of the period.⁸¹ These are my impressions toward

p. 267 where Scholem expresses his 'dissatisfaction' with the Lurianic mythic account for the existence of evil; or p. 269 where Scholem regards Lurianic anthropomorphic symbolism as a whole as 'crude'.

⁸¹ For a few other examples of the rhetorical movement away from modernist presumptions of judgement, contrast the attitude toward Iamblichan-Proclean theological theurgy in the 1940s works of E.R. Dodds, such as his article "Theurgy and its relationship to Neoplatonism", to the more recent presentations of the same material, as of the 1980s. For an interesting historiography of this phenomenon in classical theurgical and neo-Platonic studies, and its passing over from prejudiced to more appreciative attempts at description, see G. Shaw, Theurgy, the Language of the Embodied Soul: A Study of the Work of Iamblichus of Chalcis, pp. 1-36 [it is interesting to note that this section is missing from his work of 1995, where he turned his dissertation into a book; except for occasional comments such as on p. 87 near note 14 and pp. 94-95]. In this connection it must be said that since even his early days in the mid 1940's, the great classicist Gregory Vlastos had never succumbed to a modernist prejudice, as evidenced in his Studies in Greek Philosophy vol. 1, articles # 1, 3, 5, and others from the '40's and 50's and on.

It seems to me that in the realm of Tantric studies, the situation at present is more complex, when we consider that Tantric studies has a longer history of being more salutary and less critical [particularly in the works of W.Y. Evans-Wentz published by Oxford University press since the late '20s]. Such attitudes towards it had already entered the 'respected scholarly' literature soon after World War I, and were often informed by American and British "Theosophical Society" and Jungian agendas. These have been examined and criticized in John M. Reynolds, Self Liberation Through Seeing with Naked Awareness, pp. 71-106. With the re-introduction of emphasis on critical scholarly methods in English language studies, by students of the important 'critical' but appreciative Italian Tibetologist G. Tucci who did much important work in the '20's and '30's, it is interesting to contrast D. Snellgrove, from 1959 to his 1987 for an example of movement from a more appreciative to a more critical stance. And presently, this complexity is compounded by the appearance of post-modernist studies from J. Gyatso [1998], and the 'feminist' works of M. Shaw [1994] and other trends in religious hermeneutics. And for a detailed historiography of the development of Tantric studies in this regard, see Christian K. Wedermeyer, Vajrayana and Its Doubles: A Critical Historiography Exposition and Translation of the Tantric Works of Aryadeva, much of which is summarized in his

an intellectual/emotional historiography of the development of Scholem's Lurianic scholarship.

D. Scholem and Lurianic Exegesis

article: "Tropes, Typologies, and Turnarounds: A Brief Genealogy of the Historiography of Tantric Buddhism".

In Israeli scholarship this change seems to have begun vis-a-vis Hasidism, in the late '60s, by Rivka Schatz, and continues to this day, particularly by Moshe Idel, Yehuda Liebes, Rachel Elior, and their students. It has proceeded apace since the mid '80s. In Scholem's case, in order to trace development in this regard, apart from my documentation of changes vis-a-vis Lurianic Kabbalah [see note 79], I believe it would be more fruitful to comparatively examine his different renditions of the early Kabbalah; especially 1948-1962 -1990, as they appeared in Hebrew, German, and English editions.

However, in the case of Lurianic Kabbalah this change is still slow in coming. For although with reference to Scholem himself, a partial change took place in the early 1970s, it seems [based on my perusal of the courses offered in Kabbalah at the Hebrew University], that Scholem stopped teaching courses and seminars after 1965 [when he was still proffering the theistic reading of Lurianic Kabbalah - see above, n. 65], and that throughout 1970s there were only two MA level courses offered in Lurianic Kabbalah. This trend continued into the 1980s and continues to this day. Indeed as a whole, the History-of-Kabbalah curriculum-syllabus at the Hebrew University characterizes the field as consisting of: Early Kabbalah, Sabbateanism, and Hasidism with a near-total neglect of Lurianic Kabbalah; notwithstanding the fact that as of the seventeenth century and up to the present day, it was Lurianism that carried the day as the main stream of Kabbalistic creativity and exegesis. It is not surprising then, that in the entire history of this department, there was only one Ph.D, dissertation on Lurianic Kabbalah [Meroz, 1988]. With regard to I. Tishby, see section F, below. A Momigliano-style [see note 28] monograph about all of these aspects of comparative religious historiography would be an entertaining read. For now, with reference to the historiography of Kabbalah research, see two interesting studies by M. Idel; "Yahadut, Mystiqah Yahadut uMagy'a" [in Hebrew] with reference to the element of 'shame' as a factor in the scholarly neglect of the study of Jewish magic, and his insightful article, "Academic Studies of Kabbalah in Israel: 1923-1998", regarding the historical circumstances contributing to the 'obsession' on the part of Scholem and his students with gnosticism and messianism as moving forces in the Kabbalah; and with specific reference to Lurianic Kabbalah, see Y. Liebes, "Myth vs. Symbol in the

Scholem in his early work regarded the 'AR''I first and foremost, as a visionary who dwelt perpetually in a world of mystery, wherein all of existence, both organic and inorganic, was suffused with souls with whom communication was possible.⁸²

In his later reconstruction, he asserts that much of the 'AR''I speculative development had its roots in his mystical experiences during prayer.⁸³ In this regard there is

Zohar and in Lurianic Kabbalah”.

⁸² Scholem, MTJM pp. 255 and 284. And see an interesting 'unhistorical hypothesis' by Scholem in his "Ten Unhistorical Theses regarding the Kabbalah" in Öd Davar p. 33 # 4, where he entertains the idea that Luria's highly organismic metaphoric language vis-a-vis the Divinity may indeed bespeak 'the thing itself' - a certain metaphysical 'realism'. It seems to me that this was the source for Rivka Schatz's speculations; see below in this chapter near note 148. And regarding the phenomenology of this 'soul-communication', see the appendix below, on Pneumatic Soul Impregnation.

⁸³ Scholem, Kabbalah, p. 176. And see PEH p. 17b where it is stated that: “no one prayer is at all like any other since the creation of the world , until the future redemption, since the purpose of prayer is the purification of the holy sparks ... and with each and every prayer, new sparks which were never before purified become purified ... and in proportion to the quality of these sparks, so are the levels of consciousness drawn unto the Small Countenance and His Female Counterpart, and so too into those levels above Them ... and for this reason, no *Qriy'at Shmā* is like any other” [for the Hebrew text, see chapter 3 note 21] .”

So too, we find a parallel Lurianic text regarding the parameters of Zohar exegesis, explicated in AY, pp. 12 col. 2 - 13 col. 2 [and see EH Gate 1 chapter 5] where we read of no less than forty three possible contextual modalities of interpretation, and he concludes this excursion by saying: “From this you may understand how the state of the worlds, being the garments of the *'Ayn-Sof*, change at each and every moment; and in accordance with these changes, so too do the interpretations of the Zohar change, and each and every one of them are the ‘words of the living God *and they do not contradict each other* [italics, mine; and see for two examples of this contextualized Zohar exegesis below, note 88 and in chapter 4 note 126]”. This principle of hermeneutic contextualization should naturally be applied to the Lurianic Corpus, and in applying it, this writer discovered solutions to certain questions. See for instance, Chapter 4, DS 2 note 46, and regarding prayer, see DS 13f and note 370. And see below, near n. 108.

evidence provided by the 'AR" I himself⁸⁴ and by his disciples,⁸⁵ that many of the 'AR" I mystical experiences came in the course his exegetical activity. This is so with reference to his exegesis of earlier Jewish mystical sources - particularly the Zohar, which served as the main focus of his hermeneutical enterprise. Indeed, the Zohar [and TqZ] served as the source of many of the ideas that were typically regarded by scholars as having originated with the 'AR" I.⁸⁶

In his earlier presentation of the 'AR" I, Scholem asserted that the 'AR" I was "ever ready to grant the mystical truth of contradictory assertions".⁸⁷ In investigating Lurianic hermeneutics however, we find that it is not the 'acceptance of contradiction', but the *resolution* of contradiction based on the situational justification of both statements, that characterizes his hermeneutic method. For although when taken together they would result in contradiction, each could be true within its own particular ontological or teleological context.⁸⁸

⁸⁴ I refer to the numerous times in the course of his own writings where he proclaims the relationship between what he is writing and the 'dawning of a spirit from on high'. See, for example, his *Per Sif dZ* [in the SfhD edition pp. 244a, 250b, 251a, 251b, and elsewhere.

⁸⁵ See for example, the second introduction to PEH, p. 4 [the introductions are not paginated - pagination mine].

⁸⁶ In general, we may say in that those areas where the opinions of R. Moshe Cordovero and the 'AR" I converge, both find their source in the Zohar, as I have elaborated elsewhere. Regarding the Lurianic teleology and theodicy as derived from the Zohar, see chapter 2, notes 20, 27, 30, 55, and 96 and elsewhere. Regarding the Lurianic theurgic infrastructure, see chapter 4, where the Zohar is significantly cited in more than 25 instances. I hope in the future, to present a study of the 'AR" I as a Zoharic exegete.

⁸⁷ See Scholem MTJM p. 256.

⁸⁸ One of the classic examples of this - something that represents a departure from the understanding of his former teacher R. Moshe Cordovero, which he criticizes in this regard - is his resolution of contradictions in the Zohar regarding the issue of the permanence or impermanence of the union between the Divine attributes Wisdom and Understanding. This idea is indeed a turning point in the AR" I's thinking - which occurred before he met

This exemplifies a Kabbalistic application of the classical Pilpulist method of reasoning, in which the young R.I. Luria was well trained,⁸⁹ to the Lurianic Corpus itself. Scholem refers to this mode of discourse when characterizing the exegesis of Lurianic Kabbalists of later generations that grew out of the contradictions within the Lurianic Corpus;⁹⁰ whereas it actually seems to be characteristic of the Lurianic Corpus itself. This is in consonance with one of R.J.W. Werblowsky's characterizations of the intellectual nature of Jewish mysticism in general and Lurianic mysticism in particular.⁹¹

The 'AR" I in his own writings, would often marshal prooftexts from the Zohar for these reconciliations. This typifies his exegetic style.⁹² Such an understanding of the 'AR" I exegetic style which asserts that contradictions are soluble in principle, by the creative envisioning of the Divine realm within the context of the potential multivalent meanings of the Zoharic texts, so as to posit interpretations that situate their cosmogonic contexts and to thereby experience their meaning [by means of entertaining the speculation of relatively coherent forms of interacting *Parzufym*]⁹³ ought to be equally applicable to contradictions within the 'AR" I own thought as well. It seems to me that here, there is significant difference between early and late Scholem. For in his earlier portrayal of the *Parzufym* there was a far less nuanced description of their integrative interactions. It is indeed here, in the interaction of the *Parzufym* within the experience of the Lurianic theurgist, that Scholem correctly

with R. Cordovero, and see below note 142. See also the 'AR" I's comments at the concluding section of *Shaär haKlalym* preceding the EH. The sections in the AR" I's *Per Sif dZ* where his speculations regarding different levels of union are in their freshest form will be discussed in Chapter 4, and *ibid.* notes 72, 195, and 208, on other 'contradictions'.

⁸⁹ For sources, see Moshe Halamish, "Maämado shel ha'Ary kiPoseq" [in Hebrew], particularly p. 260 and notes 6-8.

⁹⁰ See Scholem, Kabbalah, p. 447.

⁹¹ See his Joseph Karo Lawyer and Mystic [see in the Hebrew edition, pp. 51-52 and pp. 85-87].

locates the "challenge to mystical contemplation."⁹⁴

In contrast to this intertextual Lurianic exegesis however, certain scholars⁹⁵ have recently attempted to chart the evolution of the 'AR''I own thought by pointing to apparent contradictions as representing different stages of the 'AR''I own development, while disregarding the creative exegetical style of this Kabbalistic system.⁹⁶

E. Scholem and Lurianic Theurgy

With regard to Scholem's understanding of Lurianic theurgy, an important recurring theme that appears in both his earlier and his later recapitulations of the 'AR''I thought is his concern that such practices can easily "degenerate into mechanical magic".⁹⁷ Indeed he says about Lurianic theurgy that it "stands directly on the borderline between mysticism and magic".⁹⁸ He asserts however, that given the intense training necessary to master this form of mystical prayer, and the spiritual education where the center of gravity is mystical introspection, rather than externalized magic, "the number of Kabbalists who weakened under the temptation

⁹² The AR''I's *Per Sif dZ* are filled with these.

⁹³ See above, note 31.

⁹⁴ Kabbalah, p. 140.

⁹⁵ I refer particularly to the important works by Yosef Avivi and Ronit Meroz. Although in principle I agree with them that there was development in Luria's thought, I disagree with their methodological attempts at systematization. And see above, the discussion following n. 79, and below, DS 9d.

⁹⁶ Examples will be provided in the course of this study when they become relevant.

⁹⁷ See Scholem MTJM pp. 259, 277-278, and in Kabbalah, pp. 76, 176-177, and see p. 182.

is surprisingly small".⁹⁹ In this connection he makes the interesting though unsubstantiated phenomenological assertion that those schools that are not pantheistic and do not "blur the distinction between God and nature represent a blend of mystical and magical consciousness."¹⁰⁰ There he references certain unspecified "forms of Indian, Greek, Catholic, and also Jewish mysticism."¹⁰¹

The early Scholem regarded the practice of *Kavvanot* as representing "an application of [R. Abraham] Abulafia's theory of meditation"¹⁰² and its technique called *Hokhmat ha-Zeruf* the 'science of letter combination' to the new Kabbalah"¹⁰² [which was actually transmitted via the Ashkenazi Pietists of the 12-13 centuries¹⁰³] He repeated

⁹⁸ Scholem *MTJM* p. 277.

⁹⁹ Ibid. p. 278. He refers there to Lurianic theurgists in general, perhaps basing his observation on his personal acquaintance with the Jerusalem School of *Kavvanot* practitioners of the 1930s and 1940s - who were then as yet unbroken links in the longest continuous Lurianic practice-tradition assembled in one place, having been there [in *Qehilat Bet 'El*, in Jerusalem's Old City] for over 200 years. All of the above certainly requires an enormous amount of archival research. In addition, over the past twenty years numerous works have for the first time, been published from this school of Kabbalah, which developed further, the 'technology' of Lurianic theurgic practice. In this dissertation, however, the focus shall be on the primary literature of the Lurianic theurgic corpus, although when necessary, various schools of interpretation will also be surveyed [see in chapter 4 in numerous places]. It is well known that the 'AR" I opposed the use of traditional Jewish magic, and provided expiatory exercises to his disciples who had engaged in them. These are found in *ShRhQd*. I shall examine these elsewhere, as they are beyond the scope of this dissertation. Regarding the internal systemic safeguard against magic in Lurianic theurgy, see below, chapter 4 DS 13 note 353.

¹⁰⁰ Ibid. p. 277.

¹⁰¹ Ibid.

¹⁰² Scholem *MTJM* p. 277.

¹⁰³ Scholem, *Kabbalah*, pp. 32-33. And see *SKY* section 2 chapter 1, pp. 119 ff for some of these techniques. And see chapter 4 DS 4c.2 and note 137.

this assertion in his later treatment of Lurianic *Kavvanot* as well.¹⁰⁴

In his MTJM Scholem surmises correctly, that the practice of *Kavvanot* is a means of *Devequt* - mystical union with the Divinity.¹⁰⁵ As mentioned earlier, its main function is to further the process of *Tyqun* - the Autogenetic Divine Self-development and restitution. Scholem asserts that it aims at restoring "the original harmony which was disturbed by the original defect - the Breaking of the Vessels"¹⁰⁶ - although in his earlier work, he does not explain how this is achieved through the practice itself. Its purpose was also construed there by Scholem, as: "to discover the various stages of ascent, which of course can also be called a descent into the deepest recesses of the soul"¹⁰⁷ In a probable paraphrase of RH"V, the 'AR'I chief disciple, Scholem says that every moment is a new stage in the development of the *Tyqun*, and "therefore there is in the last resort a new *Kavvanah* for every new moment."¹⁰⁸

¹⁰⁴ See his comments in Kabbalah, p. 180, where he associates Abulafia with the technique of 'donning the garment of the Name' [*levyshit haShem*]. Interestingly, he does not specifically mention the 'AR'I in this connection, although it is certainly pertinent in this connection. See, for example, PEH, *Shaär Hanhagat haLimud*, excerpted and commented on in Appendix 1 of chapter 4 below. Indeed, the explanation of these techniques in terms of the meditator uniting with the Active Intellect, to use Abulafian terminology, is not encountered in the Lurianic writings.

One may however ascertain a similarity between Abulafia's use of Divine Names and Lurianic *Kavvanot* and *Yihudym*, in that both implement *Gematria* [numerological equivalence] in their hermeneutic explanations of the relationships between the Divine Names themselves, and between them and sacred speech. But these techniques were inherited by both of these Kabbalists from the earlier traditions of the *Hasydey 'Ashkenaz*. And see the previous note. And see chapter 4 DS4 note 137, where I lend support for Scholem's assertion from RH"V's introduction to ShQd.

¹⁰⁵ Scholem MTJM p. 278

¹⁰⁶ Ibid. 275.

¹⁰⁷ Ibid. p. 276.

¹⁰⁸ See *ibid.* pp. 276-277, and p. 413, n. 100. And see in Kabbalah, p. 178. And see

In his later work Scholem however, is more specific and informative, and many of his insights are borne out by my own research, and will be elaborated later. He explicates that the *Kavvanot* serve to "integrate the practitioner into the hierarchical structure of the supernal realms and restore what was flawed there".¹⁰⁹ Scholem explains that this is achieved by the theurgist using the liturgical text in a multivalent symbolic way, whereby the words of prayer are transformed into Divine Names associated in the absorptive contemplation of the mystic, with the particular Divine realm through which he is passing.¹¹⁰ Scholem correctly describes the 'AR" I theurgic system as one of active *dynamic* contemplation, wherein there is an upward ascent and a downward descent thereby uniting the upper and the lower worlds.¹¹¹ He claimed erroneously, however, that the *Kavvanot* of the *Shmā*: served such a purpose.¹¹²

above, n. 83, where I translated the source provided by Scholem. In my estimation, we may assert that the *Tyqun* is not a *restoration* but a *new instance* in the process of Divine creative reintegration. This will be elaborated upon elsewhere.

¹⁰⁹ Scholem, *Kabbalah*, p. 177.

¹¹⁰ Ibid. There, he refers to Kabbalistic prayer in general, but states that in Lurianic Kabbalah these symbols are replaced by Divine Names. This however is by no means always the case, as we will see in chapter 4, DS 4c on Lurianic theurgy, where we will encounter various types of symbolic transformation.

¹¹¹ Ibid. p. 178. This is a novel feature in Lurianic Kabbalah, which refers there to the interconnections of the successive sections of the traditional liturgical prayer, as will be explicated in chapter 4, DS 4c.

¹¹² The *Kavvanot Qriy'at Shmā* will be discussed in chapter 4, DS 4 and 13. There we will read of the daily cycle of four recitations of *Qriy'at Shmā*, corresponding to four levels of *Zivvug* between the inner and outer aspects of *Keter*, *Hokhmah*, and *Bynah*, in order to provide *Mohyn*-Consciousness to enable the lower *Parzufym* to unite. And see below, the [Hebrew] Appendix on the authentic writings and quotes from the 'AR" I, section 2.

Perhaps Scholem had in mind RH"V's comments in the name of his teacher, that for any Divine Union or *Zivvug* to yield a new result in the world, the lower unions of the *Parzufym* need to invoke corresponding higher unions, up to and including the original

Apparently commenting in light of the 'AR''I *Per Sif dZ*¹¹³ - although in a number of his works of the 1940s he states [without attempting to prove this assertion] that none of the typical Lurianic ideas are contained in this early work by the 'AR''I,¹¹⁴ Scholem writes that "through the mystical prayer man was drawn upward or absorbed into the hidden dynamic life of the Godhead, so that in the act of his praying God prayed too".¹¹⁵ Indeed, it seems to me that Scholem's dismissal of Lurianic novelty in his *Per Sif dZ* was taken on the authority of pronouncements made to that effect by R. Menachem de Lonzano, a younger contemporary of RH''V.¹¹⁶

In the following chapters I will attempt to show that the most important ideas of Lurianic theurgy: its teleological foundations; the graded characterizations of Divine Unions and the integrative interaction between the *Parzufym*; as well as the perception of prayer in terms of specifically structured processes of ascent and descent, are already present in the 'AR''I's early work. Scholem's dismissal of the significance of the 'AR''I *Per Sif dZ* is repeated in his later treatment as well.¹¹⁷

Infinite, and that this is the true intention of the recitation of the *Shmā*; only that the 'AR''I did not teach RH''V how to enact this *Kavvanah*, as we read in *ShPs* fol. 10a. And see *EH* Gate 39, chapter 7, where he states that it is only the 'Ayn-Sof the [original] Infinite Godhead who can enact anything new as a result of any *Zivvug* - Divine Union. Thus, the Infinite is directly connected to all theurgic activity as its ultimate goal. This being the case, it is difficult to understand what Scholem has in mind when he said [see above near n. 31] that the 'Ayn-Sof plays no role in Lurianic religiosity.

¹¹³ See *Per Sif dZ* p. 251a.

¹¹⁴ See Gershom Scholem, "Authentic Kabbalistic Writings", p.187, and compare Scholem *MTJM* p. 254, and *Kabbalah*, p. 421. And see below, DS 2 of chapter 4.

¹¹⁵ Scholem, *Kabbalah*, p. 178.

¹¹⁶ These are quoted in Gershom Scholem, "Authentic Kabbalistic Writings", p. 189.

¹¹⁷ Scholem, *Kabbalah*, p. 421. This is indeed surprising; considering that as we shall see in the second chapter, section C2, Scholem uses this text as one of the prooftexts

Another surprising misappropriation in Scholem's later presentation was his attributing a teaching of the 'AR" I one-time teacher, R. Moshe Cordovero to the 'AR" I. Scholem writes that "the process of *Kavvanah* is defined in terms of the drawing downward of the spiritual divine light into the letters and words of the Prayerbook so that this light can then re-ascend to the highest rank".¹¹⁸ This idea, as pointed out by Scholem¹¹⁹ and several scholars strongly influenced later Hasidic theurgy.¹²⁰

Another dimension of the *Kavvanoṭ* discussed by Scholem in his later work was "the upraising of the sparks of light that belonged to [*the practitioner's*] soul".¹²¹ One of the premier means through which *Kavvanoṭ* functions is through the process of *Yihudym* [unifications], which Scholem defined as: "meditations on one of the letter combinations of the Tetragrammaton or on configurations of such names with different vocalizations."¹²² The 'AR" I gave these to his disciples - each - "in accordance with the root of his soul".¹²³ Some of these *Yihudym* were for the

for his understanding of the Lurianic view as to the origin of evil.

¹¹⁸ Scholem, *Kabbalah*, p. 178. There he cites R. Avraham Azulai, *Hesed l'Avraham* 2:44 fol. 14a, and erroneously attributed this teaching to the 'AR" I. Actually the author of this technique is R. Moshe Cordovero. See his *SPR* Gate 32, chapter 3. This was already pointed out by I. Tishby in his article: "The Relation of R. Avraham Azulai to R. Moshe Cordovero and to the 'AR" I" [Hebrew] p. 264 and n. 24. The Lurianic position on the relation between the letters and Divinity can be discerned from *EH* Gate 5 chapters 5 and 7 and see below, chapter 4, DS 2b.

¹¹⁹ Ibid.

¹²⁰ See Isaiah Tishby, *ibid.* pp. 255-269; and see Moshe Idel *Hasidism: Between Ecstasy and Magic*, pp. 159-162, and elsewhere.

¹²¹ Scholem, *Kabbalah*, p. 178.

¹²² Ibid. p. 179. The issue of vocalization in Lurianic theurgic contemplation is a complex one, which will be discussed below, in various notes of Chapter 4 [and see particularly, long-note 307 and citations there].

¹²³ Ibid.

purpose of communing and uniting with the souls of departed saints.¹²⁴ Elsewhere the *Yihudym* were described by Scholem as "exercises in concentration on certain of the divine names and their combinations".¹²⁵

Although in his later work Scholem presents a richly textured description of Lurianic theurgy, what is missing is how these practices relate to the Lurianic cosmogonic narrative, and how these *Yihudym* and *Kavvanot* are conceived by the practitioner so as to function as a *language*¹²⁶ whereby the theurgist communes with and affects the emanated Divine infrastructure, and thereby participates in the Divine life by performing these practices. This shall be the prevailing theme of the fourth chapter.

Another idea important for the Lurianic theurgy discussed by Scholem in one of his Eranos lectures was the function of the human *Zadyq* in uniting the Divine Attributes and sustaining the world during the period of exile. This is achieved through his drawing upon the primordial light that was revealed on the first day of creation; acting as "a gardener sowing the light" that was 'implanted for the sake of the *Zadyq*'.¹²⁷ Scholem notes in this connection, sources such as the *Zohar* and R. M. ibn Gabai's post expulsion synopsis of the Spanish Kabbalah the *Ävodat haQodesh*, but does not point out the central role that this idea plays in the Lurianic theurgy. This too shall be investigated, in great detail, in the third chapter.¹²⁸

¹²⁴ See RH"V's *ShRhQd*, fol. 42b, ff. Some of these practices will be discussed in the Appendix on Pneumatic Soul Impregnation, below.

¹²⁵ Scholem, *Kabbalah*, p. 422.

¹²⁶ See below chapter 4 and note 137.

¹²⁷ See Gershom Scholem, *PrqYsd* chapter 7, pp. 235-236; and see in English, *MysShp*, pp. 113-114.

¹²⁸ See particularly, DS 13 and 14.

He also discusses the importance of the symbolic meaning of *Shekhynah's "Feminine Waters"* in the *Zohar*, but not in the Lurianic context, and in addition, he does not discuss the moral dimension of this symbol.¹²⁹ His remarks on the "Sin of 'Adam'"¹³⁰ do not differ substantially from those of Tishby, who wrote more elaborately on this topic, and therefore, we will suffice with a discussion on this in the evaluation of Tishby's assessment of this topic, in chapter 4, in our occasional remarks on The Lurianic Myth of the Fall of 'Adam and its relation to the Lurianic *Kavvanot* .

On balance, it seems to me that Scholem's insight into the nature of the Lurianic *Kavvanot* was enriched by his further study of this *Kabbalah* in his later years, and that his later conclusions, indicating greater sensitivity, were closer to the mark in the more 'practical' area, than in his readings of the theoretical aspects of Lurianic cosmogony; although these too were described in the later writings in a more nuanced way. It is interesting to note that the framing of my analysis of Scholem's Lurianic scholarship seems to preclude the use of the hermeneutical 'Principle of Charity' in evaluating the evolution of his thought . Needless to say, the influence of Scholem's presentations of the Lurianic narrative has been enormous, particularly among scholars of the English speaking world. It seems to me that in the Hebrew-

¹²⁹ See in *ibid.* [Hebrew], p. 299, and [English] p. 187. Indeed, it should be said at the outset, that the root of the *Feminine Waters* - the cause of the return movement of the creation from below, are those very 'roots of Judgement' that caused the *Zimzum* to take place and enable the possibility of *Tyqun* [and see below Chapter 2 section C]. In other words, the potential for the conscious devotional decisions of the righteous ones to shun evil and improve the world by their own efforts was what caused Divinity to create an imperfect world. Thus, what we have here is not a cathartic paradigm but a teleological one, as elaborated in our next chapter, in section C. See *EH* Gate 39 chapter 2, part 2. And as indicated in our next chapter, section B it is inaccurate to state that the meaning of the 'roots of Judgement' is homologous with 'the roots of evil'. And see particularly chapter 2 note 57 and chapter 4 DS 5-10.

¹³⁰ Here too we see development - from incidental statements in *MTJM*, p. 279 and 281, to a fuller discussion in *Kabbalah*, pp. 162-165. It is interesting to note that this theme was a major focus of Tishby's early work, although it was nearly neglected in Scholem's work of that period.

speaking world, it was the work of I. Tishby, who in most areas of theoretical-teleological substance having to do with Lurianic Kabbalah did not differ from Scholem, that provided the greater influence. Here we end our synopsis and evaluation of Scholem's contribution to the field of Lurianic Kabbalah and theurgy.

F. Lurianic Kabbalah and Human Activity in the works of Isaiah Tishby

Scholem, by his own declaration¹³¹ asserted that his description of the Lurianic conception of the Divine origin of evil and the 'cathartic' doctrine *Shevyrat ha-Kelim* was based on the research of Isaiah Tishby which was published as his M.A. thesis. In this connection, it is indeed noteworthy that Tishby's classic underwent three reprintings during his lifetime; all without any modification.¹³² I will not repeat my analysis and criticism of these formulations, but will reiterate my contention, that when Tishby discussed what he regarded as a distinct 'mechanistic explanation of the breaking of the vessels'¹³³ it is because he had already decided on the cathartic explanation, which assigns evil as an essential attribute of the Godhead, and did not note that when the mechanistic explanation was offered, it was in the context of the teleological explanation.¹³⁴

This association does not in my estimation, constitute a 'pious apologetic'¹³⁵ that

¹³¹ Scholem *MTJM* p. 267 and see more explicitly in p. 412 note 68.

¹³² This has already been pointed out in a review article by Joseph Dan. See Joseph Dan, "An Appreciation of the Intellectual Production of Isaiah Tishby" [Hebrew] pp. 50-51.

¹³³ See Tishby, *Doctrine*, pp. 39-45.

¹³⁴ See above, notes 63 and 66, and in particular, *MvSh* fol. 35d. And see the background citations referred to there, fol. 5a-b and 6a-b. These were discussed at length in our next chapter, in sections A and B, where we elaborated on the difference between *Qelypot* and *Dynym* and in section C. And see in chapter 4, DS 9 and 10.

¹³⁵ See Tishby *ibid.* pp. 48-50.

attempts to obscure the 'dark secret of the Godhead' but rather, it provides the causal background for the instability in the vessels that inevitably lead to their breaking. Divine decisions also have their inexorable consequences, and when it was deemed that part of the process of Divine autogenesis would involve some emanational aspects of intentional incompleteness¹³⁶ and would take the form of gradual expansion to a Divine completeness on the created and emanated planes which would be contingent on *human free will*, this itself engendered a weakness in the vessels to the extent that they were directly related to the process that was to unfold. Thus the various forms taken by the Lurianic explanations of the 'breaking of the vessels' are interrelated, and are not in conflict, as Tishby portrayed them.

G. Tishby, RH"V, and the Lurianic *Kavvanot*

As was the case with regard to the *Zimzum* and the *Reshymu*,¹³⁷ Tishby would often claim that RH"V was intentionally hiding his teacher's true intentions, and he would seek to discern esoteric doctrines in the Lurianic Kabbalah where in my opinion, none exist. I will briefly discuss one instance of this which bears on the *Kavvanot*, although in this case it involves an allegation of obfuscation and not the discernment of new doctrines. However, as a result of Tishby's allegation, it is possible to draw the false conclusion that RH"V had abandoned the practice of *Kavvanot* towards the end of his life.

The case in point is with reference to RH"V's *ShQd*, written most likely in Damascus, toward the end of his life, where he writes regarding the nature of the Ten *Sefyrot*, that They "have no need for further establishment [dependent on human service], since the effluence necessary for their stable subsistence, is provided with constancy

¹³⁶ See *MySh* particularly 5b and 6b. And see below, section G, and in Chapter 2, section C.

¹³⁷ See above, near n. 39 and n. 39 and n. 45.

from the Infinite as was the case when they were originally emanated".¹³⁸ Tishby considers this pronouncement a pious obfuscation, and contrasts it with the 'AR'I own statements which indicate that a spiritual deficiency in the human realm brings about a corresponding deficiency in the *Sefyrotic* realm.¹³⁹ Actually, further on in the same work, Vital claims the inverse; that by uniting one's soul with its root and raising it to within the 'Ayn-Sof, one must also intend to unite the *Sefyrot* and raise them to the 'Ayn-Sof. Thereby the *Sefyrot* receive new effulgence by means of this practice of Unification.¹⁴⁰ This theurgic principle is also to be found in Vital's purely Lurianic writings.¹⁴¹

¹³⁸ Ibid. p. 115, כי השפע, (של בני אדם), עצמן אינם צריכות למעשיהם ... ואין צורך להם לתקן על ידי הצריך להם להעמירן על עמדם כשנאצלו נמשך להם בהתמדה מאת האין-סוף. ... quoted from *ShOd* section 3 chapter 2, fol. 22a. And see M. Idel *Hasidism* p. 298 n. 66 where he claims that *ShOd* does not belong to the literary genre of Lurianic writings. However, in light of the discussion here below [the body of the chapter and the notes, up to and including n. 142] we may say that neither does it represent a departure from the Lurianic theurgic world view.

¹³⁹ Tishby *ibid.* pp. 114-115, and there, p. 115 n. 1, citation from Luria's *Per Sif dZ*. Ch. Mopsik [see his *Grands Textes* pp. 520-521] concurs here with Tishby's position. This idea, that human agency has direct bearing on the *Sefyrotic* realm, also occurs several times in RH"V's Lurianic writings. See for example in *MvSh* fol. 16a and *EH* Gate 39 chapter 11 principle 16, where he states explicitly that each day, the process of the purification of the sparks effects changes even in the world of 'Azylut. See below and n. 143.

¹⁴⁰ See *ShOd* section 3 chapter 5, fol. 24a and see *ibid.* 24b.

¹⁴¹ See *ShPs* Parshat vaYer'a, fol. 10a, where we read that this practice of the uniting of the *Sefyrot* and raising them to 'Ayn-Sof is the purpose of the *Kavvanot* of *Qriy'at Shmā*, and that the only way for new effluence to be conducted into the emanated realm is through the direct connection with the 'Ayn-Sof. See also *EH* Gate 42 chapter 1, where the interface between the 'spark of the Infinite' within the human soul and the emanated Infinite Divinity is described in a way quite similar to that of *ShOd*. The need of the supernal levels for the merit of righteous deeds in order to grow to full creative capacity is expressed in numerous places in RH"V's Lurianic writings. To cite a few places, see: *EH* Gate 39, chapter 11, principle 16; *ShaKav* Drushey haTefilyn #5, fol. 9d; *ibid.* Derush # 6 of *Qriy'at Shmā* fol. 23a; "*OT* p. 8a-b [and see there n.17 for other

Indeed, the phrase 'the effluence necessary for their stable establishment', referring to the unchangingly sustained aspect of the *Sefyrot*, is used by R. I. Luria himself, in the text quoted by Tishby above, where the 'AR"l discusses the distinction between the constant Union resulting in 'minimal-sustenance and establishment' and the occasional union of 'blessing and liberation' which must be effected by human agency.¹⁴² In addition, in one of his purely Lurianic writings,¹⁴² Vital regards

parallels]; ShPs Parshaṭ Shlah fol. 35b, and elsewhere. And see above n. 31.

¹⁴² See Luria's *Per Sif dZ* in the SfhD p. 262b, and especially, 263b where he makes a distinction between זיווג לשם קיום והעמדה which is constant, and the זיווג לברכה וחירות [blessing and freedom] which is contingent on righteous deeds. Note there, the usage of העמדה and the phrase להעמיד על עמדם common to RH"V's formulation and that of his teacher. The distinction between these two basic types of *Zivvugym* shall be taken up in the fourth chapter below, DS 13-14 and elsewhere.

It is important to note that according to the Lurianic Kabbalah [and see chapter 2 between notes 49 and 63], although there is an implicit Divine Grace in the unconditional the *Zivvug* of sustenance [זיווג לשם קיום והעמדה], the level of *revealed* Divine Grace is present as a given, only on the higher levels of consciousness. This is in order to necessitate on the lower levels, the exertion of effort in the conducting of grace; which would result in the new *Zivvug* conferring blessing and freedom. See LQhSh fol. 20b, the second passage on BT Menahot attributed to the 'AR"l himself, [corrected according to MS Oxford 1715 fol. 38b and MS Musayef 135 fol. 202a and regarding the first MS see Y. Avivi BAr p. 71, although he does not mention the second MS, and provides no argument - documentary or otherwise - regarding his conclusion concerning this work, that it is from Luria's other disciples and not from RH"V]. There we read:

והנה אור החסדים עליונים לא הי להם קיום והעמדה רק בכ"ד [צ"ל בג"ד עפ"י כת"י אוקספורד 1715 דף 38 עמ' ב וכת"י מוסיף 135 דף רב עמ' א] שבכל פרצוף

Indeed, the supernal Graces are present for the sake of sustenance and stable establishment only on the level of the Three Supernal [*Sefyrot*] of each *Parzuf*.

And see LqTr:ThM fol. 121a and 101d where it is implied that this is the case in order to provide the ontological ground for the discerning of the positive effects of the free-choice of the good, which ensures the growth of the lower *Parzufym* for the sake of complete *Zivvug* as the fruit of righteous deeds. And see below, chapter 4 DS 2 note 35.

the understanding of this distinction between 'minimal sustenance' and 'blessing and liberation' and the activation of its implications in theurgic practice, as "the root of true gnosis ... upon which all the [Lurianic] theosophical and theurgic secrets are based - for those who have the knowledge to discern the process of unfolding from the beginning of the emanation until the final resurrection."¹⁴³ and will be discussed below.¹⁴⁴

Actually, the great bulk of Lurianic Kabbalah is devoted to describing the various intervening structural levels between the 'minimal' station of the 'Lesser Divine Countenance' [Zëyr 'Anpyn] and Its maximal state of development.¹⁴⁵ This will be described in the Chapter 4 below. Thus, RH"V did not attempt to obscure, but merely to point out that there are essential aspects with reference to the stability of the emanated Divinity that do not depend on human agency.¹⁴⁶

The Lurianic usage of the term *קיום והעמדה* may derive from the works of R. Ezra of Gerona. See his *Perush TaRYaG Mizvot* p. 524. And See M. Idel "Some Remarks", p. 118 where he points out regarding the context of R. Ezra's passage, that it seems to imply that the mere performance of *Mizvoṭ*, even without *Kavvanah*, suffices for such effluence to sustain the world, whereas [see there, pp. 123-125] the *Mizvoṭ* performed with *Kavvanah* and *Devequṭ* adds new effluence; deriving from the 'crown[ing] of the Creator'.

¹⁴³ *ShMz* Parshaṭ Pynḥas, fol. 32a. Indeed, as will be explicated in chapter 4 [DS 4c.3.1 and 13], there are theurgic practices for the practitioner to connect to both the unchanging and the variable levels of the Divine Countenances. For now, see *ShaKav* Derush # 6 of *Qriy'aṭ Shmā*. The theurgic significance of the seemingly unnecessary practices relating to the unchanging realm will also be discussed there.

¹⁴⁴ See chapter 4, DS 13 and 14.

¹⁴⁵ See at length, *EH* Gates 17-33.

¹⁴⁶ See also *QbR* 1 fol. 108a, R. I. Luria's [?] introduction to the *PIdZ* and for a parallel text attributed to the 'AR"l, see *EH* Appendix 1, vol. 2 fol. 119b. And see Meroz PhD. dissertation, pp. 79 and p. 387, the references for MS Columbia University X893 M6862 [where it appears on fol. 60b-61b]. The author of this fragment [as pointed out by Meroz, *ibid.* p. 79] was either R. Yosef ibn Ṭabul [see references in Meroz *ibid.* p. 387 regarding other writings of his in this MS], or RH"V [for this MS contains much of R.E.

H. Tishby on the 'AR" I and R.M. Cordovero

One important area in Lurianic research that Tishby had addressed on several occasions in his work, from his earliest period, until well into the '70s, is the issue of the relationship between the Lurianic and the Cordoverian Kabbalistic systems. Tishby's approach to this question, which broadly speaking, posits a distinction between a mythical-literalist approach¹⁴⁷ and a speculative-metaphorical approach to the Kabbalah, influenced a wide array of scholars, such as Rivka Schatz¹⁴⁸ and more recently, Ronit Meroz¹⁴⁹ - and perhaps, in a different way, Moshe Idel¹⁵⁰ -

Penzieri's version of the SfhD; and see below, Hebrew Appendix (3) note 79]. In this case, it is very likely recording what one of these disciples had heard from the AR" I. Regarding the introduction to PIdZ in QbR 1, I have not yet found this QbR text in any of the other manuscripts of the Zemah [or any other] Commentary on the *'Idra Zut'a*.

¹⁴⁷ See Tishby, Doctrine, pp. 23-24, and 60.

¹⁴⁸ See Schatz's article above, n. 6.

¹⁴⁹ See Ronit Meroz, "An Anonymous Commentary on the *'Idr'a Rab'a* from the School of Saruq" [in Hebrew], pp. 307-336.

¹⁵⁰ Unlike Schatz and Meroz who make use of this conceptual distinction, Idel, using a 'Sociology of Knowledge' approach, generally places both the 'AR" I [and RH" V] and Cordovero within the same category, as 'particularist', in that they shun direct philosophical influence originating from outside the Jewish sphere. See M. Idel, "Particularism and Universalism in Kabbalah, 1480-1650" p. 333. The sociological theme in Idel's research on Safed was also taken up in Idel's KNP, Chapter 10, and see there, pp. 255-258. It is further developed in his recent article "On Mobility, Individuals and Groups: Prolegomenon for a Sociological Approach to Sixteenth Century Kabbalah" and see there, pp. 159-165]. And see in 'Particularism ...' p. 334 and there, in note 66, where he discusses the Lurianic preference for mystical revelation over conceptual speculation. And see his fascinating article [which it seems began his use of the 'Sociology of Knowledge' approach vis-s-vis Safed], "Differing Conceptions of Kabbalah in the Early 17th Century Kabbalah", p. 198 and elsewhere, where he discusses the more complex and nuanced - albeit conservative - view concerning the use of philosophy, by one of the premier Lurianic Kabbalists of the mid 17th century, R. Ya'akov Zemah.

three generations of scholars.

However, in one short but seminal essay,¹⁵¹ Tishby recognizes that this distinction represents the analysis of modern scholars, and does not reflect the self-perception of these Kabbalists in terms of their seeing themselves in dispute over fundamentals of religious doctrine. The implication of this insight has not been sufficiently emphasized by researchers. To my mind, it indicates that although such a distinction may be used to characterize different modes of discourse, and to the Lurianic mind - which [as Tishby and Idel¹⁵² have shown] makes a difference between pure philosophical speculation and mystical revelation, - as unequal sources for the authority of mystical doctrine, privileging the first over the second¹⁵³ - such a distinction does not result in exclusive ontological commitment to a non-metaphoric relation to their 'symbols' - which would have implied a doctrinal dispute between them¹⁵⁴ with regard to the Divine immutability of the Absolute.^{136a} Recently, particularly with the work of Bracha Zak¹⁵⁵ on Cordovero's Kabbalah, and Y. Liebes on the Zohar and its commentators [particularly, the 'AR"']¹⁵⁶, this sharp distinction between the mythical and the speculative has come to be seen as greatly

¹⁵¹ I. Tishby, "An Inquiry into Patterns of Embodiment and Abstraction" [in Hebrew], in Nitiyvey ha'Emunah vihaMinut, pp. 23-30, see p. 29

¹⁵² See above n. 150.

¹⁵³ Ibid. 'Particularism ...', note 66.

¹⁵⁴ This was also noted by M. Idel in his recent article in Kabbalah [above, n. 150], see there pp. 160-161.

¹⁵⁵ See Bracha Zak biShaärei and "ha'AR" I vihaRaMaQ". I have recently lectured on this topic, and intend to publish my results elsewhere.

¹⁵⁶ See above, n. 7.

exaggerated.¹⁵⁷

Also, whereas Tishby regarded as conceptually identical, the positions of the 'AR" I and R. Moshe Cordovero concerning the relations between the Divine Essence and Its variegated expression within 'vessels',¹⁵⁸ not having anticipated the research of B. Zak¹⁵⁹ and M. Idel¹⁶⁰ who located a Cordoverian doctrine of *Zimzum* similar to the Lurianic one, Tishby's stipulation [and after him, the scholars who wrote under his influence]¹⁶¹ that certain Lurianic formulations of the early stages of Divine emanation [such as that contained in Gate 47 of *EH*] can be described as 'Cordoverian and pre-Lurianic' needs to be reexamined. As I will show in the following chapter, many of these formulations may be understood as metaphorical restatements of the *Zimzum* and its effects, rather than accretions of the 'AR" I or Vital's discarded speculations. The Lurianic insistence on mystical revelation would thus be not be construed as precluding metaphorical speculation, but rather, it would use metaphor as a medium taken by mystical revelation

In one of Tishby's longer monographs examining the patterns of influence of Cordoverian and Lurianic Kabbalah in Italy,¹⁶² he discusses the difference of opinion between these two Kabbalists with reference to locating the ontological station of

¹⁵⁷ This, is also what I understand as being behind the recent criticism by Shalom Rosenberg of the notion of 'myth' in Jewish Studies. See his "Mytos haMytosym" [in Hebrew].

¹⁵⁸ Tishby, *Doctrine* p. 21.

¹⁵⁹ See Bracha Zak *biShaarei* pp. 57-82.

¹⁶⁰ Moshe Idel, "*Zimzum*" above, n. 19.

¹⁶¹ Particularly R. Meroz, and see in her dissertation and in her article above, n. 130, where she imputes a literalist interpretation of *Zimzum* in the writings of RH"V; a position that I will argue against in the next chapter, near note 97, and see note. I intend to expand on this in a future article on the 'AR" I and the RaMaK.

¹⁶² I. Tishby, "hălmūt", and see there, pp. 196 ff, 218 ff, 222 and 229.

the *Heykhalot* described in the *Zohar*.¹⁶³ However, he fails to discern the implications of this disagreement with regard to its effect on the creation of Lurianic constructs regarding the structural aspects of the Lurianic theurgy of prayer, which enabled the development of a deeper distinction between the two, and gave rise to many of the novel dynamic features in the functional structure of the 'AR" I theurgic practice in daily prayer, which are absent in Cordoverian practice; particularly, the ascending-descending Four-Worlds structure of the liturgy, which made its first appearance only in Lurianic Kabbalah.¹⁶⁴ This will be elaborated upon in several of the DSs of Chapter 4, that focus on the daily theurgic cycle of Lurianic prayer,¹⁶⁵ in which we will also attempt to place the innovations of the Lurianic Kabbalah in their immediate historical and cosmogonic contexts, so as to discern how the 'AR" I went beyond the earlier Kabbalistic formulations of theurgic ideas, as well beyond as the practices that were current in the Kabbalistic renaissance culture of Safed, which are exemplified in the Kabbalah of R. Moshe Cordovero.

¹⁶³ See *Zohar* 1:41a-45b, and 2:244b-262b. And see below, Chapter 4, DS 4c.3.

¹⁶⁴ See E. Wolfson [1988 # 2] where he discusses a 13th century three-stage prayer theurgy, in the *Sefer Ha-Rimmon* of R. Moshe de Leon

¹⁶⁵ See below, DS 4, 8, 9, 11, and 13.

Chapter 2: The Cosmogonic Teleology and Theodicy behind the Lurianic *Kavvanot*,
based on a Lurianic Intertextual Examination of Scholem's Evidence, providing
Alternative Readings

A. The pre-*Zimzum* State and the Origin of the *Qelypot*

In examining the evidence provided by Scholem and Tishby for the various assertions challenged by this writer in the previous chapter, regarding the Lurianic conceptions of the Infinite, and the causes of the *Zimzum* and the *Shevyrah*, we shall first take a examine the pre-*Zimzum* description of the Divinity 'collecting' from within Himself, the 'roots of Judgement' - which precipitated the *Zimzum*. It is important to point out that in the Lurianic sources provided by Scholem and Tishby,¹ the pre-*Zimzum* state is described as the absolute union of imminence and transcendence. This is indicated in the precis written by the 'AR" I on the *Zimzum*, through his use of a paraphrase of *Pirquei d'R. 'Eliezer* chapter 3 which reads: "For as long as the world was not created, there was only He and His Name".² In the Lurianic formulation this becomes: "Before the Emanation, He and His Name were One";³ and there, according to 'ibn 'Tabul's expansion of Luria,⁴ 'He' refers to the Infinite, and 'His Name' refers to 'the worlds', which were subsumed within the Divine Attributes of Wisdom and Understanding; and these were in turn subsumed within the Crown - the interface between finite and infinite; and all of the above were in infinite unity.⁵

¹ See above, chapter 1 n. 28 and see n. 51.

² עד שלא נברא העולם היה הוא ושמו בלבד

³ See in the text by the 'AR" I, [published by Scholem, see above chapter 1 n. 10] p.197 l.2: כי קודם האצילות היה הוא ושמו אחד, and see the parallel in Drush *Hefzybah* [above, chapter 1 n. 28], fol. 1a.

⁴ היה הוא ושמו אחד פירוש הוא עצמו ושמו העולמות ... וכל העולמות נקראים שמו

⁵ See *ibid*: ... היו כלולים בעולם העליון באבא ואימא וכן הם כולם היו כלולים. This conforms with the position taken by the early Geronese Kabbalists. See in *Sha'ar haSho'el* [I shall be using the edition of the R. Äzry'el *Sha'ar haSho'el* text recently published by R. Mosheh Schatz, referred to in the bibliography, section D. by R. Äzry'el of Gerona], page 33, section 8, where we read that *Kefer*, the 'Ayn Sof's Power of limitation containing the potency of all the Ten *Sefyrot*, subsists

In these works, the 'Name' bears the implication of the Divine 'Power of *Dyn* ', or, the potency within the Infinite to manifest all forms of finitude. This potency is understood in these Lurianic works, which paraphrase one of the earliest works of Kabbalah, the *Shaär haSho'el* by R. Äzry'el of Gerona,⁶ as a logically necessary Divine component required by virtue of the "complete sufficiency" of the Infinite. In the words of R. Yosef ibn Ṭābul:⁷

"... And what caused the [Infinite] Light to depart [at the *Zimzum*] was the Power of *Dyn* . For everything that manifests on the lower realm must have its roots above, within the epitome of Compassion And if you would not allow that there exists the Power of *Dyn* Above, you would then be placing a defect within Him, may He be blessed, for He cannot be called Complete in the epitome of completeness unless no potency is lacking in Him. And if you were to say that He lacks the Power of *Dyn*, then He would be defective."

This is to be compared with the *Shaär haSho'el* by R. Äzry'el of Gerona where we read:⁸

"And if you were to ask: How do you prove that there are *Sefyrot* [attributes that manifest within finitude M.K.]? For one may suggest that all there was,

eternally within the 'Ayn Sof [and see Tishby's list regarding the homonyms of *Keter*, in the *Perush ha'Agadot* p. 196]. And see below, note 13, and chapter 4 note 110.

⁶ This was also pointed out by Yosef Avivi, see above, chapter 1, n. 56.

⁷ *Hefzybah*, fol. 1c. The Hebrew text reads as follows:

ומה שגרגם [לאור האין סוף] להסתלק הוא כח הדין שכל מה שלמטה מוכרח שיהיה שרשו למעלה בתכלית הרחמים שאם לא תאמר ששרש הדין היה שם יהיה עול חס ושלוש בחיקו יתברך שאינו נקרא שלם בתכלית השלימות אלא אם כן שלא חסר בו שום דבר ואם לא נאמר שיהיה שם דין נמצא שהוא חסר חס ושלוש ...

⁸ See *Shaär haSho'el*, p. 30. The Hebrew text reads as follows:

ואם יוסיף השואל לשאול באי זה הכרח תכריח כי יש שם ספירות כי רצוני לומר כי אין שם רק אין סוף לבד. תשובה: אין סוף הוא שלימות בלי חסרון ואם תאמר שיש לו כח בלי גבול ואין לו כח בגבול אתה מחסר שלמותו ואם תאמר שהגבול הנמצא ממנו תחלה הוא העולם הזה שהוא חסר מהשלמתו חסרת הכח שהוא ממנו. ולפי שאין לחסר שלמותו יש לנו לומר בהכרח שיש לו כח בגבול מבלי גבול ...

was infinity! The answer would be: The Infinite is completeness without privation, and if you were to say that He has power to manifest in an infinite way, but does not have power in finitude, you would then be placing a deficiency in His Completeness. And if you were to say that the finite manifestation deriving from Him directly is this world, which is deficient as to its process of completeness, you would then be placing a deficiency in the power [of limitation] that derives from Him. Therefore we must say that He has the Power of Limit, deriving from the Unlimited.”

We have here a schema wherein the *Sefyrot*, which manifest the power of limit but are not in themselves deficient, bring about the creation of the world, which is both limited and deficient. The root of limitation exists in the Creator, but not the root of deficiency. Likewise, according to the ‘AR”I and ibn ‘Tabul, the root of *Dyn* is in the Infinite, but not the *Qelypot*. Indeed, ibn ‘Tabul says explicitly, [within the Infinite] “there is no root for the *Qelypot*”.⁹ For according to the ‘AR”I and ibn ‘Tabul, within the Infinite, the power of *Dyn* is completely ‘sweetened’, i.e. not separate from the power of Infinite Compassion;¹⁰ in the same way as with R. ‘Äzry’el [ibid], “He has the power of limit, deriving from the Unlimited”. This is contrary to the understanding of the ‘AR”I by Scholem and Tishby, who incidentally, show no such consternation regarding the origins of evil in the Kabbalah of R. Äzry’el.

To be sure there is one important difference between R. Äzry’el and the Lurianic understanding of how the power of limit [or *Dyn*] functions. According to R. ‘Äzry’el they are the Divine instruments for the unmediated Self-expression of the Infinite

⁹ Ibid. *Hefzybah*, fol. 1a-b. The Hebrew text reads as follows:

[ואם תאמר מכיון שהיה הכל אין סוף מהיכן יצאו אחר כך אלו העולמות של אבי"ע ... והתשובה ... לפי שלמעלה עדין הדין נמתק ואין שם שורש לקליפות]

And see chapter 4, DSs 9 and 10 where the roots of Power of *Dyn* are located in the three lower *Sefyrot* of the transcendental aspect the 'Crown', albeit, in a completely and primordially pure state.

¹⁰ Ibid. *Hefzybah*, fol. 1a. The Hebrew text reads as follows:

[שלא היה ניכר אלא הוא יתברך, ששמו מורה מעט גילוי והוא בחינת הדין] אבל עצמותו כולו רחמים והיה הכל אין סוף יתברך שמו

within finitude, as the *Sefyrot*, whereas in the Lurianic formulation, this [Power of *Dyn*] refers to the state of the *Sefyrot* prior to the *Zimzum*. Whereas after the *Zimzum*, the power of *Dyn* expresses itself in a teleological context involving a process of attaining merit, which requires that certain aspects of the *Sefyrot* themselves [particularly the lower ones] manifest imperfectly. But this difference between them involves the nature of the *Sefyrot*, and not the nature of the Infinite.

It is interesting to note that whereas Tishby quotes this very work by R. Äzry'el;¹¹ when he discusses the afore-quoted section of ibn Ṭābul,¹² he regards it as: "a paradox, that the existence of the root of the Power of *Dyn* within the Infinite is a necessary condition for His completeness!" And he seems to have forgotten that this line of reasoning is as old as Kabbalah itself!¹³

¹¹ See Tishby *ibid.* p. 15 note 2, where he quotes R. Äzry'el text *ibid.* p. 33.

¹² See Tishby *ibid.* p. 57.

¹³ In addition to the conceptual parallel between the two, an additional formal philological parallel must be pointed out. As we have seen, in R. Äzry'el's text, the discussion takes place in question-answer form, and as seen in notes 9-10, this is the case with reference to ibn Ṭābul text regarding his overall discussion of the relationship between the finite and the infinite, from which we quoted here. See there, fol. 1a-b. Also, in fol. 1b ibn Ṭābul states explicitly, as does R. Äzry'el, that although the roots of judgement-limit are within the Infinite, as are also [see in ibn Ṭābul - שרש - ונמצאו למידין שאפילו קודם התיקון היה שרש - and compare with R. Äzry'el *ibid.* p. 32 section 7] the roots of all the worlds [which seems to be a confirmation of the panentheism we noted in chapter 1, n. 79], the Infinite did *not* contain the roots of the *Qelypot*; but rather, the ground from which, *Qelypot*, are able to momentarily manifest [and see below, the last section of the text quoted in section C2] This was also the opinion of Alexander Altmann with reference to R. Äzry'el of Gerona. See his "The Motif of the 'Shells' in Äzry'el of Gerona", pp. 172-179.

Lately, however, there has been a trend to see the origin of evil within the Godhead, also in the works of R. Äzry'el of Gerona. See in particular, the highly interesting study [with which I disagree] by Asi Farber-Ginat, "'The Shell Precedes the Fruit' An Inquiry into the Question of the Origin of Metaphysical Evil in the Early Kabbalah" [in Hebrew]. Oddly enough, Farber-Ginat makes no mention of Altmann's aforementioned article. And see D. Abrams [1997] p. 70.

It is also important to note that nowhere in the text regarding the *Zimzum* penned by the 'AR'I himself [quoted above] is the *Shevyrah* mentioned - although to be sure, the 'AR'I writes of the *Shevyrah* in his earlier works, such as the *Per Sif dZ*.¹⁴ This also indicates that the *Shevyrah* did not 'inexorably' follow the *Zimzum*, although the *Zimzum* was a pre-condition for the *Shevyrah* to occur.

B. *Dyn* and *Qelipah*

Scholem and Tishby conflate the Divine 'power of the Judgements' with 'the dross'¹⁵ - an error of interpretation in my estimation; for as we read in the works of all the three primary expositors of the Lurianic Kabbalah, the 'dross' which indeed, is synonymous with evil [or *Qelipah*] on the one hand, and on the other hand, the power of the Judgements [*Dynym*], have distinct origins: the later, as a necessary potency within the Infinite Power, and the former, as a result of the diminishing of the light which took place in the actual process of differentiation of higher levels from lower ones.

This combination - the differentiation of the higher and the by-product of dross - is engendered by the very nature of the process of development according to Lurianic Kabbalah, wherein the initial state of lower levels entails a state where emotion and action are not integrated with intelligence, and the state of higher levels, where this integration is the very basis of their self expression. Thus, the *Qelypot* are on the one hand, a necessary by-product of the differentiation of the higher from the lower, and on the other hand, they represent the challenge faced by the lower levels to reintegrate the lower with the higher, which is in itself, the completion of the process of *Tyqun* by means of the exercise of human will to increase the domain of consciousness.¹⁶

¹⁴ See what is about to be quoted here in C2 from this text, and see below, n. 19, and in the text by the 'AR'I, written while in Egypt referred to below in n. 42 and elsewhere.

¹⁵ See citations above, chapter 1, n. 30.

¹⁶ See *MvSh*, fol. 56c-57a, where this is the explanation given for the origin and teleological function of the *Qelypot*. And see below near n. 24. And see *EH* Gate 39 chapter 1, and *ShMRsh* Parshat Pequdey. And see below Chapters 3 and 4, where this is more elaborated.

In EH¹⁷ we find an interesting teleological distinction between the *Dynym* and the *Qelypot*. There, direct reference is made to the different cosmic origins of these two functions. There we read:

“Know that the root of the *Qelypot* is in the Head of the Small Countenance [Zëyr ‘Anpyn], holding on to His black hairs, whereas the root of the *Dynym* is the Head of the [Lower] Feminine Countenance, and there, the *Qelypot* have no hold ...”

The ‘Head of the Small Countenance’ is within the lower level of what would later be the reconstructed Divine Emanation, where the process of development takes place, going from the state of ‘immaturity’ [*Qatnu*] - which is presented in the Lurianic writings, as the state that constituted the principal, though intentional flaw that caused the lower vessels the break - culminating eventually, in the state of complete integration with the transcendent Countenances. This process, as also noted by Scholem,¹⁸ is the chief aim of the Lurianic theurgist. The Feminine Countenance is the ‘root of the Judgements’ i.e. the actual realm of the limited manifestation, wherein the conditions for the progress of this process of development are set forth.

The text continues:¹⁹

¹⁷ Gate 13, chapter 5 [second ed.] principle 2. The Hebrew text reads as follows:

דע כי ברישא דז"א שם שורש הקליפות הנאחזין בשערות השחורות שלו אך רישא דנוקבא שורש הדינין לבד ואין נאחזין שם הקליפות ...

¹⁸ See chapter 1 in our discussion of Scholem's comments on Lurianic theurgy, near n. 109. This process is described at length in the seminal study by Mordechai Pachter, in his article referred to above, chapter 1 note 8, where he describes the homologous nature of this process as it occurs in both the Divine Countenances and the *Zadyqym* [or in the human realm as such]. And see below, chapter 4, DS 2, and elsewhere.

19

והסברא נראה להיפך [והטעם כי ראה מאציל שאם שורש הדינין היה ברישא דז"א א' היו דינין קשים עד מאד כי דינין דרכורא קשין ותקיפין ברישא כי הם מוחין מבחל נה"י דתבונה נוקבא והיו הדינין קשים מתגברין ונאחזין שם מאד וכן] אם היה שורש הקלי' למטה ברישא דנוקבא [אשר כל הקלי' סובבים אותה בסוד כששונה בין החוחים] היו נאחזין שם תמיד והיה העולם חרב ולכן ראה המאציל העליון בחכמתו [לשנות הסברא והיו שורש

“And indeed, one would reason that it should be the opposite ...” [i.e., that the process of growth which is the expression of the integration by means of the

הקלי יונקים מרישא דדכורא אשר האור בא עליהם מרחוק ואין יכולין להתאחו שם כמו אם היו למטה ברישא דנוקבא וכן שורש הדינין למטה בראש הנוקבא [אשר מוחין דילה מנה' י דו' א זכר אשר] שם החסדים מגולין והם נייחין ברישא ובוה יהיו הדינין ממותקים:

A similar idea is expressed in Luria's *Per Sif dZ* in the *SfhD* See on p. 246a-b, where we find a distinction between the *Dynym* and the *Qelypot* and he says there that the source of the *Qelypot* is not in the *Dynym*, and not in the place of absolute Compassion, but in the place of relative Compassion, i.e. in the Small Countenance, which enables them to maintain some subsistence. It is said there [p. 247a] that this was the reason why Aaron the High-Priest who is the embodiment of the Compassion of the Small Countenance, made the Golden Calf, the embodiment of the *Qelypot*. We also read there [ibid.] that the difference between the *Dynym* and the *Qelypot* is that the latter are rooted in the Compassion of the Small Countenance, but when the Small Countenance descends into the lower worlds, It retains It's character of Compassion and does not transform into the *Qelypot*, although It provides them nourishment; whereas when the *Dynym* descend into the lower realms, they transform into the *Qelypot*.

Considering what we read in Luria's *Per Sif dZ* [in the *SfhD* p. 238a-b and see *EH* Gate 6 chapter 5; Gate 9 chapter 7, Gate 26 chapter 1 and elsewhere] that the *Dynym* are the Holy Sparks [*Nyzozy*] that have yet to be purified, it seems that for as long as these are not purified, they are sustained by the Lower Countenance; and when they are purified, they become *Feminine Waters* [*Mayin Nuqvyn*] that bring mature consciousness to the Lower Countenance, and this serves to arouse the Union [*Zivvug*] between the lower Masculine and Feminine Countenances, as we read in *EH* Shaär haKlalym chapter 1, and Gate 39 chapters 1 and 2; and see *ShaKav* Drush 1 of Tefylat haShahar, and Drush 2-4 of Nefylat 'Apayim.

Meroz cites this section of the *Per Sif dZ* in her Ph.D. dissertation, on p. 145, but does not derive from there, the distinction between the *Dynym* and the *Qelypot*. There, on fol. 250a-b, after telling us on fol. 249b:

ודע דליכא מסאבא דלית בה נהירו דיק מסטרא דקדושה אלא שהוא נעלם ברוב הטומאה ,

he says:

ולפיכך תמצא ברישא דו' א דכיא ומסאבא נהורא וחשוכא כי שם תלייתם ובא' א נכפין ועל הדרך שכתבנו למעלה ולפכך שערי דדיקנא אתכלילו במזל דהיינו חסד עלאה לכפות הדינין. והשתא אתי שפיר דבז' א איכא תרתי שערות הראש והזקן ובנוקביה ליכא אלא שערות הראש ומאי שנא אלא היינו טעמא דז' א אצטריך לתרתי והיא לא צריכא אלא לשערות הראש לתת מקום ואחיזה לקלי שהם למטה ממנה אבל לדינין אין צריכה לדיקנא כי היא עצמה דינין ובגופא שרשם ואחיזתם ולא בשערותיה

Divine potency of Compassion, should not be the origin of the potential for evil, whereas (it should be that) the actual realm of limited manifestation, should serve as this origin M.K.]. But, [as the text explains]²⁰ since: “the Judgements are very powerful [as they descend into the lower realm], if the root of the *Qelypah* would be there, they would remain unpurified and the world would be destroyed. Therefore the Highest Emanator, in His Wisdom, saw to it ... that the root of the *Qelypah* derive sustenance from the Lower Countenance ... [where] the *Dynym* are more sweetened [and the root of the *Dynym* would be in the Head²¹ of the Feminine Lower Countenance, where they are more sweetened].”

What is important to recognize here is that the “Highest Emanator”²² guides the whole process of emanation. It is a foregone conclusion in Lurianic Kabbalah, that the *process of differentiation* taking place in the reconstruction after the *Shevyrah*, which draws anew, the “Root *Sefyroṭ*” from the Primordial ‘*Ayn Sof*,²³ is also a process of purification. And given the teleological decision to emanate the Small Countenance in such a form that It would need to undergo a process of development, the potential for evil would manifest as long as the Small Countenance needs to develop; expressing itself as the obstructions to the union of Compassion [which is the root-attribute of the Small Countenance] and Judgement [the root-attribute of the Feminine Countenance]. This union results in the sweetening of the Judgements, which takes place when the roots of the Judgements, i.e. *Bynah* [Understanding] nurtures the Small Countenance

²⁰ Based on *Zohar* 2:178a [Sifr’a d \dot{Z} neüt’a] and 3:142b [‘Idr’a Rab’a].

²¹ See above, note 19. And see *ShaKav* Drush 3 of Ämydah, where we read that the root of this Head derives directly from the Great Countenance [‘*Arykh* ‘*Anpyn*] without any mediation of lower levels; and see *ibid.* Drush 1 of Rosh haShanah, where we read, based on the *Sif d \dot{Z}* that on this level, the *Dynym* are not over-powerful. Thus, as we read in *EH* Gate 9 chapter 2, when a spark is purified and the two lower Countenances unite as equals, the Male Countenance embodies the *Mohyn* of *Hokhmah* and the Female, the *Mohyn* of *Bynah*. This theme is discussed in various DSs in Chapter 4.

²² See above regarding Scholem’s theistic claim involving the misnomered *Deus Absconditus*. And see above chapter 1 n. 31.

²³ See texts adduced in chapter 1 n. 31. And see below, the beginning of chapter 4.

to such an extent that He is enabled to overcome the *Qelypoṭ* - the erstwhile obstructions.

This seems implicit in Luria's formulation of this very same dialectic, where he says that the very fact of the Lower Countenance being rooted in Compassion enables the *Qelypoṭ* to manifest, as the dross that is implicit in the process of purification.²⁴

Likewise, in the *Drush Heftzibah*,²⁵ it is said that the root of the *Qelypoṭ* is not in *Malkhut*; and the *Dynym* are rooted in Her "hairs wherein the lights are en clothed". This image is also expressed within the Lurianic practices with regard to the reason given for custom of men to shave their heads and that of women to have their hair grow long, as well as in a number of the *Kavvanot*.²⁶

²⁴ This is quite similar to *MvSh* referenced in n. 16. The 'AR'T's earlier formulation mentioned here is contained in the prologue to his commentary on the *Zohar*, *'Idr'a Zut'a* recently published in *SfhD*, p. 210 column 1. And see his *Per Sif dZ* in the *SfhD* p. 247a where he says that the power of the *Dynym* become weakened the lower they descend.

²⁵ See fol. 2d-3a.

²⁶ See *ShMz*, fol. 23b, and *LqTr:ThMz*, fol. 78a, col. 1, on Parshaṭ Qedoshym, where we find a distinction between the 'forceful' *Dynym* of the Small Countenance, and the 'Dynym' that are "for the sake of the Higher plane; [i.e.,] for the sake of the continued sustenance of the [lower] world". This attitude of the *Dynym* of the Countenance is also reflected in the *Kavvanot* of R'osh haShanah, where the theurgist is behooved to "sweeten the *Dynym*, but not to eliminate them". See *ShaKav* 'Inyan R'osh haShanah, Drush # 2, fol. 91d, Drush #6, fol. 93c, and Drush # 7, fol. 98a. It is expressed more clearly, however, in the parallel Drushim of the *PEH* Sha'ar Tfilot R'osh haShanah chapter 2, p. 568a, ch. 3 569a, and elsewhere.

Likewise, the distinction between the harshness of *Dynym* on the intermediate level, and their softening on the lower level is reflected in the two levels of the Feminine Countenance, referred to in Lurianic Kabbalah as *Le'ah* and *Rahel*, respectively, and see for example *ShaKav* 'Inyan R'osh haShanah, Drush # 2 Fol. 91d. And see *EH* Gate 37 chapter 2 regarding the nourishing of the *Qelypoṭ* through *Le'ah* rather than *Rahel*. The various developmental stages of the Feminine Countenance will be briefly discussed in DS 2 note 26 of the fourth chapter. It must be noted, however, that RH'V seems to have expressed a different view regarding the relationship between the *Qelypoṭ* and the lower Masculine and Feminine Countenances elsewhere in *MvSh* fol. 5d-6a. The topic thus requires further analysis.

In this connection, it is worth looking at one of the ARI's early works, where he explicates certain Zoharic images such as the unperturbed sage, and the symbolism of aged wine, comprising the 'Pure Wine and its dregs [*Shmarym*]' in a state of composure; in terms of cosmogonic teleology.²⁷ There, he describes the origins of the *Dynym* as arising from the Hidden Wisdom of the Crown [corresponding in the '*Idr'a*' symbolism, the 'Hairs of the Divine Beard'].²⁸ These serve the function of enabling the process of refinement and discernment. We read as follows:²⁹

For the sediments and the judgements are within [Hidden] Wisdom, and yet they are silent and subdued in their place. But when the wine is stirred then the sediments rise so that the judgements are discerned. Now as for the barrel [of wine] that silently rests upon its sediments, if one were to remove the wine from an opening at the top [of the barrel] then the sediment would all remain at the bottom. And if one were to puncture a hole in the lower region, then only sediment would emerge. Thus [for the sake of fulfilling the teleological purpose behind the creation - M.K.] the barrel needed to be stirred so that the wine and the sediment become mixed, in order that both Compassion and Judgement emerge together. This is the [purpose of the] 'striking',³⁰ so that Compassion and Judgement emerge together, as in the

²⁷ See the *Per Sif dZ* in the *SfhD* p. 243b; and regarding the Zoharic images, see in the '*Idr'a Rab'a*', *Zohar* 3:128b and *ibid.* 140b.

²⁸ See the *Per Sif dZ* in the *SfhD* pp. 245a, 250a-251a and elsewhere. And see *PIdZ* in *SfhD* p. 215 col. b and in *ShMRsh* fol. 49a, where the 'Hidden Wisdom' [*Hokhmah Stym'ah*] is associated with the *Koah haDyn* [and there, he uses the *Māarekhet ha'Elohut* as a prooftext for regarding *Hokhmah* as *Dyn*; perhaps he is referring to fol. 51b; and see *Hayat* there, fol. 51d-52a].

כי השמרים והדינין בחכמה אלא שהם שקטים וכפופים במקומם וכאשר ינענעו היין אז יעלו השמרים למעלה ויראו הדינין. והנה החבית השקטה על שמריה אם יוציאו היין דרך פיה ישארו השמרים כולם למטה ואם ינקבוה דרך שוליה יצאו שמרים לבד וצריך לנענע חבית זו כדי שיתערב יין ושמרים ויצאו שניהם יחד רחמים ודין. וזהו ענין בטישה זו להמציא דין ורחמים ודמיון היין הוא דמיון הוקן אשר לא יגבר כעסו עליו אם לא יעורוהו על כך. ונמצא שיש לו כעס אלא שאינו מתגבר עליו ויש עוד דמיון שני אל היין כי כשם שהיין יגיע לו תועלת מן השמרים כי הם סיבת קיומו כי בלתם יפסד מהרה כן יש יתרון לחכמה מן הסכלות

simile of the wine - which may also be likened to a sage who is not quick to anger, unless strongly provoked. Thus, he does possess anger but he is not overcome by it. And there is another aspect to the simile of the wine; for just as the wine derives benefit from the sediment - which is the very cause of its preservation, for without it, the wine would spoil, so too does wisdom refine itself on account of [the possibility of] folly.

Here we find that the AR"i favors the aspect of wisdom as it derives from, i.e. purified out of the encounter with [a potential for] folly, over the level of wisdom that had never encountered it. We will return to this toward the end of section C4, below. Elsewhere, in a text cited by Scholem to which we will turn in the next section, when the question was raised, as to why the lower Countenances were created in an incomplete form, the answer given was in order there be freedom of will, so that human effort should be of consequence.³¹

C. The Reasons for the *Zimzum*

In this section, devoted to the four central texts that were adduced as the sources for Scholem's and Tishby's formulations of *Zimzum*, I will argue that rather than seeing the various rhetorical and conceptual strategies taken within the Lurianic Corpus for explaining the *Shevurah*, as incommensurable alternatives; which was the approach taken by Tishby; the 'center of gravity' in Lurianic discourse seems to indicate that they are to be understood as complimentary, providing for mutually reflexive intertextual explanations.

As described earlier, both Scholem³² [ibid.] and Tishby³³ regard the *Zimzum* and

³⁰ This refers to another Zoharic simile for the 'Death of the Kings', or the 'breaking of the vessels, described in the *Zohar* 2:254b, and see below, near n. 64.

³¹ See above, n. 35, and below, chapter 4.

³² Scholem, *MTJM* p. 267

³³ Tishby *Doctrine*, pp. 55 and 59

the *Shevyrah* as necessary cathartic acts, in order to cleanse the Divine Infinite from the power of evil within It. In his footnotes, Scholem³⁴ offers us four sources as 'prooftexts' for his assertion. However, if we look at these texts and see them in their fuller context, other readings suggest themselves.

C1 The First Text

In the first text, we read:³⁵

"The reason why they [i.e. the Seven Lower *Sefyrot* which constitute the Small Countenance M.K.]³⁶ did not proceed initially by way of rectitude so that they would not require a 'breaking' followed by a 'rectification', is because the depth of the Divine intent was to have the *Qelypot* emerge to the outside because they are necessary for the world in order that there be reward ... and punishment ... in the world that He was going to create. Therefore these Points emerged unrectified in order that their vessels not be able to withstand their light and they would break. For their very breaking is their purification³⁷ because through this, the filth and dross

³⁴ Scholem *ibid* p. 412 n. 69

³⁵ *EH* Gate 11, chapter 5 fol. 103a, and for the provenance of the text, see note 38. The Hebrew text [which is translated, after the brackets at the beginning [the first two and a half lines] reads:

[ועתה נבאר תחלתן איך היו בעת יציאתן הראשונים בהיותן בלי תיקון דע כי כאשר יצאו אלו ה' נקודות יצאו בבחי אורות וכלים ואמנם יצאו בלתי תיקון ולסבה זו לא יכלו הכלים לסבול האורות שלהם שהם עצמות שבתוכם ונשברו ומתו כמש"ל בע"ה] והנה הטעם לזה שלא יצאו ע"ד התיקון ולא יצטרכו לשביר' ואח"כ יהי התיקון. הסבה לזה כי תכלי הכוונ' הי' להוציא ולעשות בחי' קליפות החיצונים כי הם צריכות בעולם לתת שכר טוב לצדיקים ולהעניש לרשעים שהיה עתיד לברוא אח"כ וע"כ יצאו הנקודות הנ"ל בלתי תיקון כדי שהכלים שלהם לא יוכלו לסבול את האור וישברו ושבירתן זו היא טהרתן כי אז נתבררו הוזהמא והסיגים שבהם ונעשו קליפות הם הטומאות כאשר היה בדעתו יתברך

³⁶ See n. 37 and in chapter 4, DS 6 and 7 for the justification of this interpolation.

³⁷ This is a Talmudic formula regarding the only possible ritual purification of earthenware [*Heres*] that contracted uncleanness. See B.T. *Shabat* fol. 16a. And see

would be separated out and become the impure *Qelypot*, as was His blessed intent, as we have just explained.”³⁸

LqTr on Mishley [fol. 136b], and the comments of R. Mei'iyar Poppers., [and compare LQhSh fol. 21b, on Tractate Qelim] where 'Heres' which also bears the connotation 'Sun' refers to the Small Countenance.

³⁸ This comes originally from a later stratum of RH"V's writing, the OzH Shaär haMelakhim. p. 72 col. 1 which is based on a manuscript apparently dated to 1649 that contains handwritten comments by R. Moshe Zacuto, as well as handwritten quotes by him, from a manuscript of EH which seems to preserve writings of RH"V of which there are no other exemplars. Two such fragments will be examined below, following n. 80.

It is however, worth noting the form that this quote took in RH"V's earlier formulation, contained in EH Gate 8, addendum to chapter 6 on fol. 39b-c, where we read:

... כי הביטול ושבירת הכלים ונפילתן גרם אל הקליפות וזה היה כדי שיהיה בחירה ורצון ולא יצא התיקון מעיקרא כי כן הוא מוכרח ואין להרהר דהיינו מה למעלה מה למטה מה לפניו מה לאחור

“... The annulment and breaking of the vessels and their fall were the cause of the *Qelypot*; and this is so that there be freedom of will and choice. And they did not emerge rectified to begin with, because it was necessary [that - for the sake of free will they emerge so -M.K.] And one may not speculate regarding this, for this is [under the interdiction of B.T. Hagigah fol. 11b, and see *ibid.* fol. 16a] ‘what is above, what is below, what is before, what is behind’.

This attitude is typical of the Lurianic reticent demeanor [there are over twenty instances where either the ‘AR”I or RH”V state that one is not permitted to discuss or to speculate on a certain matter, usually referring to the beginning of the emanative process; see for examples, EH Gate 1 chapter 2, or Gate 1 chapter 5, second edition, or Gate 13 chapter 3, second edition, or Gate 45 chapter 3 second edition. And see Gate 1 chapter 4, where he states that because these matters are not directly graspable by the human mind, we are allowed to talk of them in terms of metaphors and similes

This mitigates the possibility of such bold formulations as those made by Scholem and Tishby as to the origin of evil within the Godhead. And see below near n. 80 where this question is addressed in one of the fragments mentioned above from RH”V, contained in the Zacuto manuscript, and see below, near n. 87 and n. 87.

The idea that the breaking of the vessels was for the sake of enabling the freedom of the will is found in the writings of the two other disciples of the ‘AR”I who recorded

Here there is no hint of the Divine necessity to rid Himself of the evil within, but rather, we find a teleological explanation as to why Divinity construed the importance of the Small Countenance to undergo a process of development, which is 'fuelled' by the deeds of this world. The unstated premise here [although this is stated elsewhere numerous times]³⁹ is that the human being as such, is the manifestation of this Small Divine Countenance.

C2 The Second Text

The second text cited by Scholem⁴⁰ is one written by the 'AR" I himself, and is related to another highly suggestive text written by the 'AR" I, in his commentary on the 'Arcana of the Letters' section of the Zohar's Introduction⁴¹ to which we will refer in the interim, in order to further explicate the dimension of theodicy in the Lurianic narrative.

In the beginning of his Commentary to the Sifr'a d[t]Zneüt'a [Per Sif dZ]⁴² we

his teachings. See in ibn 'Tabul's *Hefzybah*, fol. 8b, and in *Kanfey Yonah* by R. Moshe Yonah, MS Sasson 993, p. 33, where he also stresses the Divine voluntary aspect of the *Shevurah*.

³⁹ This is mentioned in the Lurianic Corpus over 150 times, both directly and indirectly. For some examples, see in EH: *Shaär haKlalym*, chapter 13, Gate 14 chapter 7, final version, Gate 16 chapter 5 [henceforth, 16:5], 18:5 second version, 20:5 first version, 25:1 second version, 25:3, 38:7 second version, 50:3, and elsewhere; and in a theurgic context, see ShaKav Drush 4 of the Evening Practice, Drush 1 regarding Qidush on Shabat Eve, Drush 8 of R'osh haShanah, Drush 3 and 8 of Sukot, and elsewhere. This however, is a complex topic, for the ideal human being refers to 'Adam before the Fall, who embodies the potential already realized in the Lower Countenance before the Fall. After the Fall, however, the human being achieves anew, the levels attained by the Lower Countenance, and the Lower Countenance attains these levels through the human being. And see chapter 4, DS 2 and Concluding Section # 1 where this is discussed at greater length.

⁴⁰ See above, notes 32 and 34.

⁴¹ ShMRsh fol. 9a-b.

read as follows, regarding the Sifr'a dZneuta's assertion:

‘Before the Balancing Scales came to be, they were not face to face, and the Primordial Kings died, and their implements were not to be found’:

“Know, that regarding the supernal union of Father [Wisdom] and Mother [Understanding], prior to the self-rectification of the Ancient Holy One, Father and Mother turned their faces from each other ... for Father is absolute Compassion and Mother is absolute Judgement ... and [as for] all the Seven Supernal Children who emerged from Her, i.e. the Kings who reigned in the Land of ‘Edom [redness] referring to Understanding, the Mother of the Children. “She who gave birth to the Seven, [and] languishes” [Jer.15:9],... all of them were [the products of] absolute Judgement’, and [thus] they did not have a grasp upon, nor were they rooted in the Ancient Holy One, and they died. These are the sparks that have no substantiality.

It is quite telling that Scholem chose to bring this as a proof-text with reference to the Divine state before the *Zimzum*. For when considering where this text is situated within the Lurianic cosmogonic scheme, it is important to realize that in all the texts reflecting the final versions of R. I. Luria’s cosmogony,⁴³ the ‘Death of the Kings’ was preceded by a second *Zimzum*, where the lower half of the Primordial

⁴² In SfhD p. 238a. I will be quoting the section presumably referred to by Scholem, as well as the relevant sections immediately following this, until p. 241. The quotes from the Sifr'a d[t]Zneuta [Zohar 2:176b] are in bold in the English and underlined in the Hebrew.

דער דלא הוה מתקלא לא הוה משגיחין אפין באפין ומלכין קדמאין מיתו וזיוניהון לא אשתכחו ... דע דבזוג העליון דהיינו אבא ואימא קודם דאתתקן עתיקא קדישא הוה מהדר אנפוי אבא מאימא [כי היכי דאהדר אנפין ז"א מן נוקביה וזמ"ש בפ' בראשית ברך ב ע"ב וז"ל אמר לה צדי צדי וצדיק אנת אבל אנת צדיק למהוי טמירא כו'] ... [דלא הוה משגיחין אפין באפין ויוד היינו אבא והנ' היינו אימא חמשים שערי בינה] כי אבא רחמים גמורים ואימא דינין גמורים [ונמצא זה הופך פניו לכאן וזה הופך פניו לכאן] ... וכל השבעה בנים העליונים היוצאים ממנה והם המלכים שמלכו בארץ אדום שהיא הבינה אם הבנים אמללה יולדת השבעל כי כולם היו דינים גמורים ולא היה להם אחיזה ושרש בעתיקא קדישא ומתו והם הם הניצוצות שאין בהם ממש

⁴³ See Avivi, BAr pp. 382-3, and Meroz, Ph.D Dissertation pp. 240-242. And see chapter 4, DS 5 and elsewhere.

'Adam was raised up to the upper half, and then was intentionally emanated in an unbalanced way, so as to effect the breaking of the vessels.⁴⁴ Following the break, the Primordial 'Adam effects an inner Union in order to reconstitute Himself by a series of further inner-unions, as the Five Countenances.⁴⁵ It is the Autogenesis of these Five Countenances and their interactions that is described in Luria's *Per Sif dZ*, and not the pre-*Zimzum* state.

Thus, the state 'prior to the self-rectification of the Ancient Holy One', when 'Father and Mother turned their faces from each other' refers, in the final analysis, not to the pre-*Zimzum* state of the Absolute Infinite, but to the state following the second *Zimzum*: and our text here, is describing the process whereby the Seven lower vessels were broken.⁴⁶

⁴⁴ The elements of this intentionality shall be discussed at length, in chapter 4, DS 5-8. See *EH* Gate 8 chapters 1-3, fol. 35c-37b, and *MvSh* Gate 2 Section 2 chapters 2-3. The imbalance consisted in the fact that whereas the higher lights partook in one form or another of all the three major lights of 'Adam Qadmon, the lower *Sefyrot* partook of only the lower two. Had they partaken of the 'Ear' of 'Adam Qadmon, their vessels would have been strong enough to withstand the light and they would not have broken [see between notes 79 and 80]. But as explained elsewhere, in a text that I will discuss below near n. 81 had this happened, the *Qelypot* would not have attained differentiated existence, and their purification would not have been possible. And see below near n. 79.

⁴⁵ See *EH* Gate 10 chapters 1-2. This is discussed at great length below, in Chapter 4, DS 5-8.

⁴⁶ It must be noted that in the entire *Per Sif dZ* the nature of the Absolutely Simple 'Ayn-Sof does not come in for any extended discussion, although the AR"i [based on prooftexts from the *Idrot* strata of the *Zohar*] manages to say a number of significant things about It's Self-Representation within the emanated realms of the *Tyqun*, as the Highest Unknowable Head of the Crown: [pp. 257a-258b] that It is an unchanging absolutely compassionate unity [257b]; the root of the Essence of the *Sefyrot* [258a], but that [257b] this level Itself cannot grasp what It contains, and [257a] is called 'Ayin [No-thingness] and [254b]; that It does not contain the dichotomy of Compassion and Judgement, but is Absolute Compassion; and that [241a] regarding this Head, no name or sign or appellation is applicable; and that [237a] It is "called Infinite". It is [257a-b] beyond extension to lower levels, containing neither "hairs" nor "beard" which can 'engarment' Its Light and would draw the effluence of this 'Head' below [and see at length, chapter 4 DS 4a-b, 5

Indeed, regarding all the ontological levels prior to the formation of the World of Emanation, [and sometimes, even with reference to the World of Emanation Itself] the 'AR" states on numerous occasions, that we are not capable of, and hence are not permitted to assert anything literal,⁴⁷ and that whatever is asserted, is only by way of simile, from 'our point of view' 'in order to make [the inexplicable] intelligible'.⁴⁸

-10 and notes 195 and 208]. Its effluence extends to the second and third Heads, the Great Countenance ['*Arykh 'Anpyn*] by means of Its Seven lower *Sefyrot* [see chapter 4 DS 11], forming Its 'Hairs', by the 'engarmentation' of the *Mohah Stymanah*; the Inexplicable Wisdom which is the purifying aspect of the Power of *Dyn*.

It is interesting that Meroz brings most of these quotes in her Ph.D. Dissertation [p.129] but this does not prevent her from conflating the representative-Absolute '*Ayn-Sof*' with the 'anthropomorphic' [rather than a metaphorical] understanding of the Godhead, and instead, she provides us with a reductionist understanding of this [ibid.]. It seems to me that the source of the error is the conflation of *Ätyqa* and '*Arykh*' [and see DS 5-10]. On the other hand, since in the text, neither the first *Zimzum* nor the second one is discussed; likewise, regarding the place of the *Dynym* and the *Qelypot* within the '*Ayn-Sof*'. Be that as it may, since in the full-context of the Lurianic cosmic map, the *Per Sif dZ* represents the process of *Tyqun* following the *Shevurah*, the 'AR" disciples did not understand the revelations of their teacher in terms of the 'theory of stages of development' developed by Avivi and Meroz, and when they studied it, must have understood it as referring to the stage after the second *Zimzum*.

⁴⁷ See above, the previous note, and n. 38, and below, note 97.

⁴⁸ It seems to me that Scholem and Tishby succumbed to the literalist bias in their understanding of Lurianic Kabbalah, and to the cathartic understanding of the *Zimzum*, as a result of their having been influenced by the literalist Sabbatians. In fact, when we examine the prooftexts adduced by Tishby, with regard to who it was that proffered the cathartic interpretation, the only names he comes up with are Avraham Michael Cardozo and Nehemia Hayun! Regarding the former, see Tishby p. 59 note 4, where he bases himself on a work by Cardozo published by Scholem: "'Igeret Magen 'Avraham Me'erez Ma'arav" p. 137, and regarding the latter, see Tishby ibid. p. 56 n. 2, and p. 60 n. 2, based on an article by Y.A. Herling, "Mistrei Torato shel Nehemyah Hiyah Hayun", pp. 266 and 270.

I suppose that at that time the works of Nathan of Gaza were not yet closely studied by Scholem and Tishby, for as E.A. Torchinov makes clear [see above chapter 1

n. 30], based on the research of Avraham Elkayam [who was preceded by Hayim Vershubsky, see his article “haTe’ologiah haShabta’it shel Nathan haAzaṭi”], the cathartic view was also expounded by Nathan. I would stipulate in fact, that this idea originated with Nathan’s interpretation of the two lights that were projected following the *Zimzum*, the Circular and Straight Lights and regarding these, see M. Pachter, “*Īgulym vYosher: lToldoteha shel Ideyā*” [Hebrew], as constituting the ‘thought-less’ and ‘thought-full’ lights, respectively [although these designations are Nathan’s innovations], or perhaps that the roots of the ‘Six Points’ which became the Kings of Edom were the thought-less lights, which are not integrated with the Three Supernal levels of Divine Consciousness. In any case, what we have here is an interpretation of the pre-*Zimzum* state unwarranted by the Lurianic texts. Indeed, not one Lurianic text was adduced to justify a literalist interpretation.

It is also important to note that *no other Lurianic commentator* from before or after the Sabbatian Kabbalistic fiasco had ever advanced a cathartic understanding of the *Zimzum*, nor located the root of evil within the Lurianic Godhead. And see Scholem’s “Ten Unhistorical Aphorisms on Kabbalah” published with a commentary by David Biale, # 4, pp. 108-110, where Scholem seems to indicate that it was Nathan of Gaza who of all the ‘Lurianic’ Kabbalists, understood the ‘AR”T’s true intent, and see also his presentation of the Lurianic Myth in *On the Kabbalah and its Symbolism* p. 110, where he describes it ‘in [the] broad outlines’ of the Sabbatian heresy.

It seems to me that the association of Lurianic Kabbalah and Sabbatianism serves to marginalize the relevance of this form of spirituality [and see above, Chapter 1, towards the end of n. 81]. Regarding this see also Scholem’s letter of 1976 published in *Öd Davar* p. 124. I think that the dark shadow of the Second World War also contributed to Scholem’s and Tishby’s assessment of the place of evil vis-a-vis Divinity. And see regarding this, M. Idel, “Academic Studies of Kabbalah in Israel: 1923-1998”. Indeed it is this literalist bias in the interpretation of Lurianic Kabbalah that contributed to what may be characterized as a hermeneutical ‘hyper-mythologization’ in the scholarly understanding of what is in my opinion, the rather conceptual-metaphoric and ethically based mythic-symbolic construct, which is Lurianic Kabbalah.

In addition, with reference to Lurianic theurgy and the well known early Sabbatian interdiction against the practice of the Lurianic contemplation of the *Kavvanot* of prayer, it is important to note that from the powerful arguments in his letter against this interdiction written by R. Moshe Zacuto [see Scholem, (Hebrew), 1991, pp. 512-516], an expert *Kavvanot* practitioner, who at the time of that writing, was still a Sabbatean messianist [who came to oppose the movement, following the false-messiah’s conversion to Islam], we may infer that the young Nathan of Gaza, despite his deep speculations on the theoretical aspects of Lurianic Kabbalah, was far from being a serious *Kavvanot* practitioner. I intend to elaborate on this elsewhere. As for Shabt’ay Zvy, see below, chapter 4 note 62.

Before continuing with this text and explicating it, I would like to quote a related text written by the 'AR'I that was referred to above, which provides us with the human process-oriented dimension of this teleological drama. In the Zohar's 'Arcana of the Letters', where each letter pleads before God that it be the one to begin the creation, we read regarding the letter Zady:⁴⁹

"The letter Zady came before Him and said: 'Master of the world, is it pleasing before You that the world be created through me? For within me, the righteous [Zadyqym] are inscribed!' ... [The Master of the world answered him saying] Zady! You are the Zady, and you are righteous [Zadyq]. But you need to be hidden ... and not be so revealed, so as not to offer a ready excuse for the world'⁵⁰

The 'AR'I comments on this as follows:⁵¹

⁴⁹ See above, the quote translated from note 42, which makes reference to this piece in the Zohar 1:2b. The Aramaic text reads as follows:

עאלת את צ אמרה קמיה רבון עלמא, ניהא קמך למברי בי עלמא, דאנא [ס"א, דבין] חתימין צדיקים, ואנת דאתקריאת צדיק בי רשיב דכתיב [תהלים יא ז] כי צדיק יהו"ה צדקות אהב, ובי יאות למברי עלמא אמר לה צדי, צדי אנת, וצדיק אנת, אבל אנת צריך למהוי טמירא, לית אנת צריך לאתגלייא כל כך, בגין דלא למיהב פתחון פה לעלמא

⁵⁰ This section of the Zohar and the 'AR'I's explanation reflect no doubt the influence of the Sefer haBahir [Daniel Abrams ed.] section 42 p. 141.

⁵¹ See ShMRsh fol. 9a-b. The Hebrew [and Aramaic] text reads as follows:

דע כי יש אל הצד"י שתי בחינות אם בחינת זווג העליון חכמה ובינה על ידי הדעת ואם בחינת זווג תחתון ת"ת ומלכות [על ידי יסוד] כי כמו שזווג התחתון לא הוּו אנפין באנפין עד דאתתקן לתתא כן הזווג העליון לא אהדרת אפין באפין עד דאתתקן עתיקא [ועוד נבאר זה באדרא בע"ה] וכנגד שנים אלו אמר צד"י אנת וצדיק אנת [ולפיכך נכפלה הצד"י כנגד שני זווגים אלן] וצריכה למהוי טמירא מפני זווג העליון הסתום לית אנת צריכא לאתגלייא כל כך מפני זווג התחתון הנגלה [ומכל מקום אין לגלותו כל כך] כדי שלא יהיה פתחון פה לעולם לומר כי אעפ"י שיחטאו אינם ראויים ליענש מפני שנשמתם נעשית בסוד אחר באחר דלא הוּו אפין באפין עד דאתתקן לתתא וזהו סוד אמרתי עולם חסד יבנה נבנה לא כתיב אלא יבנה בתר הכי בחסד דהא בחסד תלי זווגא דלהון למהוי אפין באפין וכיון שנעשו כל הנשמות בסוד אחר באחר בלתי מתוקנן יש להם פתחון פה לומר שאינם ראויין ליענש אם יחטאו.

“Know that the letter Zady has two aspects - its reference to the upper Union of Wisdom and Understanding, and to the lower Union of Harmony and the Realm of Kingship. ... And just as with regard to the lower Union, they were not Face to Face, until such time that the lower realm was repaired, so too with regard to the upper Union, they were not Face to Face until the Ancient One repaired Himself. ... And corresponding to these two Unions, it was said: ‘Zady! You are the Zady, and you are righteous [a Zadyq]. ... But you need to be hidden’. Due to the hidden aspect of the higher Union, you oughtn’t be too revealed, and so too with reference to the lower Union ... [quoting the Zohar] “in order that there not be a ready excuse for the world.” For they would be able to say that although they transgressed they are not liable to be punished, because their souls were formed by the Back to Back Union, for they did not face each other until He rectified Himself below. This is the secret of the verse [Psalm 89:] For I have said that the world shall be built through grace’ - The verse does not state ‘the world *was* built ...’ but rather, ‘shall be built’ - i.e. afterwards; for the union of Face to Face is dependent upon Grace. But since all the souls were formed within the arcanum of the ‘Back to Back’ Union, in an unrectified state, *they indeed have an excuse* in saying that they ought not to be punished!

Here we have an astonishing and near-paradoxical statement of theodicy! On the one hand, God seems to have intentionally created an imperfect world; but this cannot be used as an easy excuse for human shortcomings. On the other hand, in order to rectify the cosmic situation, there needs to be present, a cause for an increase of grace in the world; and until this be the case, souls do *indeed have an acceptable excuse* for their shortcomings for evading the responsibility of the Divine-Human partnership!⁵² Therefore it needs to be hidden and not evident, in

⁵² In this text we find a clearly teleological context for the understanding of the *Shevurah* in the early stratum of Lurianic Kabbalah. This calls into question Meroz’s late dating of the ‘teleological phase’ as being the third period of five stages of development. See in her Ph.D. Dissertation chapter 3, and particularly pp. 160ff. In addition, returning to the text at hand, according to another teaching directly recorded from the ‘AR”I, based

order that adversity act as a spur to human development; the furthering of the process of *Tyqun*.

It seems to me that the reconciliation of this paradox comes through R. I. Luria's doctrine of the *Zadyq* and the raising of the 'Feminine Waters', which we will discuss elsewhere.⁵³ For now, suffice it to say that the 'AR'I espouses a 'voluntarist' ethic of individual will, where the intentional assertion of the individual will is a reflection of, or a result of, the Divine Will as such, for self-rectification. So too the other way around; the awakening of the Divine Will is a result of the anticipation of the created individual will.⁵⁴ This doctrine has its source in the *Zohar*'s 'Idr'a Rab'a section,⁵⁵ which is seen as the *Zohar*'s [auto]commentary on the *Sifr'a*

on a paraphrase of *Midrash Rabbah Lamentations* 1:37, which is no doubt, a product of some period of the AR'I's teaching in Safed; the 'excuse' mentioned here also extends to God Himself, falling short of living up to His own moral qualities [as in the time of the destruction of the Temple], as a result of lack of harmony within society. See also *LqTr* on Parshaṭ Shoftym fol. 101b-102a. And see chapter 4 DS 2, and Appendix 2, Analyses of Texts # 1, where these and other texts are further discussed. It seems to me that perhaps, the reason why this is indeed, an acceptable excuse - particularly after it has been 'hidden' in the process of creation - is because in order to have come up with it, one would realize that it is an excuse, not only for the person who uses it, but is to be extended to cover most-all shortcomings. Such an excuse, when it is made sincerely, should certainly arouse Divine compassion, thereby furthering the process of *Tyqun*.

⁵³ See chapter 4, DS 2, and DS 13-14.

⁵⁴ See *OzH* p. 21 col. 2.

⁵⁵ See *Zohar* III fol. 141b, where we read as follows:

וכל דא למת בגין לאשתלפא ולעילא ביה סתים דסתיםא עלאה עד סופא דכל סתימין. הה"ד (שם) ויפח באפיו נשמת חיים נשמתא דכל חיי דעילא ותתא תליין מההיא נשמתא ומתקיימי בת ויהי האדם לנפש חיה לאתרקא ולעילא בתקונין כגוונא דא ולאשלפא לההיא (נ"א מההיא) נשמתא מדרגא לדרגא עד סופא דכל דרגין. בגין דיהוי ההיא נשמתא משתכחא בכלא ומתפשטא בכלא. ולמהוי כלא ביחודא חד. ומאן דפסיק האי יחודא מן עלמא כמאן דפסיק נשמתא דא.

"Why [did] all of this [i.e. the differentiation of the 'Scales' as Male and Female - take place]? [It came to be] in order to bring and raise up [all] within Him, [who is] the Supernal Hiddenness of all hiddenness, unto the

d[t]Zneüta.

R. I. Luria's commentary continues:⁵⁶

“ ... This is because the letter *Zady* is formed out of a *Yod* and a *Nun*. The *Nun* denotes Understanding and Her Fifty Gates, and the *Yod* refers to that letter of the Tetragrammaton, and to the attribute of Wisdom, in the form of ‘Knowledge’ which unites these two potencies. And these were Back to Back;⁵⁷ for the *Yod* turned her face back from the *Nun* and does not face

end of all hidden levels. Thus, ‘He breathed into his nostrils the soul of life’. The soul of all life, both above and below are dependent on this soul and subsist within it. ‘And Man became a living being’ - in order to be effluenced so as to raise up [all] with [their] reparations, to be likewise; so as to effluence this soul from one level to the next, to the *end of all levels*, so that *this soul would subsist in all* and manifest in all, so that all would become One Union. And one who interrupts this Union from [containing] the world is as one who interrupts [the flow of effluence of] this soul”.

Here we have the purpose of both the Zoharic and the Lurianic theurgies; the ‘ensouling’ or the process of Divinization of the entire creation. And see above, chapter 1 note 79 where we read that the *Neshamah* level of all the worlds, including those lower than the Emanation level, are considered Divinity.

⁵⁶ ShMRsh fol. 9b.

והענין הוא כי הצד"י היא יו"ד ונר"ן והגון היא בינה בסוד ק' שעריה וי"ד דרשמה קדישא הוא חכמה בסוד הדעת המתאחד עמה והם אחור באחור כי היל"ד שבה מחזרת פניה לאחור מן הגון ואינה מסתכלת בה וכן הנ"ן עצמה אינה מסתכלת ביל"ד אלא הופכת פניה למטה

⁵⁷ The Back-to-Back Union, or *Zivvug*, is described by the ‘AR”I elsewhere [see ShMRsh fol.33d-34a] as a state wherein because of the abundance of *Qelypot*, the Union cannot take place Face-to-Face on that ‘lower’ level [i.e., because the *Qelypot* would attack the exposed back. Therefore, the lower level appears as Back-to-Back with the two Faces radiating consciousness outward and therefore immune to the attack of the *Qelypot* [for according to a basic Lurianic principle, the presence of higher consciousness banishes the *Qelypot* - see EH Gate 6 chapter 2, Gate 35 chapter 5; ShaKav fol. 15c-16a. 63a; ShPs vaYer’a fol. 8d-9a, and elsewhere]. At the same ‘time’, the inner aspects of the

it, and so too the *Nun* does not face the *Yod*, but faces below ...

lower level rise up to the higher level, and there they unite Face-to-Face. For it is said explicitly [ShMRsh *ibid.*] that no Union is possible in the Back-to-Back state. At the time of the breaking of the vessels, all the binary Unions were Back-to-Back, whereas *Keṭer*, which is not binary, enjoyed the internal Face-to-Face Union; i.e. all these Back-to-Back Unions take place as Face-to-Face within *Keṭer*.

Regarding the Back-to-Back Union to produce the creation of 'Adam, see Chapter 4 below, DS 2h. And see EH Gate 6 chapter 8 and Gate 8 chapter 6 towards the end, where we read that since on principle, a Union takes place only as a result of the "raising of the *Feminine Waters*", i.e. as a result of arousal from the efforts of the lower levels, and at this point there were no lower levels, the Union to reconstitute the broken vessels as Divine Countenances which takes place within *Keṭer*, is by means of the Divine Self-raising of the lower lights that is a prefiguration of the future [and see above, chapter 1, note 33], when the *Zadyqym* will cause the Light to descend by their righteous works. This in turn is prefigured within 'Adam Qadmon, in the internal *Zivvug* that brought about the Breaking of the Vessels, by the 'folding-up' of the lower half into the higher half, with the lower half acting as '*Feminine Waters*', as we see in EH Gate 8 chapter 1.

This type of *Zivvug* is called the *Zivvug dReüt'a* [the term *Reüt'a*, as used in the highly anthropomorphized 'family of connotations' of the Zohar (see vol. 1 fol. 65a, where we read that the Divine *Reüt'a* originates in the '*Ayn Sof* and is beyond definition, but becomes 'engarmented' in *Bynah*-Understanding) and the Lurianic Kabbalah, will be translated variously, based on the immediate context, as 'Desire', or 'Will', or 'Passion'; and see our discussions in chapter 3, long note 18, and chapter 4, DS 10d, near note 285, and note] - the intra-Divine Union based solely on His Will [see EH *Shaär haKlalym* towards the end of chapter 2; EH Gate 8 chapter 6 and Gate 9 chapter 1; which come to contextualize the Zohar 1:86b, 3:128a-b (regarding the initial Divine Self-rectification that recapitulated the highest aspect of *Keṭer*, and see below chapter 4 DS 5-10 and notes 195 and 208), and Zohar 3:135b (regarding the original internal *Zivvug* of the lower aspects of *Keṭer* and see chapter 4 DS 8). All this seems to further illustrate a voluntarist doctrine of the origin of evil, for when the inner aspects of Wisdom and Understanding rise up to the level of the Divine Will it is there that they yield simultaneously, it would seem, both intentional imperfection, from the point of view of the Back-to-Back Union of Father and Mother, but also, the means of self-rectification, from the point of view of the Face-to-Face Union of Father and Mother within the Great Countenance, as well as within 'Adam Qadmon. And see above, chapter 1 n. 129, and below, chapter 4 DSs 2, 5 [where certain aspects of these two pre-figured Unions are ontologically distinguished from each other, and these distinctions have theurgic consequences], 10, and 13.

The *Nun*, or the fifty gates of Understanding - which comprise the forty nine combinations of the seven lower [emotional and active] *Sefyrot*, and the Fiftieth Gate, which in its rectified state, connects these *Sefyrot* to the process of transcendence⁵⁸ necessarily faces 'below', for the substance of its content is there to be found. But without rectified union, which would unite them with higher levels of consciousness, Understanding is full of judgement and consternation, and 'the Mother of the Children, She who gave birth to the seven, languishes'. The 'AR" I continues:⁵⁹

"And this [state] refers to the beginning of the Emanation, with reference to both Unions, the upper and lower, that they were not Face to Face ... and in order that this state not be revealed in the world,⁶⁰ it is not becoming that the world be created by its means. In addition, it is not proper that the world be created through a medium that is not sustainable, for afterwards, These Countenances are to be separated and brought Face to Face.

And RH"V adds:⁶¹

⁵⁸ This takes place through the process of Nurturance and bestowal of Consciousness, described in great detail in the Lurianic writings. See in *EH* Gates 20-28. This process will be discussed below in chapter 4, in various places, and there, I will further address the complex issue of the development of Luria's thought and the opinions of Avivi and Meroz [see DS 9d]. For now, as mentioned above, it is important to state that the process of Nurturance and bestowal of Consciousness depends on the positive deeds of human beings; and that in-and-of themselves, the Seven lower *Sefyrot* are not automatically connected to the higher levels of consciousness, and it is this process of reconnection that comprises the *Tyqun*. See above, chapter 1 n. 142.

⁵⁹ *ShMRsh* fol. 9b

וזה יורה על תחילת האצילות בין תחתון בין עליון ולא הוא אפין באפין [ולפיכך היו בצד"י שני היפוכים מלמטה ולמעלה להורות על היפוך שני הזווגים ולא הוא אפין באפין] וכדי שלא יתגלה זה בעולם אין ראוי לבראת בו העולם ועוד שאין ראוי לברא העולם בדבר שאינו עומד כי אח"כ אנא זמין לנסרא לך ולמעבר לך אפין באפין

⁶⁰ Compare *Midrash Rabah* Bereshit 1:5 and BT *Hagigah* fol. 16a.

⁶¹ *ShMRsh* Ibid.

כבר הודעתך כי טרם שנתקן עולם האצילות שאז היה ענין מיתת המלכים היו גם אבא ואימא אחר באחור ע"ד שאף גם עתה אחר התקון יש פעמים ש"א ונוקביה עומדים אחר באחור אבל אחר התיקון או"א הם לעולם פנים

“I have already informed you that before the World of Emanation was rectified, at the advent of the Demise of the Kings, Father and Mother were Back to Back, just as now, after the Repair, sometimes the Lower Male Countenance and the Feminine Countenance are Back to Back. However, after the Repair, Father and Mother always face each other. But the letter *Zady* refers to the time when Father and Mother were Back to Back.”

Clearly, the creation of the world wherein the ‘demise of the Kings’ took place is an act of Divine intent, and the rectification of Father and Mother, so that they always face each other is not a final repair, but as is said explicitly elsewhere,⁶² and is implied in what follows in the text to which we are about to return, it is merely in order to create the minimum conditions to enable the continuation of the process of repair.⁶³

We now return to Luria’s commentary on the *Per Sif dZ*⁶⁴

“They [the sparks] were flung by the Luminary of Qardinuṭ’a⁶⁵ the root of

בפנים והנה אות צ' רומזת אל זמן שהיו אל"א אהור באהור

⁶² See chapter 4 DS 12 and 13.

⁶³ See our discussion in chapter 1 section G between notes 138-145.

⁶⁴ *SfhD* page 238a-b.

וניצוצות אלו נזרקו על ידי בוצינא דקרדינותא שהוח שרש הדינין שהיה גנוז במעי האם [שהיא הבינה. דמינה דינין מתערין כדאיתא באדרא זוטא בדף רצ"ב ע"ב. וגם] בפ' פקודי בדף רנ"ד ע"ב וז' ל ות"ח רישא שירותא דמהמנותא גו מחשבה בטש בוצינ' דקרדינותא וסליק גו מחשבה ניצוצין נציצין וריק לתלת מאה ועשרין עיבר כו'. והענין הוא שהוכרח ע"ק לעכב תיקונו עד שיצאו ניצוצות אלו לפי שהיו דינין תקיפין ובהם מעורבין קליפות וניברר הפסולת מהם ומה שהיה יכול להתבסס נתבסס והקל' נשארה למטה להבדיל בין הקדש ובין החול. והנה גם אח"כ בעא עתיקא למנדע אי אתבסמו דינין ונפק קין והבל ... וזהו שאמר [זח"ג רנד:]: ובדיר פסולת מגו מחשבה ואתבריר [וטעם מנין ניצוצות אלו ש'ך אפשר לומר שהם כנגד י"ש עולמות הנמשכין מחכמה ועשרה מבינה היינו ש'ך וכנגדם יצאו דינין] כי גם את זה לעומת זה עשה האלהים

We have here a Lurianic intertextual reading of the *Zohar* 'Idr'a Rab'a [fol. 128a-b, 135a, and 143a] with the *Zohar* vol. 2 fol. 254b. And see chapter 4 DS 5 -10 regarding the nature of this Self-Tiqun of Ätyq'a.

Judgements hidden in the womb of the Mother ... as the Zohar 2:254b states: 'Come and see. The Head, the Inception of Faith struck the Luminary of Qardinut'a within [the realm of] Thought, and [brought about] sparks that were flung in three hundred and twenty directions'. This is because it behooved the Ancient Holy One to defer His Self-Rectification until such time when these sparks emerged, for they were powerful Judgements, mixed with Qelypot. And the dross becomes purified from them, and whatever is able to yield [pleasant] fragrance, yields such, and the shell[s] remain below to divide the Holy from the profane. For also afterwards the Ancient One needed to know if [all] the Judgements were purified. Thus did *Qayin* [Cain] and *Hevel* [Abel] emerge. Therefore did [the Zohar] state 'and He purifies the dross from within Thought and becomes purified ... for [Eccl. 7:14] 'This in correspondence to that, did God enact'

We finally came to Scholem's proof-text. But, based on the arguments just made, and the parallel text adduced above, the text fails to convince us of the veracity of Scholem's assertion. This, for the following reasons:

1. The text does not describe the pre-*Zymzum* state, but the post-*Zymzum-2* state.
2. The texts, taken as a whole, describe a process wherein there is a Divine intent in bringing about the circumstances of a human and Divine partnership in the ongoing process of *Tyqun*, and thus, He created the human being with free-will.

We continue with the Lurianic text, which provides us with reason 3, as it reiterates the non-rootedness of 'dross' within the Divinity. The text continues:⁶⁵

⁶⁵ See Yehuda Liebes Peraqym beMylon Sefer haZohar, pp. 136-160.

⁶⁶ SfhD page 238b

והנה ניצוצות אלי הם הראשונות שנתבטלו וחזרו ונתקיימו כד אתתקן ע' ק וז' א והם מתחברין בז' א ... והנה מלכים אלו עד לא הוה מתקלא ולא הוה מתתקן ע' ק בעין דכר ונוקבא לא היה להם אחיזה למעלה ומתו. וסיבת מיתתם היה כי לא היה להם שרש בעתיקא וגם החכמה שיצאה מעתיקא לא היה להם שרש ואחיזה בה כי כולה רחמים פשוטים והם דינים ולא הוה משגיחין אפין באפין לא אבא באימא שממנה יצאו הדינים ולא א' א בהם שהם

“Now these sparks were the first to be nullified; and they return to be sustained when the Ancient One and the Small Countenance rectify themselves, and they [the sparks] become combined with the Small Countenance. ... For these Kings, prior to the appearance of the Scales, before the Ancient Holy One designed Himself as Male and Female, were not able to take hold above, and thus, they died. And the reason for their death is because they did not have roots within the Ancient One. Also as regards Wisdom which emerged from the Ancient One, these [lower Countenances] did not have a hold there, on account of [Wisdom] being simple Compassion, and they, being Judgements, did not effect the Face to Face gazing - neither [through] Father to Mother, from whom these Judgements emerged, nor through the Great Countenance. For the mutual Face-Gazing takes place so as to illuminate and effluence; and being that They were not rooted There,⁶⁷ there was no gazing.

Thus, the Countenances rectify themselves, not in order to rid themselves of evil, but in order to liberate Divine sparks which came to be by means of the intentionally unintegrated power of Judgement, so that when separated out from the higher levels they inevitably become mixed with the ‘dross’ which is the by-product of separation and the result of the absence of integrative Light. These sparks are not in and of themselves, a *necessary* expression of Infinity, and are thus, not necessarily rooted in Divine Compassion. They require an intentional Divine act for this to come to pass. The text continues:⁶⁸

ז' א כי השגחת אפין הוא להאיר בהם ולהשפיע בהם וכאשר לא היה שרשם נמצא בו לא השגיה בהם אפין באפין

⁶⁷ For the Great Countenance and Wisdom are Absolute Compassion, whereas the Judgements are rooted in Understanding, which was Back-to-Back with Wisdom.

⁶⁸ SfhD pp. 238b-239b the text continues commenting on the words of the Sifr'a dftlZnëut'a, which in the body of the paper, is presented in bold type.

וזמ' ש וזיוניהון לא אשתכחו כי זיוניהם ועדייהם. והוא שרשיהם וגועיהם העליונים לא נמצאו עדין בע' ק. ... ואלו לא אשתכחו כלל מרוב הדינים שהיו ... עד דריש' דכסופא דכל כסופין [הוא רישא דלא אתידע ולא אתדבק והוא א' ס אתקרי ... לבושי דיקר אתקין ואחסין. הנה לבושים אלו התקין להתלבש בהם וההעלם הוא סיבת הגילוי כי לא ישיגוהו ולא יהנו מאורו כי אם על ידי לבושים אלו ... ומלבושים אלו הם ... שבע' דגלגלתא ... [ואלו השבעה

"Thus [it is written in the Sifr'a d[t]Zneüta], **their implements were not to be found** for their implements and diadems, which are their roots and growing shoots, were not yet to be found within the Ancient One, ... on account of the multitude of Judgements... [This was so] '**Until the Head**', which is the Desire of all desires, i.e. the Unknowable Head, the Infinite which is beyond cleaving ... **rectifies and bestows the precious Garments**. For these Garments were manifested so that He be enclothed in them. For the hiding [of the Infinite] is the cause of Its ability to be revealed,⁶⁹ because otherwise, He cannot be grasped nor can His Light be of benefit ... without these precious Garments. And the 'Garments' refer to the Seven aspects of the Head of the Great Countenance and those Seven below depend on the Seven of the Great Countenance; thus, [He] bestowed [which] refers to the Seven Attributes of the Male and Female Lower Countenances, that are dependent on Them, and He bestows These upon Them. ...

Here is the Lurianic justification of Cataphatic theology. For according to this Kabbalistic understanding of the Apophatic *Via-Negativa*, the human being can have no relationship with the transcendent and thus, remains in an unrectified state. It is only on account of the 'Divine 'Garments' that the Divine Presence can be communicated to the lower realms, and enable their transformation thereby.

The AR"Y's text continues, commenting on the Sifr'a d[t]Zneüta's description of the roots of the Cataphatic possibility, and reiterating the need for levels to mediate between the absolute and the relative, which, as we know from early Kabbalah,⁷⁰ is

הם למטה ותליין בשבעה דא"א וזהו שאמר] ואחסין כי מאלו תלוין שבעה דל"א ונוקביה והוריש להם שבעה תיקונין אלו.

⁶⁹ This is a phrase that the 'AR"Y derived from other Safed Kabbalists, R. Moshe Cordovero and R. Shlomo Alqabez, and see sources in Joseph ben Shlomo, The Mystical Theology of Moses Cordovero, pp. 95-98. For the original source in a Hebrew translation of a work by Avicenna, see Bracha Zak BiShaärei page 57, note 3.

⁷⁰ See above, this chapter, section A.

a necessary potential within the Absolute, although the actual expression of the relative is not a Divine necessity, but an act of Will. There we read:⁷¹

“These scales hang in a place that is not [i.e.] in the Wisdom hidden within the Ancient One that becomes as Male and Female ... [thereby] the sparks of the ‘first worlds’ (that were destroyed) mixed with each other and with the rarefied Aether, when Father and Mother united [Face to Face] to produce the Head of the Small Countenance. ... so as to give [the sparks] fragrance, and to support them by giving them life from the Supernal Root, after the Ancient Holy One and Father and Mother were reconfigured in a rectified way, so that the Judgements became rooted within them. Now this *Tyqun* consists in the appearance of the cause for relation and cleaving of the Ancient One to the Judgements. For the Ancient One is infinitely removed from them. But due to the process of Self-reconstruction, [the garments] descended from level to level until They be close to the realm of the Judgements in such a way that would enable them to become enfranchised. Therefore, the Scales were necessary in order that [the Judgements] become rooted above in such a way that they be enabled to subsist and become sweetened. And the ‘Precious Garments’ were needed so as to enable a cleaving [of the Judgements to the higher levels] so that they live and do not die ...

Here, then, is reiterated the earlier assertion that the Divine *Tyqun* consists in laying the conditions that would enable the human continuation of the process of

⁷¹ SfhD page 239a-240b

האי מתקלא תלי באתר דלא הוה חכמה סתימאה שבעתיקא שנעשית כעין דכר ונוקבא ... וזה הביסום היה כשנתחברו או"א להוציא ו"א ואב זה הוא רוח דגניז בעתיק יומין והיה גנוז בו זה אורא דכיא וכלל זה הניצוץ היוצא מבוצינא דקרדינל' הגנוז במעי האם ונכנס בתוך אורא דכיא. וכאשר נתחברו או"א ונכללו הניצוץ ואורא דכיא זה בזה יצאה גלגלתא תקיפא דו"א ... [ע' רמ.-:] לבסמם ולהחזיקם ולתת להם חיות מהשרש עליון אחרי שכבר נתקנו עתיקא קדישא ואו"א ונשרשו בהם הדינין והנה התיקל' הם הם שגרמו יחס ודבקות לעתיקא עם הדינין כי עתיקא רחוק מהם מהדינין בתכלית הריחוק. וכאשר נתקן כל תיקון ותיקון ירד מאת פניו מדרגה אחר מדרגה עד שנתקרבו אל הדינין באופן שהיה אפשר להם להתבסם הנה אם כן המתקלא הוצרך לשיהיה שרשם למעלה באופן שיוכלו הם להתקיים ולהתבסם ולבושין דיקר הוצרכו לשיהיה להם דבקות עמו ויחיו ולא ימותו

Tyqun. But the question of how the Judgements came to be in the first place, is still left opaque. The text now - obliquely as it were - addresses this question.⁷²

“Alternatively, [we may explain the phrase **‘This scales hang] in a place that is not’**’:⁷³ Do not say that those worlds that ceased to be and came to be only momentarily were not dependent on Him ... for indeed, without Him they cannot have even momentary existence. This is as the *Zohar* [2:254b] states: “Come and see. The Head, the Inception of Faith struck the Luminary of Qardinut’a within [the realm of] Thought, and [brought about] sparks”, i.e. [although] these sparks emerged only momentarily, they are the result of their having emerged ‘within Thought’. But [at that stage] their rootedness’ sufficed merely for their momentary existence.”

⁷² *SfhD* page 240b.

או יאמר דלא הוה שלא תאמר שאותם העולמ' שנתבטלו ולא הוה נתהוו לפי שעה וזולתו מבלי היות להם תליה בו ח'ו כי אין להם מציאות אפילו ברגע זולתו והיינו דקאמר בפ' פקודי בדף רנ"ד ע"ב וז' ל ות"ח רישא שירותא דמהמנותא גו מחשבה בטש בוצינא דקרדינותא וסליק גו מחשבה ניצוצין כו' הרי דאותם ניצוצות לא יצאו אפילו לפי שעה אלא משום וסליק גו מחשבה אלא שלא היתה אותה תלייה מספקת לקיימה אלא לפי שעה.

⁷³ It is interesting to take note of the set of associations of the formulation “that were not” - the scales that ‘were not’, and they ‘were not’ Face-to-Face, and the Judgements ‘were not’ rooted in the Ancient One, and their Implements ‘were not’ to be found, - with another Zoharic ‘were not’ - that of the *Sab’a dMishpatim* in vol. 2 fol. 95a - [where we read of the *Shekhynah*] being adorned with jewels that ‘were not’. These adornments are perhaps the *Shekhynah*’s equivalent of the ‘implements’ [of the quote from the *Sifr’a d[t]Zneuta*, translated from note 68], and when She becomes thus adorned, by the efforts of human beings, then She brings about the ‘Face-to-Face Union’, and the Her adornments and implements are able to establish root in *Ätyq’a Qadish’a*; and that which was not rooted in a sustained way can become balanced upon the Scales, as we read when the text continues, at the end of this quote, when the ‘AR’I provides the alternative explanation, of ‘their implements were not to be found’. And the ‘Sweetening of the Judgements’ consists in adorning the *Shekhynah* with the jewels that ‘were not’. This, I believe is how the early Beshtian Hasidim understood it. See *SefBeshT* Parshat Bereishit notes 10 and 154 [and is apparently confirmed in *ZoharQ* fol. 68c].

Here we come to the crux of the matter. To solve the teleological problem of the original appearance [and ramifications] of the Judgements, the 'AR'I relies on a proof-text from the Zohar. They came to be due to the 'Inception of Faith'. It is due to the Divine Faith in human potential that 'the Luminary of Qardinut'a' was struck 'within the realm of [Divine] Thought' - the thought of the possibility that there be a realm of finitude which is not rectified in and of itself, and thus, in and of itself, these 'sparks' achieve only momentary - or contingent - existence. But, as stated elsewhere in the Lurianic Corpus,⁷⁴ at the end of the day, no spark will be bereft of its rectification. And this repair is the result of collaborative effort.

C3 The Third Text

The third text is from the commentary of the 'AR'I imparted to RH"V, on the Zohar 2:254b which we quoted earlier.⁷⁵ There⁷⁶ we read:

Know that before the World of Emanation was emanated the aspect of the Ten *Sefyrot* was emanated in a form different from the way that it is presently emanated; i.e. they were emanated as separate and disparate, one below the

⁷⁴ See ShMRsh fol. 34a, and ShGil chapter 11, PEH Shär haTefylah chapter 7, OT p. 8 col. 2.

⁷⁵ See above, following n. 63. And see Tishby, Doctrine, p. 51.

⁷⁶ ShMRsh fol. 33a.

דע כי טרם שנאצל עולם האציל נאצלו בחי' ה"ס ההם בבחי' אחרת שאינה כן עתה והוא כי ה"ס דאציל נאצלו
הם לבדם זו ע"ג זו וזו למטה מזו וזו מקבלת שפע מזו וזו נותנת שפע לזו וז"ס פ' ואלה המלכים אשר מלכו
בארץ אדום ... ולא היו מתקשרות ומתחברות בצורת פרצוף אדם אלא כל א' עומדת תחת חבירתה ומקבלת ממנה
ולא היו בציור קיום אשר נתבאר ענין הקיום ... והנה כ"א מאלו ה"ס ודאי הוא שכל אחד מהם היתה כלולה
מכל י"ס אבל הדבר היה בערבוב כאלו נמשיל לך משל א' שהיו כדרך המים והיין והחלב והשמן והדבש וכיוצא
בזה מעורבים יחד ונתונים בכלי אחד והו' תחתונות היו בבחינת דינים והטעם הוא לפי שאי אפשר לקיום העולם
ולהנהגתו וזלתי הדינים וקליפות וכמ"ש במשנה להפרע מן הרשעים כו' ולתת שכר טוב לצדיקים ואמנם היה
הדין למטה בז' ת' אלא שהיה הכל מעורב יחד כגו' ולהיות כן שלא היה בהם ב"ס שום תיקון כלל לכן כאשר
היה אור הא"ס יורד ובוקע בתוכם מלמעלה למטה ... אשר הוא סוד רחמים גמורים וחסד גמור ובהגיעו אל הז"ת
אשר הם דינים כגו' ומהם הדינים מתעריץ לא היו יכולים לקבלו ... ומתו

other, where [the higher] impart to the lower. This is the secret of the Seven Kings who ruled in the Land of 'Edom ... and they were not integrated and united in the form of the Human Countenance. Rather, they stood below each other receiving one from the other, but not on the form of [coherent] pathways ... Now each of these *Sefyrot* was certainly inclusive of the other. But they were incoherently mingled, as for example, water and wine, and milk and oil and honey, mixed together and placed within one vessel. Also, the Seven lower [*Sefyrot*] were in the aspect of Judgements. For it is impossible that the world be sustained and continue without judgement and *Qelypot*, as the Mishnah ['Avot 5:1] states: 'so as to meet out retribution to the wicked and impart reward to the righteous'. And the *Dyn* was below in the Seven lower *Sefyrot*, but They [all the Ten] were mixed together. Now because there was no state of repair, when the Infinite Light descended ... which is the epitome of Compassion and Grace, when It came to the Seven lower *Sefyrot* within which *Dyn* may be aroused, They were not able to receive the light, and they died ...

Here again, there is no statement of the pre-*Zimzum* state containing Judgements or evil which must be expelled, which quite the contrary, is described as 'the Infinite Light ... which is the epitome of Compassion and Grace'. So too, the reason given for the Judgements is 'so as to meet out retribution to the wicked and impart reward to the righteous'. In addition, it must be pointed out that when it is stated: "certainly [the *Sefyrot* were] inclusive of the other, but they were incoherently mingled, as for example, water and wine, and milk and oil and honey, mixed together and placed within one vessel", the reference is not to the pre-emanated state of 'Ayn-Sof, but to the intentional mis-emanation and interinclusion of the *Sefyrot*.

C4 The Fourth Text

The fourth text cited by Scholem comes from a later stratum of RH"V's writing.⁷⁷

⁷⁷ For a discussion of the differences of opinion between Y. Avivi and R. Meroz

There we read:⁷⁸

We have explained above, in Gate 2, section 2 chapter 1, that the essential reason for the breaking of these vessels was due to there having been dross and *Qelypot* intermixed with them; and the lights were not united with the vessels on account of the dross within [the vessels]. And so too, the vessels were not able to receive the lights on account of this dross. Indeed, for this reason the vessels did not initially emerge united and rectified in [coherent] pathways, because the dross within them caused the separation ... and this was with the intent, that the dross separate from them. Therefore, they emerged without rectification.

When we examine the reference alluded to here,⁷⁹ we read that this 'initial emergence' refers not to the emergence from the 'Ayn-Sof, but to the emergence of the Seven lower *Sefyrot* from 'Adam Qadmon in such a form that they did not partake of the Ear of 'Adam Qadmon, which corresponds to the realm of Understanding, as subsumed in the Crown. Had they partaken of this, there would have been no need for the process of rectification, nor would there have been the benefit accrued due to the process of repair.

This text is similar to another text that Scholem did not know about. It comes from R. Moshe Zacuto's manuscript of *OzH*⁸⁰ where we find two intriguing additions, as to whether *MvSh* represents the penultimate or the final recension of RH"V, see the Appendix of Meroz's Ph.D. Dissertation, pp. 371ff.

⁷⁸ *MvSh* fol. 35d. There we read:

הנה נתבאר בשער ב חלק ב פרק א כי עיקר שבירת כלים אלו היתה להיות מעורב בהם סיגים וקליפות והאורות לא היו מתחברים עם כליהם לסיבת הסיגים שבהם וגם הכלים בעצמן לא היו יכולים לקבל האורות לסיבת הסיגים שבהם כי זה עצמו היתה הסיבה שלא יצאו אלו הכלים מתחילה מקושרים ומתוקנים דרך קיום כי הסיגים שבהם גרמו להם הפירוד ... כי כל זה היה בכונה ושיתפרדו הסיגים מהם ולכן יצאו בלתי תיקון

⁷⁹ The text [*MvSh* Gate 2 section 2 chapter 1] is on fol. 5a-c. And see above, note 44.

⁸⁰ See his addenda to *Shaär haMelakhim* MS Warsaw 293, [mic. 30780], fol. 3a,

placed by Zacuto, in the section immediately following the one that provided Scholem his first prooftext discussed above.⁸¹ They are purported to originate from a copy of RH"V's EH. Because we do not possess RH"V's original, it is difficult to ascertain if these are Zacuto's interpolations from elsewhere in a MS of EH that he saw, or if he had seen an EH where these addenda existed in the place where he put them. It seems to me, given the disparate nature of the sequence of these addenda, although they address the same issues, that they were brought from elsewhere.⁸² In them we see RH"V [if these indeed issued from his pen] at his boldest. The first addendum⁸³ reads as follows:

"From EH: Now the reason why these vessels had to be broken and the Supernal Emanator did not proceed with the [rectified] Countenances to begin with, as He did afterward, is due to the well known principle that states that the 'shell' always precedes the fruit. And if He were to have immediately built the [rectified] *Parzufym*, the *Qelypot* would have been within them forever. Therefore He had to break the vessels so that the *Qelypot* would be separated and only the holiness would remain. Thereby, when each was separate [i.e. the *Qelypot* and the Holiness], He immediately built the *Parzufym* without any intermixing."

referring to fol. 73a in the published text. Zacuto refers us to there, in his addenda at the beginning of the MS. The placement of this addendum in Gate 11 chapter 6 seems to me highly significant, in that it is this chapter that addresses the non-breaking of the Point of *Malkhut* which represents the innate and imperishable potential for repair. And see below, Chapter 4 DS 7.

⁸¹ See above, section C1.

⁸² And see below near note 85 regarding the origin of the second addendum. I have not been able to locate the first addendum elsewhere

⁸³ In the published OzH p. 73 on the bottom where we read:

מעץ חיים: והנה הטעם שהוצרכו הכלים להשבר ולא עשה המאציל העליון תכף הפרצופים [מ.ק. כשבדקתי הכתי"י לא מצאתיו כגרסת המודפס - תכף ומיד בראשונה -] כמו שעשה אחר כך, היינו משום [ל"ג שכבר ידעת] שהקליפה קדמה לפרי ואם היה בונה מיד הפרצופים היו הקליפות נשארים בהם לעולם ולכן שיבר הכלים כדי שהקליפות יתפררו מהקדושה וישאר הקדושה לבד וכשנברל כל אחד לבדו מיד בנה הפרצופים מהקדושה לברכה בלי

If the 'fruit' represent the product of a process, and implicit in the process is the potential for error, then in order to assure that this potential not remain, it needs to be exhausted. We find a similar idea in the Sefer haBahir⁸⁴:

"Rabbi Rehum'ai said: What is the meaning of the verse [Prov. 6:23] 'And the way of life is the rebuke of admonition'? This teaches us that when a person accustoms himself to study the Mystery of Creation and the Mystery of the Chariot it is impossible that he not stumble. It is therefore written [Isa. 3:6] Let this stumbling be under your hand'. This refers to things that a person cannot understand unless they cause him to stumble.⁸⁵ The Torah

תערוכות כלל

⁸⁴ # 150 I am using Arye Kaplan's translation, p. 55. In the Daniel Abrams ed. of the Sefer haBahir it appears as section 100, on p. 185 where we read:

ואמר רבי רחומאי מאי דכתיב ודרך חיים תוכחות מוסר מלמד שכל הרגיל במעשה מרכבה ובמעשה בראשית אי אפשר שלא יכשל שנאמר והמכשלה הזאת תחת ירך. דברים שאין אדם יכול לעמוד עליהם אלא אם כן נכשל בהם והתורה אמרה תוכחות מוסר.

⁸⁵ This is based on B.T. Gitin fol. 43a:

א ין אדם עומד על דברי תורה אלא אם כן נכשל בהן

And see LqTr fol. 111a-b regarding the stray thoughts of Zadyqym Gemurym whose purpose is to cause the Zadyq to descend to hell and raise up those wicked who had thoughts of repentance [and were not able to act on them], which may have furnished a source for the Beshtian doctrine of the "raising of strange thoughts" [especially when seen in the light of ShaKav Drush # 2 of Nefylat 'Apayim fol. 47 [and see Zohar vol. 2 fol. 129a]; and regarding this, see M. Kallus, "The Meaning of the Term 'Thought' in the Teachings of the Baal Shem Tov" (forthcoming), which originated from a talk I gave at the AJS Conference in December, 2000, and is available from them, on audio-tape]. And see ShGil section 20 pp. 143-4, regarding the tribulations of the [incomplete] Zadyq to raise the sparks of holiness connected to his soul, that cause him to transgress. The AR"i regarded the Sefer haBahir as an authoritative Kabbalistic text, and based some of his important innovations on its doctrines, sometimes in attempts to reconcile contradictions within it, and between it and the Zohar. See, for some examples, EH Gate 1 chapter 2, regarding the background of the Lurianic doctrine of İgulym vYosher; Gate 15 chapter 5 and Gate 43 chapter 3 regarding Ölam haB'a and Yisra'el Sa'ba; Gate 32 chapter 4 regarding the essential connection between 'A'b'a and love; Gate 39 chapter 15 regarding the 'Straight Light and the Returning Light' [Or Yashar v'Or Hozer]; Gate 42 chapter 1

calls it 'the rebuke of admonition', but actually it makes one worthy of 'the way of life'. One who wishes to be worthy of 'the way of life' must therefore endure 'the rebuke of admonition.'"

Again, it seems to me that the proper context to see the two above-mentioned Lurianic texts is the teleological one, which implies a process of moral-epistemological growth. This will become more clear when we discuss the second addendum brought by R.M. Zacuto, which reads as follows:⁸⁶

"In this way did the *Zimzum* of the light proceed, by gathering up the light above all around, so that the place was left vacant. Then all of the filth and the coarseness of the Power of *Dyn* within the Light of the '*Ayn-Sof*' - which is There, as a drop within the great sea - was purified and separated and descended to this vacant space. And one inert lump [*Golem*] was formed from the filth and coarseness of the above-mentioned Power of *Dyn*. And this *Golem* was surrounded above and below and from all sides by the Infinite Light, and from this *Golem* the Four Worlds of Emanation, Creation, Formation, and Action were manifested. Because the Supreme Emanator with His simple Will wanted to bring forth His intent into action, He returned and issued down into this *Golem*, a bit - but not all - of this [Infinite] Light that He had originally contracted. For if all [the Light] that was before were to return, then all would return to its original state.

regarding 'Hylic Matter'; and see from the early writings of the 'AR" I, *Per Sif dZ* in *SfhD* p. 237a-b regarding the 'roots of *Zēyr vNuqv'a*.

⁸⁶ *OzH* *ibid.*:

ועל דרך זה היה צמצום האור שנתאסף סביב למעלה ונשאר המקום פנוי ואז כל העכירות ועביות הדין שבאור אין סוף שהוא שם כטיפה מן הים הגדול ונברר ונפרד ונאסף לאותו מקום הפנוי ונעשה גולם אחד מעכירות ועביות כח הדין כנ"ל וגולם זה מוקף מלמעלה ומלמטה ומהצדדין מאור האין סוף (כו) ומגולם זה נתפשטו הדין עולמות אבי"ע כי המאציל העליון ברצונו הפשוט להוציא כוונתו לפועל חזר והוריד מעט מאותו האור שצמצם בתחילה לתוך גולם זה ולא כולו כי אם היה יורד כל מה שהיה בתחלה יחזור הדבר לכמות שהיה לכן לא ירד רק קצת ממנו דהיינו י' אחר באופן שהקליפה קרמה למח כמו שאמר רשב"י ע"ה דא מוחא לדא ודא קליפה לדא והיינו שמעכירות ועביות כח הדין נעשה אותו גולם הנזכר שממנו נעשו אחר כך הכלים וזה סוד ארץ אדום וכשנעשה גולם זה אז כתיב והארץ היתה תהו ובהו בהיות הכל עביות הדין עד שירד מלמעלה אותו האור מלמעלה ובהתחברותו החדס עם הדין

Therefore only a bit descended, i.e. a Yod. Thus, the shell preceded the kernel, as R. Shimeon bar Yohai had stated [Zohar 1:20a]: 'This is the kernel of that, and that is the shell for this'. This refers to the filth and coarseness of the Power of *Dyn*, from which a *Golem* was formed, out of which the vessels were made. This is the secret of 'the land of Edom'. When this *Golem* was made, the verse relates [Gen. 1:2] 'And the land was *Tohu vaVohu*', on account of the coarseness of the Judgement, until the Light descended from Above. And with the combining of Grace with Judgement the Judgements were sweetened. Thus it was written [Gen. 2:4] "... on the day that YHVH Elohim made the Earth and the Heavens."

It is important to point out that nowhere else in the Lurianic Corpus are the adjectives 'filth and coarseness' used to describe the Judgements. Also, the syntactic patterns in this piece are not typical of RH"V's writing.⁸⁷ It turns out, however, that this fragment derives from an epistle that RH"V sent to R. Shlomoh Šagiš.⁸⁸ This would account for its unusual syntax and 'unguardedness'. Be that as it may, it is certainly important to account for this text, which would otherwise have been a prime candidate to furnish a proof-text for Scholem and Tishby [had they known about it].

First, we must be reminded of the fact that in both OzH⁸⁹ and MvSh,⁹⁰ the Infinite Light of before the *Zimzum* is described as absolute simplicity and equanimous unity.⁹¹ This makes it doubly urgent for us to account for the meaning of 'the filth

נמתק הדין ואז כתיב ביום עשות ה' אלקים ארץ ושמים

⁸⁷ I refer to the sloppy syntactic constructions which are atypical of the writings of RH"V, such as:

ולא עשה המאציל העליון תכף הפרצופים or ואז כל העכירות ועביות הדין שבאור אין סוף שהוא שם כטיפה מן הים הגדול ונברר ונפרד ונאסף לאותו מקום הפנוי ונעשה גולם אחד or עד שירד מלמעלה אותו האור מלמעלה

⁸⁸ Our text seems to be a slight reworking of this epistle, published in LiqHad pp. 17-18. Regarding R. Shlomoh Šagiš as a disciple of R. H. Vytāl, see SHez, pp. 9 and 235.

⁸⁹ Page 5 col. 1.

⁹⁰ Fol. 1a, and see on fol. 12b, where he states that in the essence of the lights

and coarseness of the Power of *Dyn* within the Light of the '*Ayn-Sof*'. In this connection, we read in a number of places, such as *OzH*,⁹² and *MvSh*,⁹³ based on Rabbinic sources⁹⁴ and the *Zohar*,⁹⁵ that God foresaw that there would be both righteous and wicked people. And the 'power of *Dyn*' refers to the consequences of this foresight, and thus the 'dross' may refer to the implications of the substance of the circumstances which are the potential foci of the Judgements; i.e. the circumstances of the potential for evil resulting from the potential for privation, as existing in the simplicity of the infinite modalities of Divine Thought. This would account for the 'Divine Foresight', and is the substance of the 'filth and coarseness' of the Judgements.

In this connection, it is thus interesting to speculate as to the furthest implications of this Power of *Dyn*, or, as this is also referred to: the '*Dynym*' - Judgements, which as we have seen from ibn 'Tabul,⁹⁶ are a logically necessary component of the potency of the Infinite. Two explanations suggest themselves. Can it be that these Judgements take the form: 'if X happens, then Y is the correct assessment of there never was any 'blemish' [pegam].

⁹¹ These descriptions are duplicated in virtually every account of the pre-*Zimzum* state in the Lurianic Corpus, by all of his disciples. And from ibn 'Tabul's *Hefzybah*, see fol. 1a, 1b, 1c, and 3c; and regarding the second and fourth of these citations, ibn 'Tabul states there that the Emanator is unchanging and immutable; and see fol. 9c where he states that all of these graphic descriptions are "in order to appease the ear" i.e. metaphors for the sake of human understanding. And see in *Kanfey Yonah* by R. Moshe Yonah, MS Sasson 993, pp. 13 and 19, and see p. 55 regarding the metaphoric nature of Lurianic discourse. And see below, note 97.

⁹² See there, p. 74 col. 1, in the same discourse where these addenda are found.

⁹³ Fol. 6b

⁹⁴ See B.T. *Avot* Chapter 5 Mishnah 1. And see loc.cit. in *OzH* [above note 92], where this Mishnah is interpreted.

⁹⁵ See for example Vol. 1 fol. 45b. This is an important text for the Lurianic *Kavvanot* as it deals with the Primordial Light that serves as the source of the theurgic invocations of the *Zadyq*. See above, chapter 1 near n. 110 and n. 110, and see chapter 3, as well as our fourth chapter, DS 13 and 14.

[and ‘judgement’ - or response - to] it’. If this is an implication of ‘the *Dynym*’ then one can understand the implication of the ‘dross’ of the *Dynym* as referring to the possibility that under circumstances of privation, evil may occur, and the proper judgement regarding it would be thus-and-so. In this case, the roots of Judgement do not require the necessary manifestation of the roots of evil. This I think is the intent behind the potential for ‘dross’ within the Godhead.

In addition, it must be borne in mind that in the pre-*Zimzum* state, the Graces were completely mixed with the Judgements, thus, the Judgements were already sweetened. This is implied in the aforequoted *OzH* text, by the state of ‘the absolute simplicity of will’, which both preceded and followed the *Zimzum*,⁹⁷ and which brought about the conditions for the Divine Autogenesis as a mixture of the *Golem* of coarseness and the reentry of the Divine light. Had He wanted to rid Himself of the coarseness and filth, why reinject Himself into them, after having collected and ejected them? If these fragments were written by RH”V, he censored them in order to avoid misunderstanding, given his reticence to fully explain the secrets of the pre-emanation state.

⁹⁶ See above, section C1.

⁹⁷ Regarding Divine Simplicity, Immutability, and dual-perspectivism [i.e. that all change is only from our perspective, or from the perspective of *Zëyr ‘Anpyn*] in the Lurianic writings, see *Per Sif dZ* p. 257b; *ShmRSh* fol. 39d; *ShMRz* fol. 9b; *EH* Gate 1 chapter 2; Gate 11 chapter 6 [first version]; *LqTr* on Malachi 3 fol. 125b [and *SfLQ* fol. 86c]; *ObR* [Koretz 1780] fol. 10b; and *LQhSh* fol. 10b and elsewhere; in all of the extant writings of the ‘AR”I’s disciples, as indicated above, in n. 91. This doctrinal positing of immutable absolutely simple Will also implies a non-literal understanding [from the absolute point of view] of the *Zimzum* as well, in that there was no change in this Will. It points to the classic 18th understanding shared by both the *Hasydym* and the *Mitnagdym* of the perspectivism of the *Zimzum*. See Tamar Ross, “Rav Hayim of Volozhin and Rav Shneur Zalman of Liadi Two Interpretations of the Doctrine of Zimzum” [in Hebrew]. And see below, Concluding Section # 1.

D. Conclusions regarding Lurianic Ontology, Teleology, and Theodicy

The difference between the pre-*Zimzum* state and the post-*Tyqun* state, vis-a-vis the Judgements, is that in the former, the Judgements are sweetened only from the Divine Infinite point of view, but from the finite point of view [which is not yet differentiated from the simple Infinite], there is the potential of them manifesting, given the [im]proper conditions. The post-*Tyqun* state is when the Judgements are sweetened due to the collaborative human-Divine effort, from the finite point of view as well. The coarseness existed within the finite potential of the Infinite, as a potential which did not have to be actualized, had Divinity not decided, in the face of His Faith in human potential, to bring about the conditions of privation and free-choice. For then the conditions for the coarseness and filth to manifest would not present themselves. But again, this would constitute a sweetening of the Judgements only from the potency of the Infinite point of view.

Better it would be, as stated in the *Bahir*, that the potential be given a chance to be actualized, and that the sweetening of the Judgements happen from the finite point of view as well.⁹⁸ This I believe to be the correct reading of the Lurianic theodicy; and it provides the requisite ontological and teleological setting for understanding the role of theurgy in Lurianic Kabbalah. It is decidedly non-theistic, but is rather, panentheistic and collaborative. It also provides a central role for human - and Divine - freedom and for creative initiative as the driving force of the process of *Tyqun*.

This of course, is a far cry from the deep-dark secret intimated by Scholem and

⁹⁸ See above, note 85, and below, chapter 3 and long-note 18. In this connection it is important to point out that whereas the Power of *Dyn* which is rooted in the 'Ayn-Sof will endure after the *Tyqun* and will even be given priority; see *LqTr* on Isaiah 52, and on Ezekiel 2, and *ShGil* Section 35, and elsewhere; and whereas eventually, the 'sparks' will all root themselves in *Ätyq'a Qadish'a*, the *Qelypoṭ* which are not rooted in the 'Ayn-Sof will cease to exist. See *ShMRsh* fol. 32b, 34a and elsewhere. And see below, chapter 4 DS 6 note 208.

Tishby, regarding the alleged need of Divinity to expel the evil within Himself. In addition, this form of explanation of the sources enables us to make use of all the forms of explanation given by the 'AR" I and his disciples, without having to ignore any of them. Indeed, with this understanding, the 'mechanistic' explanation rather than remaining hollow, is understood as being in the service of a teleology - which in general, is the function of mechanics as such [i.e. its function is to serve a purposeful objective].

In our next chapter we will examine the ideal mental-emotional state wherein the *Kavvanot* are performed, and in the following chapter, we will provide numerous examples where, by our constituent analyses of them, as they exemplify the Lurianic cosmogony, and as these are incorporated in the Lurianic theurgic operations [*Kavvanot* and *Yihudym*] we will see how these practices exemplify teleological intentions.

Chapter 3 . On The Unitive Phenomenologies of Performance in the Lurianic *Kavvanot*

When we examine the earlier research on the phenomenology of Lurianic Prayer *Kavvanot*, we find that it was conducted for the most part within the context of early Hasidism and its historical background; particularly in the works of Joseph Weiss,¹ Rivka Schatz-Uffenheimer,² Mendel Piekarz³, and Moshe Idel.⁴ These writers tended to marginalize the occurrence of the practice of Lurianic *Kavvanot* in early Hasidism, and some went so far as to posit it's abrogation entirely.⁵ As I have demonstrated elsewhere,⁶ this assessment generally holds true for some of the second-generation disciples, particularly as far as their counsel regarding the use of the Lurianic *Kavvanot* by the masses. The Besht himself and members of his circle, as well as many of the later generations of the Hasidic elite, however, continued the practice of prayer with the Lurianic *Kavvanot*.

It seems to me that what guided some of these researchers⁷ to their conclusions were

¹ See his article : "The *Kavvanot* of Prayer in Early Hasidism" reprinted in his Studies in Eastern European Jewish Mysticism pp. 95-126.

² See Chapter 10 of both the Hebrew and English editions of her Hasidism as Mysticism. And see M. Halamish, haOabalah biTefylah, biHalakhah, ubiMynhag, chapter 3, where on pp. 99-105, he largely bases his analyses on Schatz's work, although in the first part of this important article, he surveys the opinions of the leading figures of Eastern ['*Sefarady*'] Jewry. Note the centrality of *Mesyrut Nefesh* over and above the practice of Lurianic *Kavvanot* in the Hasidic sections of both works. This is certainly not a departure from the Lurianic Kabbalah, who emphasized this more than did R. M. Cordovero. See below, DS 13f note 359, and see there, note 361.

³ See his Biymey Zemihat haHasydut chapter 8, especially pp. 320-324 and 335-336.

⁴ See his Hasidism: Between Ecstasy and Magic particularly chapter 4.

⁵ See particularly Idel, above, p. 149. Piekarz represents an exception to this approach.

⁶ See Kallus: "Besht".

⁷ It seems to me that M. Idel is an exception to this. See KNP [pp. 57, 74, regarding the AR"i, but see p. 300, n. 155. And see his work from some six years later, [1993 # 2 p. 292 note 58], where he states quite clearly, that *Devequt* precedes theurgic activity, and is a crucial aid to its successful function. And regarding Geronese Kabbalah [from the same, latter period], see "Some Remarks" pp. 123-125, where he discusses the 'mobilization' of *Devequt* for the sake of theurgic activity.

two unjustified assumptions: 1. Their insistence on a theistic reading of the Lurianic Kabbalah, rather than a panentheistic one.⁸ The theistic reading automatically counterposes the practice of *Devequt* or mystical union - the teaching most emphasized by Beshtian Hasidism, with the practice of Lurianic *Kavvanot* which they associated with the performative mechanics of magic; 2. The *prima-facie* assumption that the *Kavvanot* of prayer, rather than amplifying the meaning of the words of prayer, negate their meaning.⁹

In what follows I will summarize the Kabbalistic background for the practice of prayer with Lurianic *Kavvanot*, by providing and analyzing some of the key texts from the Zohar and the Lurianic Corpus that inspired their approach. What informs my selection of sources is the work of the early 19th century Hasidic Kabbalist. R. Zvy of Zydachov, particularly, the introduction to Pry Qodesh Hylulym, his commentary on the authoritative Ashkenazi recension of the manual of Lurianic *Kavvanot*, the PEH.¹⁰ This work was previously discussed by Rivka Schatz.¹¹

At the outset of the discussion by R. Zvy, of the meaning of the practice of *Kavvanot*, he asserts that his understanding of it is based on what he received from his Hasidic teachers;¹² presumably the Seer of Lublin, who received it from the Maggid of Mezritch and his disciples, who in turn received it from the Besht.¹³

There is a text that appears in the Sefardic recension of the Lurianic Commentary on the Zohar,¹⁴ as well as in an expanded form, in the standard EH,¹⁵ the text used by R.

⁸ This is no doubt, due to the influence of G. Scholem. See above, chapter 1.

⁹ See particularly, Weiss, *ibid.* p. 96. I have attempted below, in chapter 4, to show how the 'plain meaning' of the prayers and the Lurianic *Kavvanot* work together in a complimentary rather than in an antagonistic manner [and see particularly, note 137 of DS 4c.2].

¹⁰ See POH pp. 9-15.

¹¹ Above, note 2, pp. 226-229 [in the English ed.]; pp. 137-139 [in the Hebrew].

¹² See POH, especially pp. 9b, 10a, 12a, and see pp. 14b-15a.

¹³ See below, the second part of note 23, where I adduce sources from the Besht and his disciples, that reflect these teachings.

¹⁴ See ShMRSh fol. 34d.

Zvy of Zydachov. In the shorter form it is framed as a commentary on the Zohar's own precis regarding the nature of *Kavvanot*, appearing at the end of the *Heykhalot*-of-Prayer section of the Zohar. There, the Zohar reveals its essential operative meditation-instruction. It consists in simultaneously uniting one's words of prayer with the emotive function of vocal inflection, together with the desire for union on the part of the practitioner, through the specific *Kavvanot* being contemplated; all of which is united within the mind of the contemplator. The Zohar text reads as follows:¹⁶

For prayer to be regarded as whole, as it emerges from the realm of thought, the desire of the heart, the intonation of the voice and the pronunciation of words by the lips, these need to be enacted in a wholesome way; bound together and unified above, so that they manifest [below] as [they are unified] above. Just as they emerge whole from above towards below, so too from below to above, they need to be bound together as befits them.

The Zohar states here that for the effect of the unification of the *Heykhalot* to occur so as to draw blessings from above to below, the means of unification from below to above must reflect the implicit union of the *Heykhalot*. The text continues and elaborates:¹⁷

¹⁵ See EH Gate 47 chapter 2, and see PQH, p. 10a, ff.

¹⁶ Zohar 2:262a-b

... בגין דאצטריך צלותא דאיהו שלמא לעילא בגין דאצטריך צלותא מגו מחשבה, ורעותא דלבא, וקלא, ומלה דשפון, למעבר שלימו וקשורא ויחודא לעילא. כגוונא דאיהו לעילא, כגוונא דנפקא שלימו מעילא לתתא, הכי אצטריך מתתא לעילא, לקשרא קשרא כדקא יאות.

¹⁷ *Ibid.*

רזא לחברייא דיהכון בארז מישו, מחשבה, ורעותא, וקלא, ומלה, אלין ארבע מקשרין קשרין. לבתר דקשירו קשרין כללו כחדא אתעבירו כללו רתיכא חדא. לאשראה עליהו שכינתא, ואתעבירו כללו ארבעה סמכין לאתעטרא בהו, ושכינתא אסתמך עליהו, בכל אינון קשרין עלאין. מחשבה אפיק רעותא [רעותא אפיק קלא] רעותא דנפיק מגו מחשבה, אפיק קלא דאשתמע והווא קלא דאשתמע, סליק לקשרא קשרין מתתא לעילא, היכלין תתאין בעלאין. קלא דאיהו קשיר קשרין, ומשיך ברכאן מעילא לתתא בלחישו, סמך אלין ארבעה סמכין. מחשבה ורעותא, קלא ומלה, סמיכו בסיומא דקשורא, אתר דכלא אתקשר ביה כחדא, ואתעבירו כללו חד. זכאה איהו בר נש דקשר קשרין דמאריה, וסמך סמיכין כדקא יאות, ואתכוון בכל הני מילין דקאמרן, זכאה איהו בהאי עלמא ובעלמא דאתי

Regarding the centrality of this instruction in pre-Lurianic Safedian Kabbalah, see in the Prayerbook of R. Moshe Cordovero, Tefilim fol. 101a-b. In the future I intend to write about the pre-*Zoharic* sources of this form of contemplation in Provencal and Geronese Kabbalah, and to compare it with the Shaär haQabalah laMequbalym haR'ishinyim, published

The secret of the companions who traverse the straight path: Thought, Desire, Voice, and Word. These four bind the nexuses together. Upon tying these as one, they become a chariot upon which the *Shekhynah* dwells ... Thought produces desire, and the desire that emerges from thought draws the voice to be heard, and this audible voice emerges to enact the binding from below to above - the lower palaces with the higher ones.

The Lurianic gloss to this text seeks to provide a phenomenological overlay to this schema of Thought, Desire, Voice, and Word, and to explain how these functions correspond to the ontological levels of the Four Worlds: Emanation, Creation, Formation, and Action. This text, in its expanded form, is what is quoted in the above mentioned work by R. Zvy of Zydachov. The text begins with a reiteration of the *Zoharic* formula:

“The secret of the companions who traverse the straight path: Thought, Desire, Voice, and Word. These four bind nexuses together”.

And then continues as follows:¹⁸

in RH”V’s ShOd section 4, pp. 16-17 in KetHad; and see H. Pedaya [2002].

¹⁸ See above, note 14. The text reads as follows:

זוא לחברייא דיהכון בארז מישר מחשבא ורעותא וקלא ומלה כר הנה אלו הר' הם סוד ארבע עולמות אבי"ע כי האצילות הוא כמו האדם החושב לעשות דבר אחד ובעודו חושב עושה המלאכה כרמיון האדם שהוא אוכל ושותה ואינו חושב איך ינוע תחילה הלחיים והשיניים ללעוס המאכל ואח"כ אוכל אלא הם מתנענעי מאליהם ברגע ההוא אשר אוכל והכל נעשה ביחד וכן הוא סוד האצילות כי כאשר אותה המחשבה המתפשטת באצילות היא חושבת לעשות איזה דבר נעשה תכף ומיד בעת שהדבר עולה המחשבה ההיא ובבריא (עיי' לעיל דעה"ב ע"ב דכתב דרצון הוא יותר דק ממחשבה וצ"ע) צריך שתחילה יעלה הדבר ההוא במחשבה ואחר כך ברעותא שהיא בינה ואח"ך נעשה הדבר וביצירה צריך מחשבה ורעותא ועוד בחינת הקול כי כמו שאין דברי האדם נעשין עד אשר יאמר אותם האדם בפיו בדיבור כך ביצירה הוא סוד קול הדיבור ובעשיה צריך אף בחי דיבור גמור ואינו מספיק קול [והטעם הוא כי באציל מתפשטת החכמה עצמה כמשה' כולם בחכמה עשית והיא הנקראת מחשבה אבל בריאה אינה מתגלית בה רק בחינת הבינה כנודע והיא הנק' רעותא]

Regarding the question alluded to in the underlined section of the Hebrew [asked by the editor], as to the realms of Thought and Desire [*Mahshavah uReut'a*] as corresponding to the Worlds of Emanation and Creation respectively, we should note an apparent contradiction. For in DS 10 of chapter 4 below [and see there note 288 for the Hebrew text], we read from the AR”I himself:

And with reference to the concluding remark in the *Zohar* stating

that He i.e. the 'Undisclosed Mind' is perceived] only through the Passion [*Reüt'*a *dLyb'a*] of the heart', this refers to the 'Will', which is more subtle than the Thought.

Would this imply that the realm of Creation is more subtle than the realm of Emanation? I think that we can achieve some clarity regarding this when we look at the beginning of the *SfhD* which contains a formulation of the initial state prior to the Emanation that is not paralleled elsewhere. There [page 9a] we read:

וכאשר עלה במחשבה ברצונו להאציל ... צמצם עצמו ...

"and when it arose within His Thought, in His Will, to emanate ... He contracted Himself ...".

Here we find a conflation of Divine Thought and Will. In addition, see the more elaborate formulation of the *ShMRSh* fol. 34d, in Gate 47 chapter 2 of *EH* [and compare *SfhD* p. 186a where the formulation is different] where we read: כי האצילות נקרא מחשבה ורצון "for [the realm of] Emanation is called Thought and Will and [the realm of] Creation is called Speech and Will". In addition, in numerous places, '*Adam Qadmon*', the result of the original *Zymzum*, is called '*Adam dBery'ah*' [see *EH* Gate 1 chapter 4 and Gate 2 chapter 2, based on *TqZ* fol. 132b, and *EH* Gate 3 chapter 1, where He is called *Adam dBery'ah* in comparison to the absolute *Ayn-Sof* and see above note 3, and see *SfhD* page 2b written by the editor of this work R. 'Efrayim Pancieri].

Thus, as indicated above in chapter 2 notes 57, and 97 and below, chapter 4 in *DS* 10, from the Divine point of view, where Will and Thought are unified, the *Zivvug dReüt'*a - the intra-Divine Union - has produced both the primordial ground for the *Tyqun* as well as the rudimentary ground for the stability of the field wherein the *Tyqun* takes place. This primordial ground consists in the back-to-back *Zivvug* on the lower level which produced the necessity for *Tyqun* in the first place, and the face-to-face *Zivvug* on the higher level, wherein Divinity expresses the innate potential for *Tyqun* inherent in the intention behind the creation of that realm in need of *Tyqun*. As indicated in *DS* 6, 10 and 11, this innateness did not undergo *Shevyrah*. The rudimentary ground for the stability of the field wherein the *Tyqun* takes place is the constant 'outer-union' of '*Ab'a v'Im'a*' within '*Arykh Anpyn*' resulting in 'minimal-sustenance and establishment' that does not depend on human agency.

However, this 'outer union' is 'fed' as it were, by the upper primordial union, making it available to the created realm. And when the human *Reüt'*a actualizes itself it affirms the field of the 'outer union' and unites the intra-Divine *Reüt'*a with the human *Reüt'*a, thereby bringing into actuality that which existed in the lower realm, only in potential. This is the 'Complete *Zivvug*' uniting above and below, and indeed, banishing the distinction between above and below, vis-a-vis the particular *Tyqun* taking place, thereby bringing new and infinite blessing into the world. In the realm of Thought, which contains also, the potential circumstances that generate the need for *Tyqun*, the *Zivvug* is

These four constitute the secret of the Four Worlds, Emanation, Creation, Formation, and Action. For [the World of] Emanation may be likened to a person who thinks to do something, and while thinking is actually doing it. It is like a person eating and drinking; but not [like] thinking of how to move one's jaws and teeth so as to chew the food, and then actually eating. Rather, [the jaws and teeth] move on their own while the person is eating, and everything happens simultaneously. This is the secret of [experience as it takes place in the realm of] Emanation. For when a given thought manifests in Emanation, the thought to perform an act and the act itself occur co-instantaneously, as soon as the matter arises in the mind. In the World of Creation, however, the matter must first arise in thought and then it enters the realm of individual desire, which is [a manifestation of] the realm of Understanding, and only then is the matter enacted. In the realm of Formation, thought and desire precede [and only then does the 'voice' manifest itself]. ... And in the World of Action the actual words [need to be uttered] and the activation of the voice in and of itself is not sufficient.

The Union of Emanation is defined in this Lurianic text, as one's conscious presence, filled with one's thought, emotional will, and recitational action, being seamlessly and effortlessly, spontaneously united. The realm of Creation is defined as this union taking place by means of an imposed effort. In the expanded EH version, quoted by R. Zvy of Zydachov, this distinction is defined more clearly. There we read:¹⁹

For Emanation is called 'Thought and Will' whereas Creation is called 'Speech

inherent on the level that is the more subtle aspect of this Thought; the intra-Divine *Reüt''a*. So too, the realm of unified human thought, which is the field of Emanation, the direct experience of seamlessness does not in itself imply the furthering of the process of *Tyqun*, unless there is an actual awakening of the human *Reüt''a* for this *Tyqun* to take place in this particular circumstance. And here too, the will is more subtle than thought, although it is within this seamless realm of thought that the primordial will reveals itself.

¹⁹ See above, note 15. The text reads as follows:

כי האצילות נקרא מחשבה ורצון והבריאה דיבור ורצון והענין כי א"ס כשנתפשט נתהוה כלים של י"ס דאצילות ויצא בפועל מה שהיה בכח ... וכל אלו הם מתנענעים ע"י מחשבה אחד כדרך כל איברי האדם שמתנענעים ע"י מחשבתו וא"צ שום אבר מאיברי האדם שיצוה לו ולדבר לו שיעשה אותו מעשה הנוגע לו ... ואז באים המחשבה והמעשה ביחד ... בלתי שיקדים זה לזה ... ויצא בפועל מה שהיה בכח ... אבל הבריאה אינו כמו האדם עם מחשבתו עצמו רק כב' אנשים וממלך עם עבדיו שכאשר ירצה המלך שיעשו עבדיו פעולותיו שהוא רוצה לא יספיק במה שיתפשט מחשבתו תוך עבדיו רק צריך שידבר הוא עצמו

and Will'. The meaning [of this distinction is as follows:] When the Infinite manifests, the vessels of the Ten Sefyrot of Emanation come into being, and the potential of their being is spontaneously actualized ... All of these [Sefyrot] are set in motion by means of one thought just as the limbs of a person move at the behest of a person's thought without the need of the person to command them to perform the tasks assigned to them ... Thus, thought and act arise as one ... without one preceding the other ... the potential, being spontaneously actualized ... Creation, however, is not like the person with his thought, but like two people, or like a king and his subjects. So that when the king wants his subjects to carry out his desires, it would not suffice for him to merely 'think into his subjects', he needs to speak to them.

The Lurianic commentary on the Zohar continues:²⁰

This characterization of the realm of Emanation is also the meaning of what is stated in the introduction of the TqZ [fol. 3b], with reference to Divinity, "He and His Living Dimension [i.e. His manifestations as the Sefyrot] are one therein", whereas this is not the case in the realms of Creation, Formation and Action. The reason for this is that Wisdom which is called Thought is what is prevalent in Emanation, and this is likened to the life-energy of the person manifesting within the person, and spontaneously doing all that the person is thinking. Know too, that just as this is so with regard to the Four Worlds as a whole, so it is with reference to the specific [manifestations of the Four Worlds] within each and every World.

This final sentence is the key to the entire discourse. When one speaks - manifesting thereby, the lowest world, the World of Action - in such a way that all the higher functions are spontaneously and consciously united in the speech [i.e. with the effortless unity of intention and awareness], one is then manifesting the World of Emanation, the highest world, within the World of Action.

²⁰ See above, note 14.

... וכמ"ש בתיקונין דבינה מקננא בכרסיא וביציר מתפשט הת"ת לבדו הנקרא קול ובעשיה אף המלכות הנקראת דיבור וזהו סוד מ"ש בתיקונין בהקדמה דבאצילות איתו וחיוו חד בהון מש"כ בבריאה יצירה עשיה והוא מ"ש לעיל כי החכמה הנקראת מחשבה מתפשטת באצילות והיא כדמיון החיות שבאדם מתפשט בתוכו ועושה כל מה שחושב ודע כי כמו שהדבר הזה הוא בארבע עולמות אבי"ע. כך הדבר הזה הוא בפרטים בארבע חלקי אבי"ע שיש בפרטות בכל עולם ועולם מהם כנודע.

To add another dimension to the Lurianic practice of *Kavvanot*, reflected in the teachings of early Hasidism and in R. Zvy of Zydachov, we read regarding the nature of prayer:²¹

“No one prayer is at all like any other since the creation of the world, until the future redemption, for the purpose of prayer is the purification of the holy sparks ... and with each and every prayer, new sparks which were never before purified become purified ... and in proportion to the quality of these sparks, so are the levels of consciousness drawn [from the quality of the spark to the practitioner] unto the Small Divine Countenance and His Female Counterpart, and so too into those Countenances above Them ... and for this reason, no recitation of *Kery'at Shmā*: is like any other.”

In other words: because the purpose of prayer is the purification of the holy sparks, and each spark is unique, and in each prayer one encounters new sparks, and in the process of being encountered and purified, these sparks provide the unique state of consciousness required to purify them, no two prayers are ever alike. For this reason it seems to me that in *Kavvanot* practice, the realm of ‘thought’ [perhaps ‘consciousness’ would be a better word], which, according to the *Zohar* and the AR”I, as stated elsewhere,²² is where the spark is encountered and purified, implies an open state of awareness, combined with the practice being pursued, so that one is present to the meaning of the new spark being encountered.

²¹ See PEH pp. 17-18 [and see above, Chapter 1 note 83, and below, Chapter 4 DS 13f and note 370:

שאינן לך תפלה מיום שנברא העולם עד לעתיד לבא שתהא דומה לחברתה כלל ועיקר. וטעם הדבר כי הנה כבר ביארנו כי כל התפלות הם כדי לברר הבירורים שיש באותן הו' מלכים שמתנו. והנה בכל יום ויום ובכל תפלה ותפלה מתבררים בירורים וניצוצין חדשים, מה שלא נתבררו עד אז. והנה כמו שהבירורים הנבררים בכל התפלות אינן דומין לבירורים שבתפלה האחרת כי אותן הם הבירורים הראשונים כבר נתבררו בתפלה הראשונה ועתה בתפלה האחרת מתבררים ונתקנים בירורים אחרים ומתחדשים, ואינם הראשונים עצמן. ואם כן כפי ערך הניצוצות המתבררים באותו התפלה כך יהיו אז ערך המוחין שימשכו ונוקבא ובמה שלמעלה מהם. וכן על דרך זה יהיה בענין המשכות האורות בקריאת שמע. כי אין קריאת שמע בעולם שתדמה לחברתה בסיבה הנ"ל

And see *SefBeshT* vol. 1 Ämud haTefylah, # 120 and 124, who makes use of this quote in the context of the ‘raising of strange thoughts’; and see above, Chapter 2 note 85.

²² See below, Chapter 4, note 178 of DS 4c.3.1.

R. Zvy summarizes these teachings as follows [p.11a]:²³

²³ See POH pp. 11a:

... אחר שהכניעו חומרים והודרכו מחשבותם קדושי עליון, באו במחשבותם על דרך אצילות כנזכר ... ולא היו צריכין לכוון כי הכוונה מורה שמשנה דבר מרצונו ומכריח עצמו לעשות על פי כוונה זו דווקא ולא זולתה ... [ע' 12א] ... אמנם הכלל שצריך אדם לעלות במדריגתו עד עולם האצילות ואז נעשה הוא ומחשבותיו אחד במדריגות האצילות ואז בוודאי אין צריך כוונה ... אלא יחודים וצדופים ... אין צריך כוונה אחר שעלו במסירות נפש לה' עד למדריגות האצילות ... [ו]אל תדמה שיהיה מעשה תהו אבל דרך הצדיק לעשות יחודי מחשבותיו להביאם למעשה ...

The foregoing presentation of the Lurianic dimension of Hasidic prayer runs contrary to the content and tone of the discussion of this matter by Rivka Schatz, who characterizes the work of R. Zvy of Zydachov as a Hasidic 'apologetic' for the use of *Kavvanot*, by 'artificially' wedding this practice to the ideal of *Devekut*. She does not note however, that as R. Zvy explicitly states, he bases his understanding of the practice of *Kavvanot* on the aforementioned chapter from the EH, as he received it from his teachers. It is interesting to observe that I have as yet found no other traditional exegete of the Lurianic Corpus who has commented on the vital importance of this text to the "theory-of-practice" of Lurianic *Kavvanot*!

I shall now provide a few examples of this approach in the teachings of the Besht and their disciples:

We read from R. Ya'akov Yosef of Polnoye, the chief redactor of the teachings of the Besht regarding the practice of *Kavvanot* [in Toldot Ya'akov Yosef fol. 43c]:

אין עיקר כוונת השמות הנזכר בכוונת האר"י על חשבונות כפשוטו, רק לדבק ולקשר את עצמו שם

The essence of the *Kavvanot* on the Divine Names found in the Lurianic writings lies not in the phenomenon of numerological equivalence [between the words of prayer and the Divine Names]. Rather, these equivalences are signals that one must invoke and unite one's consciousness within them

Again, from R. Ya'akov Yosef, regarding the nature of invocation in Lurianic *Kavvanot* [in Toldot Ya'akov Yosef fol. 100a]:

שמעתי בשם מורי בענין התפלה וכוונתה ויחודים; שצריך לקשר את עצמו בהם. וידוע שהוא עולם קטן ובהתעוררות דלמטה יתעוררו למעלה למעלה וישפיעו למטה עד מדרגתו של האדם המכוין זה ויקבל השפעה

I heard as follows, in the name of my teacher regarding prayer and its *Kavvanot*, and the Unifications to which a person must bind oneself: It is known that the person is a microcosm, and through arousing the lower realm, the higher realm is aroused, and so too even higher. And they effluence spiritual bounty below, to the level of the contemplater, and the person receives the effluence.

And from the Maggid of Koznitz regarding the brother-in-law of the Besht; R. Gershon of Kuttov, a prominent Kabbalist who prayed with *Kavvanot* [Ävodat Yisra'el Parshaḥ Mezorah; and see M. Idel Hasidism: Between Ecstasy and Magic p. 334 note 20 regarding his view that each day, the *Kavvanot* are supposed to be different]:

The holy ones refined their physical presence and consciousness to the extent that they did not need to specifically 'intend'. For intention implies that one is changing something due to one's will, and it is as if one compels oneself to act according to this specific intention and no other ... [p.12a] The principle is that one must rise and refine one's station to manifest the level of Emanation, whereby, the person and his thoughts become one ... and then one does not need to 'intend' ... [13a] Indeed, the unifications of the Holy Names [by one who attains to total dedication to the Divine] do not require the specific act of intention, for through the offering of one's soul one has reached the state of emanated consciousness, and by enacting the unifications, one brings comfort to the Divine Presence ... [ibid.] And do not think that these [so-called unintended

שמעתי אומרים מהרב הקדוש מו"ר גרשון שאמר פעם למורינו הריב"ש ז"ל בזה הלשון: כל זמן שאתה תוכל עוד בתפלה לומר, ברוך אתה' כפי רצונך תדע כי עדיין לא הגעת לכוונת התפלה, כי כל כך צריך האדם להיות בהתפשטות עד שאפס מאתו כח ושכל לדבר התפלה

I heard it said that the holy Rabbi our teacher R Gershon [of Kuttov] remarked to our teacher the Besht, that for as long as you can say in your prayer, the words 'Blessed art Thou' of your own volition, know that you have not yet arrived to true *Kavvanah* in prayer.

With reference to the union between thought and speech, we read in the name of the Besht, from his grandson [Degel Mahneh 'Efrayim Parshaṭ Beshalah]:

שיהיה יחוד דיבור שהוא מלכות סוף כל המדרגות עם חכמה ... וזהו סוף מעשה במחשבה תחלה ... ואז יהיה גאולה שלמה

One must effect a union between speech, which is the Sefyrah of *Malkhut*, the lowest level, with *Hokhmah*, Wisdom ... This is the meaning of 'the end of action is in the beginning of thought' ... And this brings the complete redemption.

This theme, the union of thought and speech is one of the most prevalent themes in *SefBeshT*, *Ä mud haTefylah*. See there, in vol. 1, [Parshaṭ Noah, # 15, 20, 44, 76, 79, 84-91, 93, 100, 103, and elsewhere.

In addition, I would note that even regarding the *Yosher Divrey 'Emet*, correctly understood by earlier researchers as a highly influential pietistic-populist Hasidic tract of the 2-3rd generation, that opposed the use of Lurianic-*Kavvanot* by the masses; when he briefly discussed the *proper* practice of *Kavvanot* [see fol. 112b-113b, 135a-b, 143b-144b, and elsewhere], it was in the aforementioned context. Thus, with what we know about the relation of the Besht to the Lurianic *Kavvanot* [see above, note 6], and his disseminated teachings regarding *Kavvanot* and *Kavvanah* as such, including the application of some of its principles for use by the masses; a more nuanced understanding of the early history of the Hasidic reception of Lurianic *Kavvanot* is in order. In addition, we may hypothesize that it was the very radicalism and emphasis on individual integrity of the early Hasidim that enabled them to come closer than their predecessors, in my estimation, to an authentic understanding of the practice of the Lurianic *Kavvanot* [and see below, DS 14 and note 383].

deeds] are empty, for the way of the *Zadyq* is to unify his thought and bring them [to the realm of] deed.

Although it is well known that R. *Zvy* of Zydachov prayed with the Lurianic *Kavvanot*, there seems to be the implication here, that the means of Unification of the Divine Names do not necessarily need to follow the Lurianic rite, but rather, that the primary goal is the individual's manifestation of the consciousness of the level of Emanation, and the 'enlightened' spontaneous creative unification that this state engenders. Considering however, the multiplicity of Lurianic *Kavvanot* that we find for certain of the key prayers,²⁴ and the quote from the Lurianic Corpus regarding the uniqueness of sparks, it seems to me that this does not necessarily contradict the spirit of Lurianic Kabbalah, although it may be at variance with the ultra-conservative trends prevalent in 'Lurianistic' exegesis [which may have originated with *RH*"V himself].

Thus, in a phenomenological reconstruction of the successful performance of Lurianic theurgy, we observe an absorptive-contemplative act of faith in the process of *Tyqun* taking place in Prayer, whose *Kavvanot* involve the invocation and unification of Divine Names with their ontological denotations; as they exist both within Divinity and within the individual. These are derived by Kabbalistic hermeneutics, known to the Kabbalist in advance, and are taken by the practitioner to be the true inner meaning of the Prayer narrative; not separate from it. The Names are activated by the internal embodiment of the Divine dynamic, corresponding both to the interaction between the Holy Names, as indicated by the specific *Kavvanah*, as well as to the practitioner's own experiential dimension in the present moment of prayer.

In successful *Kavvanot* practice, the hierarchal-yet-integrative relations between the 'Divine Countenances' and how These are mirrored in the practitioner's experience,²⁵

²⁴ See below, DS 13 and 14.

²⁵ It is important to note here, that there is one important Lurianic text where we find iterated, the limitations of human perception. A fuller appreciation of what follows, however, can be gained after reading the relevant DSs of the next chapter; DS 6, 8d-f, 9c-d, and DS 11-13.

The *Kavvanah* of the four *Parshiyot* [scrolls] *Tefylyn*, is described in the *PI dZ* [in *SfhD* p. 229a-b and *ShMRSh* fol. 54a-b] as the disclosure of the last of six levels of the procession of *Mohyn*, from 'Ab'a v'Im'a to *Zëyr* and *Nuqva*; embodying the *Hokhmah* of 'Ab'a and the *Hokhmah* of 'Im'a, as the 'Ahsanta [Stored Inheritance] of 'Ab'a v'Im'a [to be

bestowed to *Zëyr* and *Nuqva*]; as They embody the Hands [that can reach above Head] of 'Arykh 'Anpyn. This refers to the invocation of the *Mohyn* of the Creative *Zivvug*, as the effect of the union of the *Mazal'a* [regarding this, see below chapter 4, near note 288, and note 231] - the integration of creative *Mohyn* within the *Hesed* and *Gevurah* of 'Arykh 'Anpyn; and the Two *İtryn* [Diadems], as the *Daät* of *Zëyr*, being the Shoulders of 'Arykh 'Anpyn. These latter, being equivalent to the *Hesed* and *Gevurah* of 'Ab'a v'Im'a, on the level of Their constant state within 'Arykh 'Anpyn, His . The six levels are as follows:

1. Their unity, as within the *Hokhmah* of each of Them;
2. Because [or, when] the *Mazal'a* is illuminating Them, Their whole inner being is illuminated, to the extent that Their inner light has a 'surrounding inner light';
3. Their descent into the *Nezah Hod Yesod* of 'Ab'a v'Im'a as Their inner experience of connected-ness to the *Mazal'a* and vis-a-vis *Zëyr* into 'Im'a]: here there is a distinction vis-a-vis *Zëyr* with reference to 'Ab'a v'Im'a: For regarding the *İtryn*, they themselves are embodied, but regarding the 'Ahsanta, what is embodied by *Zëyr* is Its illumination [although the AR''I doesn't state this, it seems to me that the first level is the root of the 'Ahsanta, and the second, the root of the *İtryn*];
4. These Four *Mohyn* become revealable to the 'outside', because the light of *Nezah Hod Yesod* by its nature, is a 'surrounding light' [see below DS 11f]; this level, vis-a-vis the essential nature of *Zëyr* [i.e. as It being is a state of needing to mature from six-directions to *Mohyn*], is Its essential 'surrounding light', and above It is the *Nezah Hod Yesod* of 'Im'a;
5. When these *Mohyn* enter the the Three *Mohyn* of *Zëyr* - the light of the 'Ahsanta as His *Hokhmah* and *Bynah*, and the *İtryn* as the *Daät* of *Zëyr*;
6. Again, because the *Mazal'a* is illuminating Them, They emerge into a surrounding light of Four *Mohyn*.

It is said there regarding the first five levels, that "we do not have the power in us to grasp them", and the only 'graspable level' is the sixth, which is the *Tefylyn*, and the person who dons them connects with the 'Tefylyn' of *Zëyr*. On the other hand, we read in EH Gate 42 chapter 13

והנה דרך המסך הנקרא נעל מאירין כולם דרך רגלים כי רגלי עתיק מאירין דרך רגלי א"א כו' עד שמאירין רגלי ז' ו' ועוברים דרך המסך הזה אל הבריאה ועל ידי דרך המסך נחתמים ונחקקים כל האורות שבאצילות למטה בבריאה נ"ל כי כמו שעובר אור הרגלים עצמן כך עובר אור כל הגוף כולו דרך רגלים ומאיר למטה והנה נמצא כי כל אור האצילות שיוצא ויורד אל הבריאה הוא דרך זה המסך של הבינה הנ"ל הנקרא נעל אלא שהוא בחי' חיצונית ולבושים החיצונים

By means of the 'curtain' which is [also] called the 'shoe', all [the Worlds] illuminate [what is under them] by means of the 'feet'. For the 'Feet' of Ancient Holy One illumine by way of the 'Feet' of the Great Countenance, etc. and thus the Feet of the Small Countenance and His Female [of the Realm of Emanation] pass by means of the 'curtain' to the Creation realm. And through this curtain, all of the Lights of

become the living reality in which the practitioner is functioning in as seamless way, uniting created unredeemed sparks of holiness with the cosmic process of *Tyqun*.

To the extent to which the practitioner can proceed in a spontaneous and harmonious way, practicing in an expert manner, the developmental theurgic narrative of Daily Prayer; open as well to the unique experience of the moment, so is the practitioner able to draw and sustain the Divine Presence in this world. Clearly, this is a practice that requires *Devekut*, which is understood as the mystical embodiment of what is expressed elsewhere in the Lurianic Corpus, as the homology between the human and

Emanation are sealed and engraved below, within Creation. It seems to me [RH"V] that just as the Light of the Feet themselves pass through, so too does the light of the entire Body pass through by means of the Feet, and illuminate below. Thus it comes to be that the entire *Light of Emanation* ['*Or ha'Azylut*] has emerged, descends into Creation through this 'curtain' of *Bynah*-Understanding which is called the 'Shoe'. But these are merely the outer aspects and garments of Them [the Sefiyot of Emanation]."

And as we read in *EH* Gate 25 chapter 2, the *Nezah Hod Yesod* is the means by which that which is 'sealed and engraved' becomes conveyed. Elsewhere [see *EH* Gate 35 chapter 2 and Gate 39 chapter 12] we read, that the *Malkhut*, or the actual manifestation of any level, is in and of Itself, the presence of the seal of the potential for the *Feminine Waters* [i.e. the awakening of the process of Union] of *Ab'a v'Im'a*. And when we juxtapose *MvSh* fol. 56a with *EH* Gate 42 chapter 2, what is entailed is that whereas the inner essence of the Five Partite Soul within all the Four Worlds themselves, is Divinity, the Worlds that engarment them are the 'seals' of Divinity; and with the exception of *Malkhut* of '*Azylut*, are not Divinity, in-and-of themselves, although they are sealed by the *Keter* of each of the worlds - which is Divinity. Thus, as such they are the 'sealed' mediators of the Divine Attributes [and see *LqTr* fol. 56b where the Name AHYH, representing the *Shekhinah* in exile, is the seal. It is worth noting that the Name AHYH, which means 'I shall Be' refers to the ultimate potential of Divine Self-Manifestation within the unredeemed spark]. It seems then, that the 'seals' represent the mystical and the mundane unconscious. And the unmediated perception itself, is the *Azylut* experience of a phenomenon perceived, even if it be engraved and sealed through a 'curtain' [regarding the early Kabbalistic and Rabbinic mystical uses of the Name AHYH in this function, see Kallus M.A. [1992] p. 42 and note 51]. In the practical-operative sense [and for the more theoretical sense, see above chapter 2 near note 81, and DS 10c], the spontaneous decoding of intentional concealment is itself the means of its revelation; and active-insight is the means of *Tyqun* [i.e. in the Lurianic parlance, the lower *Feminine Waters* of *Malhut* is the effect of good-works, and the higher *Feminine Waters* raising *Malhut* towards *Bynah*, resulting in a new *Zivvug* between *Hokhmah* and *Bynah*, is the effect of new insight. Regarding the theurgic significance of these 'seals' in the context of daily prayer, see below, DS 14 and note 383 sections 5 and 6].

the Divine realms.²⁶ In our next chapter, we will describe in detail, numerous *Kavvanot*

²⁶ See below, chapter 4 DS 2, and see R. Elior [1992]. The challenge of training a would-be practitioner of Lurianic *Kavvanot* is heightened by the fact that there are no primary introductory texts for this purpose, and there seem to be no extended explanations in the literature [except for what was quoted in this chapter - which most of the traditional commentators of Lurianic *Kavvanot* seem to have overlooked] of the practical-experiential meaning of what *Kavvanah* in a Lurianic context entails. [For a documentary description of the state of theory-of-practice in the R.Shalom Sharaby school, see A. Afargyn's *Divrey Shalom* [# 2] pp. 180 ff, where we find quoted an astonishing epistle by R. *Hizqyahu Yizhaq* Sharaby, the son of R.Shalom Sharaby, who confesses that he does not know the meaning of the term '*yiKhaveyn*', and that his father found no oneworthy to pass on the secrets of the inner state implied by this term, beyond the operational specifics found in his writings!]. I have however, recently come across some anecdotal material that may enable us to begin constructing the outlines of an effective theory-of-instruction for Lurianic *Kavvanot* practice.

In the introduction to *Pe'at haSdeh*, a work that contains posthumously published glosses on the Lurianic Corpus, from the copies of these works, found in the library of the important early 20th century Jerusalem Kabbalist, R. *Hayim Sha'ul Dweyk*, we encounter important intellectual-biographical information that bears on this Kabbalist's own *Kavvanot* practice, on his Kabbalistic pedagogy, and on his close relationships with various of the east-European *Hasidic* Kabbalists. We note there [p. 35] an anecdote related by one of this Kabbalist's famous disciples, R. *Salman Muzafy*. In his old age, R. *Hayim Sha'ul* was blind, but nonetheless he continued practicing the complex formulae of the Lurianic *Kavvanot* according to the even more complex formulations of the Sharaby school. He was known to have practiced all the versions of these *Kavvanot* in this manner, as recorded by *RH"V* and later reformulated by R.Shalom Sharaby, in two versions [- long, and longer; see R.Y.M. *Hillel Ahavat Shalom* p. 102ff], and apparently did so with great speed. This confounded his disciple, R. *Salman*, who asked his teacher how he managed to accomplish this without the aid of a *Sydur Kavvanot*! In reply, R. *Hayim Sha'ul* pointed to a nearby window, asking his disciple: 'what is this'? R. *Salman* replied: 'a window'. To this, R. *Hayim Sha'ul* remarked: 'You say that it's a window, even though it's construction comprises so many components! So too, with one who is expert in the practice of *Kavvanot* ; all of the compendious details are present to the mind all-at-once. For one who is well practiced in contemplating the pathways of Divine Effluence and the various stages of the particular Worlds: how they rise and are incorporated, and how they descend; all of these details appear spontaneously in one's thought and are pictured in one's awareness'.

[With reference to the origins of the uniquely iconic graphic presentations of the *Kavvanot* as found in the published versions of the *Sydurey RaShaSh* [the Sharaby School], this requires much archival research. In R.Y.M. *Hillel's Ahavat Shalom* pp. 105-106 we read that R. *Hillel* saw a MS. *Sydur* from which R. Sharaby prayed [apparently at the beginning of his career] and it was basically similar to the standard 'pre-Sharaby' *Kavvanot Sydurym*,

practices performed daily by the Lurianic *Mekhaveyn*.

with their instructions based on the primary Lurianic texts, and with simple graphic representations of Divine Names [which serve the purpose of focusing one's invocations of the Divine *Parzufym*], but without the elaborated charts containing anthropomorphic representations of the Divine Names and Their Sefyrotic *Niqudym*, visually [i.e. graphically] repeated several times as corresponding to the Lights of the *Mohyn*, with Their *Levushym* and *Zelamym* - further elaborated by the repetition of these Names, corresponding to the four levels of *Kavvanah* embodiment - the inner aspect of the inner, its outer aspect, the outer aspect of the outer, and its inner aspect, which is further elaborated by the inner-middle-outer aspects of the vessels of the *Parzufym* - characteristic of the invocational style of later Sharaby Prayerbooks [see below, DS 13, note 370]. Instead, we have verbal indications of these elaborations in R. Sh. Sharaby's hand, much like what we find in R. Sh. Sharaby's *Nehar Shalom*, his commentary on RH"V's *Kavvanot* literature. R. Hillel reports further, that he saw another Sydur owned by R. Sh. Sharaby at a later date, which is graphically somewhat more developed, but he does not provide enough specifics. The final version of R. Shalom Sharaby's Sydur is now lost, having been taken by his son, R. *Hizqyahu Yizhaq* Sharaby, to Tunis, where it was interred [ibid. p. 109]. R. Hillel then goes on [pp. 106-109] to describe Sydurym originating from later generations of the Sharaby School, where there is great variation as to graphic and instructional complexity. The Sydurym started to become standardized only in the final decade of the 19th century, some 120 years after the demise of R. Sh. Sharaby. It seems to me that the iconization of Sharabian-Lurianic *Kavvanot* was developed in order to accommodate the increased complexity of the practice, and may have actually served to remove the practitioner from the more direct experience derived through psycho-conceptual self-identification, that characterizes the original Lurianic teachings, as will be further discussed in the next chapter, and may have resulted in a more standardized mechanization of the practice. The blindness of R. *Hayim Sha'ul Dweyk* who was well practiced in the elaborate form of Sharabian *Kavvanot* practice, may have actually enhanced his mystical experience, by forcing him to go beyond the visualized and somewhat repetitions processional mechanics of the 'standardized form', and 'return' to the direct experience that may have characterized the earlier creative period of R. Shalom Sharaby's mystical practice (indeed, I would side with R. David Cohen's *Qol haNevu'ah* as to asserting the primacy of the auditory over the visual - ^{contrary to} ~~what~~ E. Wolfson's position - in the theosophic-theurgic Kabbalah). However, as may be inferred by the evidence presented below, R. *Hayim Sha'ul* may have already been predisposed to the more direct dimension of practice.]

R. *Hayim Sha'ul*'s spiritual practice was informed by a *Hasidic* ethos derived from works the great 19th century *Hasidic* Kabbalist, R. Y. of Komarno [the chief disciple of R. *Zvy* of Zydachov; and see *Pe'at haSdeh* p. 46 and note 22], and he apparently cultivated an acosmic form of *Devequt* [ibid. p. 47]. He also enjoyed close relations with the leading *Hasidic* Kabbalists of his day; particularly those influenced by the Komarno-school [such as the Rebbes of the Munkasz dynasty; see ibid. pp. 55-58].

In addition to providing first-hand confirmation testimony for my description of the

work of the ideal *Kavvanot* practitioner, the above-related story, and the account that follows, may enable us to posit a reasonable theory-of-instruction for *Kavvanot* practice.

It is reported in the introduction to the above mentioned work, again, in the name of R. Salman Muzafy [p. 31], that in order to instruct his disciples in *Kavvanot* practice in such a way that they would not be encumbered by all of its details, all at once; rather than waiting for them to master the entire Lurianic Corpus before embarking on its practical application, R. Hayim Sha'ul would have them immediately apply what they had learned daily, even though it did not comprise an entire prayer, or even a whole section of a prayer. In this way, they would gradually accumulate much contemplative experience, by experimentally applying what they had just understood in their learning; for [ibid] "it is indeed extremely difficult to begin all-at-once, to contemplate all of the *Kavvanot* of the *Sydur haRashash*".

[Regarding this lenient point of view, see also sources in *Divrey Shalom* [# 2] ibid. p. 183ff, which is to be contrasted with ibid. p. 187. The lenient view is apparently a view of the minority, and is to be contrasted with the more 'elitist' and I dare say, 'perfectionist' views collected in the recently published *Birhat Yizhaq* (of R.Y. Ben-Ziqry; pp. 41-59), and the opinions (including Hasidic ones) assembled by M. Halamish (Hebrew, 2000), pp. 80-105. In the future, I intend to investigate the question of the pedagogical legacy of R. Hayim Sha'ul Dweyk, from both the literary and the ethnological perspectives. With regard to R. Zvy of Zydachov, see Halamish ibid. pp. 100-101, who expresses the view of the conservative consensus. As for R. Y. of Komarno, who is not discussed by Halamish in this context, it is by no means certain that he takes the view of his uncle and teacher of Zydachov, as evidenced by his inclusion of numerous *Yihudym* in one of his more popular works, the *Netyv Mizvotekha* [see there, pp. 140ff, and the issue requires further study. It is most likely, however, that the Rebbe of Munkasz held the more prevalent opinion.]

This pattern of instruction: the piecemeal elaborate internal construction of ritually contemplative detail, leading to the spontaneous finding of oneself in the dimension of one's contemplative experience in a *gestalt* manner, where the instructional details are subsumed in the ongoing process of all-encompassing direct experience, is also found in training manuals of two of the most important schools of Tibetan Tantric Buddhism: the *Nyingma* form of the *Dzog-chen* construal of the stages of development of the *Anuttaratantra*, that distinguishes between the gradual construction of the details of the *Mandala* of the deity and momentary union with the deity, which is the hallmark of the *Mahayoga* practice, leading to the *Anuyoga* stage, where the entire dimension of the deity is spontaneously present to the practitioner [see N. Norbu (1986) pp. 22-23, and 170; and Dudjom Rinpoche (1991), pp. 275-290, pp. 533-538]. In the *Kagyu* school of Tibetan-Buddhist Tantrism, these are called respectively, the 'generation' and 'completion' stages of the *Mahamudra* [see Jamgon Kongtrul Lodro Taye, (1996) a translation of a classic 19th century work]. To be sure, this parallel obtains for the pattern-of-instruction only. As for applying other details of training, this would require further study, to determine the cultural-specific and values-related limitations of cross-religious appropriation. For now, see our discussion of these issues in Kallus [2000].

Chapter 4. The Lurianic Theurgy of Prayer as reflected in the Relationships between the Divine Countenances

Introduction: In the course of providing the requisite context for the usages of the Lurianic *Kavvanot* we shall have to enter into considerable detail, regarding the cosmogonic structures that comprise the process of *Tyqun*. The mass of this detail shall be placed in the mini-chapters that constitute the Discussion Subchapters. There we will also examine the specifically *Lurianic* doctrinal phenomenology of the reaches and ranges of the Divine Union, taking into account the variety of pronouncements regarding what may be construed as the scale of levels between Complete and Incomplete theurgic Union. In addition, we shall discuss in the Discussion Subchapters, the methodological and the bibliographical issues raised in the course of the ensuing deliberations.^{1*}

** The numbers on the first two pages refer to the Discussion-Subchapters, that start on the third page.*

A. From *Shevurah* to *Tyqun*:

In order to repair the *Shevurah*, Divinity needed to effect an internal *Zivvug*³ within the Infinite Light;⁴ participated in, or 'engarmented' by the two highest Tetragrammaton-aspects⁵ of the inner light of '*Adam Qadmon*' which remained entirely unbroken.⁶ This yielded a new aspect of the Tetragrammaton⁷ which produced six⁸ male-female pairs. These in descending order, comprise the five Divine *Parzufym* as follows:

1. The Great Countenance also called *Keter* - the Crown, with its two aspects: the [higher male and female aspects⁹ of the] Unknowable Mind, also called *Ätyq'a Qadish'a* - The Ancient Holy One; Who is not considered one of the *Parzufym*,¹⁰ and;

2. The male and female aspects of the Seven Lower *Sefyrot* of this level [i.e. of the Unknowable Mind of *Ätyq'a Qadish'a*], which is called the *Parzuf* of 'Arykh 'Anpyn¹¹ - The Great Countenance, from which all the other *Parzufym* issue forth;¹²

3. The male and female aspects of 'Ab'a-Father, as the *Hokhmah* of 'Ab'a¹³ and 'Im'a-Mother - Understanding - as the *Hokhmah* of 'Im'a. These provide nurture so as to integrate the two higher aspects of the lower male and female *Parzufym* of Zëyr 'Anpyn and Nuqv'a;

4. The male and female aspects of *Im'a*;¹⁴ the male as the *Bynah* of 'Ab'a and the female as the *Bynah* of 'Im'a; also known as the male 'Yisra'el Sab'a' - the 'Ancestor Israel' and the female 'Tevunah' - Nurturing Understanding. This 'couple' is subsumed under the general designation of 'Im'a, functioning primarily as the developers and protectors of the two lower aspects of the male and female *Parzufym* of Zëyr 'Anpyn and Nuqv'a, when they are incomplete.

5. Zëyr 'Anpyn, which has two aspects - *Yisra'el*, comprising the three higher [Mind] functions of Zëyr 'Anpyn, often seen as the equivalent of the full embodiment of *Yisra'el Sab'a*, and *Yaäqov*, corresponding to the seven lower *Sefyrot* of Zëyr 'Anpyn;*

6. *Nuqva d'Zëyr 'Anpyn*, which has two aspects corresponding to those of Zëyr 'Anpyn: - *Le'ah*, corresponding to the 'three Supernals' of *Nuqva* as manifested in *Yisra'el*, and *Rahel*, corresponding to the development of the seven lower *Sefyrot* [i.e. *Yaäqov*]. When Zëyr 'Anpyn is complete and ready for a 'Complete *Zivvug*', these two Female aspects unite, as is the case with the two Male aspects of Zëyr 'Anpyn.**

*; ** - the two aspects denoted by # 5 and 6 are discussed in DS 13 and 14, as these levels ascend to # 3 and 4

Discussion Subchapters

¹ Methodological and Terminological Preface to the Discussion Subchapters:

1a. Before launching into the detailed citations and analyses, a few words of preface are in order. Considering that the present work is the first of its kind to provide an in-depth analysis of Lurianic theurgy, in what follows it behooves us to present a "thick description"¹ of the architecture of the theogony of the *Tyqun* and its practical applications in the *Kavvanot*. This description shall also serve as a map to enable us to follow the workings of the *Kavvanot*, and to place them in their ontological and teleological contexts.

1a.1 Here we will include the main discussions contained in RH"V's renditions of these matters, taking all the recensions of the Lurianic Corpus into account in a source-critical manner,² in order to illustrate both the continuity and the development of Lurianic thought, as well as the relations between Lurianic theory and practice. When possible, we will also cite examples of these ideas as they occur in the earliest stratum, i.e. in R. Isaac Luria's own writings from his pre-Safed period. We shall enter into bibliographical discussion, as well as into deliberations on earlier scholarly assessments as the needs for them arise. Due to the enormous detail and size of the Lurianic Corpus, many of these discussions will tend towards the 'telegraphic'. Indeed, notwithstanding all the detail that will be encountered here, the reader must know that the detailed discussions in the Lurianic Corpus that we intend to reflect are even more dense, and we can only hope that this simplification is not an over-simplification.

1b. I will also present my own ongoing phenomenological-teleological record of

¹ See Methodological Preface at the beginning of this dissertation. In order to clarify the reference terminology used in these footnotes, whenever I refer to 'DS' I refer to the main body of the Discussion-Subchapters that accompany the schematic presentation of Chapter 4. When I refer to 'note' or n., it is with reference to either the footnotes to the DSs of this chapter, or to notes cited elsewhere, as stated.

² A useful and generally reliable index of the specific sections of the various recensions that went into making the different chapters of the 50 Gates of EH can be found R. Y.M. Hillel's appendix to *Kitvuni liDorot* [Hebrew] pp. 129-142.

the implications of this world-picture for mystical prayer. My justification of this multi-ranged approach is based on my application of C. Geertz's methodology of 'thick description', and on my application of G. Vlastos' philological 'Principle of Charity'.³

These hermeneutal principles will be applied here to argue that unless there is a clear repudiation of a given Lurianic statement, particularly one that has systemic or teleological implications, we are to attempt to harmonize apparent inconsistencies hermeneutically. This was the approach taken by RH"V, who was quite aware of the often seemingly contradictory assertions by his teacher.⁴ Indeed, it seems to me that part of the nature of the esotericism of RH"V's Lurianic writings is the tendency to never 'tell the full story' in one particular place; creating a situation that requires an intertextual exegesis by the mystically minded reader, trained in the Talmudic method of *Pilpul*,⁵ in order to draw the wider and deeper implications of what is being read or contemplated.

On the other hand, I also argue for a 'Principle of Implicit Obsolescence' with reference to the Lurianic Corpus. For we often come across in that body of work, various alternative explanations of a given matter; whereas when we take into account the entire Corpus, we find that only one of the alternative lines of reasoning is fully developed, although the other stipulations are *never* explicitly rejected.⁶ In such cases, I maintain that we may assume that the alternative stipulations were implicitly rejected. This should be the case, unless these alternatives can be interpreted as referring to different contexts,⁷ or unless it can be demonstrated that the alternative stipulations

³ This is discussed above, in Chapter 1 in the text between notes 69-78.

⁴ See citation in the previous note, and below, notes 266 and 267.

⁵ See above, Chapter 1 section D.

⁶ For some examples of this, see below DS 2, note 72, where we discuss the levels that participate in the descent of the *Shekhynah* into the lower worlds with the arrival of the evening; and see DS 8 between notes 224 and 226 and note 224, regarding the 'Gestation' that brought about the *Tyqun*. We may however claim that in this instance, it is partly a question of esotericism.

⁷ These are by far the majority of cases; some of which are discussed in my appendix [in Hebrew], "Authentic Quotes" sections 2g-i.

were offered *after* a given doctrine was fully developed. And even here, we come across at least one exception.⁸

1b.1

A note on Reading-Procedure

Although the details that make sense of the schematic map describing the cosmogonic-teleological process from *Shevurah* to *Tyqun* shall be presented as a running narrative in the DSs to follow, the 'details-of-the-details' i.e., the cross-references and intertextual arguments made on their behalf, which often disclose the salient points [in more ways than one] of these details, shall be placed in the longer footnotes of these DSs; for which there is a Table of Contents above, on pp. 6-7.

Terminological Preface

1c. To understand the processes of the *Zivvugym* as they are highlighted on the second page of the text of this chapter and detailed in the DSs, we shall provide the following terminological introduction, which is crucial for following and construing the meaning of both the Lurianic symbolic cosmogony as well as its theurgy. Here we will lay out a general map that will be useful in further more detailed research in the specifics of particular *Kavvanot*.

1c.1 In the Lurianic Kabbalah, the Tetragrammaton was conceived as being 'filled' with four essential ways of spelling out Its letters,⁹ as follows:

1. {Y=YVD [=20] H=HY[=15] V=VYV[=22] H=HY[=15]}=72;

2. {Y=YVD [=20] H=HY[=15] V=V'AV[=13] H=HY[=15]}=63;

⁸ See for example, the section of the Appendix on Soul Impregnation entitled "His Portion and His Neighbor's Portion - A Moral Problem".

⁹ These derive from the TqZ see there, fols. 7a, 8a, 10a, 25b, 41a, 68a, especially 89b, and 116a and elsewhere; and see ShMRsh from the writings of the 'AR"l, fol. 3d and 4d.

3. {Y=YVD [=20] H=H'A [=6] V=V'AV [=13] H=H'A [=6]}=45;

4. {Y=YVD [=20] H=HH [=10] V=VV [=12] H=HH [=10]}=52.

These spellings are given symbolic designations in the Lurianic Kabbalah, corresponding to the *Sefyrot*, the Four Worlds, and their various correspondences in four basic forms.

1c.2 The first and much less frequent one, corresponding most precisely to Their manifestations in 'Adam Qadmon as a whole'¹⁰, and is most relevant to Discussion-Subchapters 4 and 5.¹¹ The correspondences are as follows:

- 1) 72=*Keter*-Cantillation [*Taämy*],
- 2) 63=*Hokhmah uBynah*-Vowel [*Niqudot*],
- 3) 45=*Yisra'el Sab'a uTevunah*-Crownlet design of Letters [*Tagym*]
- 4) 52=*Tiferet uMalkhut-Zeyr* 'Anpyn viNuqv'a-Letters [*Otyot*].

1c.3 A variant of this, which refers to the *roots* of the Four Worlds as corresponding to these four spellings; as they are found specifically within the faculties of the 'Head', as manifested in the Name of 63 of 'Adam Qadmon'¹² is as follows:

- 1) 72 = A. *Hokhmah*;
- B. the roots of the faculty of vision [the eyes];
- C. the Surrounding Soul-of-the-Soul [*Hayah*, or *Neshamah d'Neshamah*]; and
- D. the root of the World of *Azylut* [Emanation-Light];

¹⁰ See *EH* Gate 5 chapter 1 and Gate 6 chapter 2.

¹¹ And see also below DS 2e.

¹² See *ibid* Gate 3 chapter 1, and particularly, Gate 4 chapter 1.

2) 63 = A. *Bynah*

- B. the roots of the auditory faculty [ears];
- C. the Mental-Soul or *Neshamah*; and
- D. the root of the World of *Beryah* [Creation-Mentation];

3) 45 = A. *Yisra'el Sab'a uTevunah-Tiferet*

- B. the roots of the olfactory faculty [nose];
- C. the mature *Ruah* [emotive and sensory Spirit]; and
- D. the root of the World of *Yezirah* [Formation-Sensation];

4) 52 = A. *Tiferet uMalkhut* [*Zëyr 'Anpyn viNuqv'a*]

- B. the roots of the faculty of speech [mouth];
- C. the animating *Nefesh*; and
- D. the root of the World of *Äsyah* [Action-Materiality]

1c.4 The third one is the most common form,¹³ in which it appears in the *Kavvanoṭ*, no less than 1,500 times [although, to be sure, not all features appear in all places];

¹³ For some examples, see: EH Gate 1 chapter 5; Gate 39 chapters 5-7 [based on Zohar vol. 2 fol. 167a-b referring in the Zohar and in the Lurianic writings, to both cosmic development and individual soul-development (indicating the holistic view of macrocosm-microcosm relational ontology and see below note 21, and DS 2) and see the commentary on this, in ShMRsh fol. 21b-22a]; Gate 42 chapter 14; Gate 46 chapter 4 (early version) and chapter 7 (second version); and in *Kavvanoṭ*, see ShaKav Drusheiy haQadysh [for the Weekdays] fol. 16b and 17c; and PEH chapter 15 of Shaär haTefylyn; and regarding Shabat and Its relation to the weekdays in this context, see ShaKav fol. 61c. As for the original Kabbalistic source for the Sefirotic denotations of the letters of the Tetragrammaton, see G. Scholem, Reshyt, p. 73, note 2, from the 12th century Kabbalist, R. Yäqov haNazyr, where we read that the Yod corresponds to Hokhmah [and see Idel, “*haTefylah*” p. 278 near note 62, where he quotes a text from the school of R. Y. haNazyr, indicating that coronet of the Yod corresponds to *Keter* (and to ‘*Ayn Sof*)]; the the Heh, to *Bynah*; the Vav to *Tiferet*; and the final Heh, to *Malkhut*. And see below, note 110.

and thousands of times within the entire Corpus. This set of correspondences, although relevant for '*Adam Qadmon* as a whole'¹⁴ [see first citation of DS 6], is more particularly and most usually, referring to the general manifestations of these 'Fillings' within the emanated and created realms of the Names of 45 and 52, which constitute the field of the original *Shevyrah* and *Tyqun* by the Divine re-emanation in the form of the Five *Parzufym*; both after the original *Tyqun* that followed the *Shevyrah*, as well as in the state of the creation following the Fall of '*Adam*'.¹⁵ It is important to note here the variants in the *Parzufym*-designations assigned to the various Names; the significance of which, as shall become clear in the DSs below, derives from their essential designations as specifically reflecting the vicissitudes of levels of the state of *Tyqun*.

The correspondences as follows:

72 = The [Male] letter *Yod* of the Tetragrammaton [with the Female correspondence denoted by the Name AHYH filled with Yods, as Alf Hy Yvd Hy]:

A. The Illumination of the Five *Parzufym* of the World of '*Azylut* [Emanation] within *Hokhmah* corresponding to the *Zivvug* of '*Ab'a v'Im'a*;

B. The *Hayah*, or *Neshamah dNeshamah* i.e. the Surrounding Life-giving Soul-of-the-Soul {whereas the 'Coronet' of the *Yod* that points above the *Yod*, corresponds to the '*Ayn-Sof* - or the contemplative designation sign for the Transcendent Crown and the *Yehidah*, or the Great Transcending and Encompassing Unity, the ultimate origin of the Soul - and see below, DS 3};

C. Primordial Light ['*Or* - of the root-seed of the Soul], the source of emanated 'Mind';

C.1 The 'Light implanted for the Righteous' - the implicit unity implanted within the fully developed souls of the *Zadyqym*, who continue to reincarnate

¹⁴ As in 1C2, and see n. 11.

¹⁵ As for the ontological variations of before and after the Fall, I shall discuss these elsewhere.

within each generation, in order to sustain the world and continue to process of *Tyqun*; and regarding this, see below, DS 14 of this chapter, which also discusses this in the context of the *Ämydah* prayer]; and

D. The faculty of sight and its all-at-once unified and coherent quality of perception (and see below, section B of this chapter dealing with the phenomenology of *Kavvanot*);

63 = The [Female, first] letter *Hey* of the Tetragrammaton [with the Female correspondence denoted by the Name AHYH filled with Yods, as Alf Hy Yvd Hy]:

A. The Illumination of the Five *Parzufym* of the World of *Beryah* [Creation] in *Bynah* of 'Azylut [comprising the *Zivvug* of *Yisra'el Sab'a* and *Tevunah* and see below, DS 13 and 14],

B. the *Neshamah* [Mind-Soul];

C. Primordial Water ['*Mayim*' - of the development of the seed of the soul, upon impregnation, the source of 'blood'], and

D. The faculty of hearing and the elaborate and potentially processional mode of knowledge;

45 = The [Male] letter *Vav* of the Tetragrammaton [with the Female correspondence denoted by the Name AHYH filled with Alefs, as Alf Ha Yvd Ha]:

A. The Illumination of the Five *Parzufym* of the World of *Yezirah* [Formation] in *Tiferet* of 'Azylut [*Zëyr 'Anpyn*],

B. The *Ruah* [Emotive Spirit]

C. The Primordial Firmament [*Raqyā* - bearing the etymological allusion to the word '*MyrQam*' or a woven object - the final engraving of the human image in the seed of the soul, the source of 'flesh'], and

D. The faculty of sensation or emotion, the its maturation, as the potential

for the process of its integration with the two higher levels of 72 and 63; and the perceptual filter vis-a-vis the integration with higher *Parzufym* that its specific mode of experience [i.e. the *Ruah*] engenders;

52 = The [Female, final] letter *Hey* of the Tetragrammaton [with the Female correspondence denoted by the Name AHYH filled with Heys, as Alf Hh Yvd Hh]:

A. The Illumination of the Five *Parzufym* of the World of *Äsyah* [Action] in *Malkhut* of *Azylut*;

B. The *Nefesh* [animating Soul];

C. The ingathering of light-water-firmament [mentioned in the context of the Names 72, 63, and 45], the 'Hundred Blessings'¹⁶ that enable actual development, and the source of the 'outer skin'; and

D. The realm of action and the conscious active-participation in experiential development, which ultimately is to manifest the integration of the three levels above It.

All of these levels (light-water-firmament-ingathering; and gestation-development-potential-manifestation),¹⁷ occur on several levels:

A. That of the formation of the Cosmic Soul of *Zëyr 'Anpyn* within *Bynah*;¹⁸ as well as,

B. The individual soul, both in the literal sense of development of the individual body-soul; as well as in the form of the development of the 'holy spark' that is purified by righteous intentions and deeds, and is impregnated in the *Zivvug*

¹⁶ *Me'ah Berakhot* - recited each day, in the course of the activities of the day, including prayer, see B.T. Menahot fol. 43b and see *Midrash Tanhumah* Parshat Qorah section 12, where it is stated that King David - a Kabbalistic symbol for *Malkhut* was said to have instituted this practice.

¹⁷ These are detailed in *EH* Gate 39 chapters 5-7

¹⁸ See below, DS 8.

of *Zëyr 'Anpyn Malkhut*. This process is also the subject of an important contemplative practice, or *Yihud*¹⁹ which is also related to various *Kavvanot* of prayer such as *Qriy'at Shmä sheäl haMia*.²⁰

A fourth set of designations was already discussed [and should be seen within the context of the third one] above, in chapter 3, dealing with the psycho-phenomenology of the 'successful performance' of the *Kavvanot*. It is important to say with reference to the theory-of-practice of *Kavvanot* performance, that each of the 'Fillings' of the Tetragrammaton contains all the other three.²¹

Indeed, it is a desideratum of the phenomenological study of religions to compare the multiform classification-symbolism of the Tetragrammaton found here, with other forms of mystical symbolic clusters, as applied in the contemplative-transformative practices of other religious and cultural systems such as in Sufism, Hinduism, and Buddhism, various forms of Shamanism, etc. With this, we end the methodological and terminological preface, which constitutes DS1.

¹⁹ These are detailed in the *ShRhOd*, fol. 53a-55b,

²⁰ This may be derived from *EH* Gate 39 chapter 11 Principle 17 when seen in the context of *ibid.* chapters 8 and 10.

²¹ See *EH* Gate 5 chapter 1; Gate 9 chapter 6 [with reference to 'Adam Qadmon']; Gate 17 chapter 3 [with reference to the rudimentary *Tyqun* of the 5 *Patzufym* of the Names of 45 and 52]; Gate 18 chapter 2 [with reference to the holy Sparks, as a speculation by *RH'V*]; Gate 24 chapter 2, where despite the inter-inclusion, the unique character of each Filling is emphasized; Gate 29 chapter 2, Gate 34 chapter 2 principle 11 [both of the above, with reference of the potential of *Malkhut*]; Gate 39 chapter 5 [with reference to the Male seed]; *ibid.* chapter 11 [with reference to the *Feminine Waters* - the result of the returning spark of the Name of 52; and see further citations below n. 33 and DS 4C3.1] and elsewhere; and see *ShaKay* Drush 3 of *Zyzyt* where these Name-Fillings are given as the *Mohyn* of 'Ab'a specifically; and see further, DS 13c with reference to *Hahu Ruh'a*; *ibid.* Drush 5 of *Tefylyn* with reference to the *Mohyn* of 'nurturance' for the sake of the growth of the lower *Patzufym* whose potential derives through 'Im'a'; Drush 1 of *Qadysh* with reference to the Divine Name formulae in the 'Rising of the Prayers'; and Drush 9 of *Rosh haShanah* with reference to the physical origins of vocalized chanting [derived based on *Gemätryah*].

2a. In numerous Lurianic texts we find the statement that 'Adam is Zëyr 'Anpyn. We also find the usage in this context, of the term 'ha'Adam' - the human being; referring to the practicing theurgist as the exemplar of the human being as such,²² or even referring to the sometime negative manifestations of the human condition.²³

2b. In the longer version of RH"V's PidZ²⁴ we read a statement that appears with such clarity, only rarely in the entire Lurianic Corpus:²⁵

It is known that the *terrestrial* [emphasis, mine] Man or Woman is not likened to only [the Parzuf] 'Ab'a [Father-Wisdom] or to [the Parzuf] Zëyr 'Anpyn alone, or only [to the Parzuf] 'Im'a [Mother-Understanding] or only to [the Parzuf] Malkhut. Indeed, the terrestrial Human alludes to all of the Ten Sefyrot of Emanation, encompassing all of 'Azylut [Emanation] together,

²² As in ShaKav Drush 4 of Drushey haLaylah fol. 53d, and Drush 1 of the *Qydush* of Shabat Eve, fol. 70d and 71d; more on this, towards the end of this DS. And see MvSh fol. 48c.

²³ As in EH Gate 38 chapter 7, regarding the contracting of the Biblical disease of Leprosy [and see parallel text in ShMz and SfLiQ Parshat Tazryä]. And see note 27 for further references. See also the articles by M. Pachter, "Qätnut and Gadlut" and I. Tishby "The Messianic Idea and Messianic Tendencies during the Period of the Sprouting of Hasidism" [both in Hebrew].

²⁴ See ShMRsh fol. 54d. This entire section [from fol. 54c to the middle of 54d are missing from the earlier version of the PidZ in the SfhD. And see below, DS 3a for a bibliographical discussion.

²⁵

שנודע כי האדם התחתון או האשה [ו] איננה נמשלת אל דמיון אבא לבדו או ז"א לבדו או אימא לבדה או מלכות לבדה אמנם האדם התחתון רומז אל כל העשר ספירות דאצילות הכולל כל האצ"י ביחד מרום אריך אנפין עד סיום נוקבא דז"א

And compare LqTr fol. 69a-b and *ibid.* 108a-109a [and see below note 35], and EH Gate 16 chapter 5.

from the heights of 'Arykh 'Anpyn [the Great Countenance] to the last part of [the *Parzuf* of the] Female of Zëyr 'Anpyn.²⁶

²⁶ Here is one of the places in RH"V's writings where the final ideal of the equality of gender is affirmed. And see in general, EH Gate 9 chapter 7 regarding the principle, affirming that there is no spark in existence that is not comprised of both Tetragrammatons, 45 and 52, which are Male and Female respectively; and see *ibid.* Gate 17 chapter 3, where we find that with reference to the male and female of the two lowest pairs of our list of six *Parzufym* of the *Tyqun*, each gender contains the other.

In addition, see EH Gate 36 chapters 1-3 [and this discussion appears in all the recensions of RH"V's writings: *SfhD* pp. 138a-143b, which is paralleled in *ShhQ* fol. 84b-85d, as well as in the later *QY* pp. 127-132] where there is an extensive discussion of the seven levels of the development of the lower Feminine; from a Point below the Masculine Six Points prior to the *Shevyrah* to the final *Tyqun* wherein Each constantly receives the Higher Nurture [of all the *Parzufym* that are above Zëyr *vNuqv'a*, up to and including 'Arykh 'Anpyn] through 'Im'a [Who is the proximate *Parzuf*], equally and independently. On the sixth level as well, which corresponds to an idealized First Temple Period, and to certain aspects of Their status during Shabat, there is also gender equality. But although there is equal sharing of the constant Higher Nurture through 'Im'a [and regarding the two basic forms that this Higher Nurture takes, see below DS 8c and note 231], the Female receives this nurture through the Male; however, [see note 231], the Male passes the original nurture to the Female, and does not 'engarment' it; so that both receive the same level of nurture. And see PIdZ in *ShMRSh* fol. 54a-b and 56b-c. These seven levels shall be further discussed in the context of the First Benediction of the Morning *Ämydah* Prayer, in DS 14 section 3, of this chapter. In these connections, there is apparently a disagreement between myself and E. Wolfson on the 'gender issue' for what he refers to as the incorporation of the Feminine into the Masculine, I call the Female receiving the Higher Nurture [higher than both the Male and the Female Who receive this] through the Male.

And see EH Gate 34 chapter 2, and Gate 36 chapter 3 [and with specific reference to *Shabat*, see *Shakav* fol. 60a, and see below, note 383] regarding the incorporation of the 'Point' of the Feminine into the Masculine [or the transformation of the Feminine into a 'point'], which takes place only on the lowest level, in order to begin the process of the rising of the male and female aspects of any 'lower' level. Once the process begins however, They each receive the higher levels 'in-step' with each other, and the 'feminine' level reappears, to unite with the 'masculine' without having to return to an undefined 'point'. For further discussion, on these and related issues, see below [in places too numerous to cite, where we discuss the metaphoric counterparts to these gender-symbols; and with particular reference to E. Wolfson, see] in notes 110, 241, 266, and 361.

The significance of this statement shall become clear below.

2c. There are other examples taken from various contexts that further illustrate this homology, both with regard to '*Adam haR'ishon* [*Adam*, the first created Man], and with regard to the human condition and interaction with *Zëyr 'Anpyn*. These all reflect the effects of the identical ontological origination-level of '*Adam haR'ishon* and *Zëyr 'Anpyn*.²⁷

Returning to the quoted text; the significance of it is that the human being [as is the case with *Zëyr vNuqv'a*] is the potential embodiment all the *Parzufym*. The Lurianic phenomenology of the workings of and interactions and states of integration of all of the Countenances is what shall occupy us in all the DSs of this chapter, and ought to be understood in the context of the psycho-phenomenology of the previous chapter.

²⁷ Regarding the identity of '*Adam* and *Havah* as *Zëyr* and *Nuqv'a*, see *LqTr* fol. 7b, 11b, 13b, 15b, and 18b and elsewhere, and see *ShMRz* fol. 7b, the discourse entitled "Ma'amar Pesioṭav shel 'Avraham 'Avynu" which may have written by the 'AR'I [see arguments for and against, in the introduction to the new and expanded [from MS] edition, edited by R. Y.M. Hillel in *KetHad*, pp. 1-4; this 'Ma'amar' is extremely rich in phenomenological material particularly with reference to magic, and deserves a separate treatment]; and see *EH* Sha'ar haKlalym chapter 13 with reference to the 'slumber' [*dormyt'a*] that befell *Adam* and the renewal of *Mohyn* for *Zëyr* [for future reference, unless otherwise specified, what is said regarding *Zëyr* refers to both *Zëyr vNuqva*, and see above, note 15a] as it takes place in the daily theurgic cycle [and see below in this note, sections 2f, 2g, and 2g.2, and DS 13f.1-3 and DS 14]; and regarding the homology in cognitive development from birth to age twenty [which also deserves a separate treatment, and for now, see DS 13 of this chapter], see Gate 25 chapter 1, and particularly, chapters 7, and 8, and *ShMRsh* fol. 53a and the parallel text in *SfhD* pp. 224b-225b and elsewhere; with reference to the Divine Name of 45 and *Adam*, see *EH* Gate 6 chapter 8, Gate 8 chapter 1, Gate 10 chapter 3 and elsewhere, and *ShPs* fol. 5c and see fol. 20b regarding the human *Tyqun* of *Zëyr 'Anpyn* [and see below, note 18], and elsewhere, and regarding the 'wives' of *Zëyr 'Anpyn* and '*Adam* *ShMRsh* fol. 13c; and regarding the tragedy of shared fate, with a curious abdication of responsibility on the part of *Zëyr 'Anpyn*, see *LqTr* Parshaṭ Shoṭym, fol. 101b-102a, from the writings of the 'AR'I, and elsewhere.

With reference to the identical origination-level of both '*Adam* and *Havah* and that of the two lower Divine *Parzufym*, see first, chapter 2 above, in the body of the chapter, between notes 49 and 63. And regarding circumstances that require the back-to-back *Zivvug*, see there, note 57. However, whereas the text adduced in that chapter refers to the original

With reference to the creation of 'Adam and Havah at the culmination of the *Tyqun* prior to the Fall,²⁸ we read that Hokhmah and *Bynah* united Face-to-Face; whereas the two lower Divine *Parzufym*, Who came-to-be by means of the Face-to-Face Union of the *Parzufym* Hokhmah and *Bynah* within 'Arykh 'Anpyn,²⁹ were Back-to-Back. They rose to the level of the two higher *Parzufym*, Hokhmah and *Bynah*, where they united Face-to-Face. This *Zivvug* entailed their rising within the ontological domain of Hokhmah and *Bynah*³⁰.

They were not able to engage in face-to-face *Zivvug* on the level that they were emanated, because they had not generated the merit which would have enabled the *Mohyn* [Sacred Intelligence] of 'Ab'a v'Im'a to descend upon Them and become incorporated in Them, so as to be able to maintain their own level of emanation and absorb the *Mohyn* of 'Ab'a v'Im'a. And because their emanated level, though not 'mixed' with the *Qelypot* were still in close enough proximity to them so as to cause potential usurpation of the *Zivvug* had it taken place on that level.

Therefore in order to unite Face-to-Face, They had rise up to the level of 'Ab'a v'Im'a, and cause 'Ab'a v'Im'a to rise to 'Arykh 'Anpyn, and there, in the absence back-to-back *Zivvug* of the unrectified state which was between Hokhmah and *Bynah*; here we are dealing with the *Zivvug* of the rectified state, when Hokhmah and *Bynah* were Face to Face. Elsewhere [see EH Gate 11 chapter 6; ShaKav Drush 5 of *Qriy'at Shmā* fol. 21d, and Drush 6 ibid. fol. 23a; ShGil beginning of section 11, and ShMRsh fol. 53a and elsewhere] we read that human beings are "the sons and daughters of Zëyr 'Anpyn and Nuqv'a", whereas [see EH Gate 39 chapter 11 principle 19] certain souls are regarded as "the younger brothers of Zëyr 'Anpyn"; this will be discussed in DS 13 section f with reference to *Qriy'at Shmā*.

²⁸ See further in DS 5 and notes following.

²⁹ See at length in DS 8.

³⁰ And see EH Gate 39 chapter 1 [new ed.] and chapter 10, and ShMRsh fol. 19a-b [on Zohar vol. 2 fol. 99b], and ibid. fol. 34a; and see ShGil, at the end of section 29, p. 219 where "Adam and Havah are regarded as Hokhmah and *Bynah*, and see below, DS 13 of this chapter for a discussion of the levels that the two lower Divine *Parzufym* and 'Adam and Havah rose to, prior to the Fall.

of the *Qelypot* give birth to 'Adam and *Havah*. Thus, both 'Adam and *Havah* and the two lower Divine *Parzufym* originate from the face-to-face *Zivvug* of *Hokhmah* and *Bynah*, although emanation of the Divine *Parzufym* preceded 'Adam and *Havah*.

It is important to note that by means of the Grace available prior to the Fall [rather than by acquisition on the strength of merit],³¹ both 'Adam and *Havah* as well as *Zëyr* 'Anpyn Whose inner essence was the potential of the soul of Mosheh [Moses], had reached the level of 'Arykh 'Anpyn.³² But as a result of the Fall, they descended to their prior unrectified state. During the twenty-two-day period of the year between *Rosh haShanah* and *Shemyny Äzeret* the attempt is made to reconstitute what was lost in the process of the Fall, so as to gather the strength for the coming year to continue the process of *Tyqun*, and in this process, the ideal forms of preparation for *Zivvug* are gradually invoked, and the theurgist may embody levels above *Zëyr* 'Anpyn.³³

³¹ See *LqTr* fol. 108a.

³² See *ShMRsh* fol. 33d-34a, and see there fol. 19b; and see in this regard, see *ShPs* fol. 40d where it is stated that the soul of *Mosheh* [Moses] constitutes the inner essence of *Zëyr* 'Anpyn, and see *EH* Gate 39 chapter 1. And regarding the level that the soul of Mosheh attained in this world, which is the *Hayah* of the *Hayah*, or the *Hokhmah* of *Hokhmah*; one level below 'Arykh 'Anpyn, which is the level that will be attained by the Messiah, see *EH* *Shaär haKlalym* chapter 11 and *LqTr* fol. 69b, and *LQhSh* fol. 12a. And regarding the 'fallen sparks of the *Daät* of *Mosheh* that manifested as the *Ärev Rav* [Mixed Multitude; see *EH* Gate 32 chapters 1-2, and *ShGil* section 20 p. 143] see *LqTr* fol. 56b where we read that in the generation of the coming of the Messiah, *Mosheh*, who himself, shall be the Messiah [see *ShPs* fol. 20b, and *LqTr* fol. 93a-b], shall incarnate within them and complete the *Tyqun*. And see *PEH* *Shaär R'osh haShanah* chapter 1, and particularly page 551a where we read that no one has yet attained the level of *Yehydah* [see above, DS 1c.4 regarding the Name of 72] of 'Arykh 'Anpyn, and certainly not of *Ätyq'a*.

³³ See *PEH* *Shaär R'osh haShanah* chapter 1, and particularly page 551a where we read that the levels above the *Hayah* of the *Hayah* are manifested 'from Above' rather than through human effort, and regarding the embodiment of the other higher levels, which, although lower than the *Hayah* of the *Hayah* abide in Its 'field' and are accessed by the theurgist, see for example, *ibid.* *Shaär haShofar* chapter 1 pp. 586a towards the bottom - 587a.

2d. However, it is important to emphasize that whereas the *consequences* of the Fall of 'Adam as the result of the Transgression of the Eating of the Tree of Knowledge were shared by both the progeny of 'Adam and Zëyr 'Anpyn,³⁴ the blame is never explicitly apportioned to Zëyr 'Anpyn;³⁵ although, as stated³⁶ the level of *Mohyn* of the archetypal 'Adam and *Havah* and that of Zëyr 'Anpyn and *Nuqv'a* were identical.

Indeed, there is a sense of equivocation regarding Divine responsibility in the AR"l's own writings, that seems to be reflected, with reference to the present state of the world after the Transgression. For with reference to what we read regarding the Hearing-Capacity³⁷ of Zëyr 'Anpyn, depicted in the *Zohar* as follows:³⁸

³⁴ See *EH* Shaär haKlalym chapter 13 (from the early recension of RH"V); Gates 32 chapter 1, Gate 36 chapter 2, Gate 39 chapter 1, and Gate 42 chapter 13 (from later recensions); *ShPs* fol. 2a (and 2b, ff. the second Drush) and the corresponding Drushym in the earlier recension, *LqTr* fol. 10a ff.

³⁵ See *LqTr* fol. 108a on the verse Deut. 32:5. Upon concluding the traditional view [and see Rashi *ibid.*], that distinguishes between Zëyr 'Anpyn and the human being, vis-a-vis the effects of transgression, RH"V goes on [*ibid.* 108a-109a] to offer an alternative, based on the verse [Psalm 68:35]: "Give strength to Divinity", where he says [based on ideas similar to those discussed in the quote near note 25] that although the rudimentary level of Divinity in the World of 'Azylut is not effected by transgression [see above Chapter 1 near notes 138-142 and notes], whereas the lower Worlds, *Beryah*, *Yezyrah*, and *Ašyah* are effected; because the higher levels that would otherwise have been emanated below, return to their implicit source in 'Azylut, and since the human being is "a portion of Supernal Divinity", and the purpose of the Emanation and the *Shevyrah* is that there be freedom of choice and by choosing the good one would restore the potential of Divine Manifestation to Its Fullness, which includes the restoration of the Divine Sparks that fell from the *Parzufym* of 'Azylut [see below, DSs 6-10], therefore the verse following the one mentioned above [i.e. Deut. 32:6], expresses a lament on the part of God as *Wisdom-'Ab'a*.

³⁶ See particularly, *EH* Gate 50 chapter 3, *ShPs* fol. 4c and earlier citations in n. 16 and further.

³⁷ See DS 1c.

³⁸ Vol. 3 fol. 294b [*Idr'a Züt'a*]: בהאי אודנא תליין צלותין ובעותין ופקיחו דעינין

It is within This Ear that the prayers and requests depend, and so too, the awakened consciousness of the Eyes;

we read in R. Isaac Luria's early *Per Sif dZ*:³⁹

For *Zëyr 'Anpyn* comprises both Judgement and Compassion. And when they transgress in the lower world, their voices rise to His Ear and He becomes filled with Judgements, and turns His Face from *Ätyq Yomyn*⁴⁰. And when the voice reaches His Ear [indicating] that they have repented, then *Zëyr 'Anpyn* repairs Himself [so as] to receive [the effluence of] '*Arykh 'Anpyn* and Compassion prevails. Thus, both repair and damage are dependent upon *Zëyr 'Anpyn*, for when *Zëyr 'Anpyn* repairs Himself - by means of the voice of the cries of the lower realm having returned from their evil ways - then '*Arykh 'Anpyn* will illuminate Him and gaze at Him with the Good Eye, and the Judgements are annulled.

In contrast to the Ear of *Zëyr 'Anpyn*, it is written there, based on rather straightforward *Zohar* exegesis,⁴¹ regarding the Ear of '*Arykh 'Anpyn*:⁴²

³⁹ In *SfhD* p. 251a

כי זא בו דינין ורחמים וכאשר יחטאו בעולם התחתון יעלה קולם לאזנו ויתמלא דינין והופך פניו מעתיק יומין וכאשר יגיע הקול באזנו כי שבו בתשובה יתקן עצמו דא לקבל א"א ורחמים גוברים. נמצא כי התיקון והקלקול תלוי ב"א כי כאשר יתקן עצמו ז"א וזה על ידי קול צעקת התחתונים כי שבו מדרכם הרעה יאיר אליו א"א ויסתכל בו בעין טובה ויתבטלו הדינין

⁴⁰ See below DSs 4, 6, 8-11.

⁴¹ See citation in note 42, *passim*.

⁴² In *SfhD* p. 250b-251a

דהאזן העליון אין הקולות והתפילות המגיעות שם פועלת בה כי היא רחמים פשוטים ואינו משתנה והנה ע"י האזן של ז"א נפקחין עיניו וא"א לעיל עינא פקיה גם ע"י האזן נחתין תרין דמעין ואין בא"א דמעוה ח"ו גם ע"י האזן נפקין מתרין גוקבין דחוטמא תננא ואשא אלא מחד רוחא דחיי לו"א ומחד למלכא משיחא. גם על ידי האזן גזר הפה ומליל מילין והפה העליון אין אומר ואין דברים ולא זכה ליה שום נביא ולית מאן ידיע רוחיה בר איהו

And [as for] the Supernal Ear [of 'Arykh 'Anpyn] the voices and prayers that reach There have no effect, for He is Absolute Compassion and does not change. Also, it is by [means of] This Ear [of Zëyr 'Anpyn], that two drops of tears descend [from the Eyes]; whereas within 'Arykh 'Anpyn there are no tears - have compassion, and be at peace - [*Has vShalom*]. Also, it is by means of the Ear [of Zëyr 'Anpyn] that from the two Nostrils [of Zëyr 'Anpyn] emerge smoke and fire; whereas [regarding 'Arykh 'Anpyn] from One [Nostril flows] the Spirit of Life to Zëyr 'Anpyn, and from One [Nostril], to the King *Mashyah* [Messiah]. Also, it is by means of the Ear [of Zëyr 'Anpyn] that His] Mouth issues edicts and speaks, whereas regarding the Supernal One ['Arykh 'Anpyn], there is no speech and there are no words, and no prophet has merited to It, for none know His Spirit except for Himself.

Thus, the 'advantage' of Zëyr 'Anpyn over 'Arykh 'Anpyn vis-a-vis this world is His accessibility; albeit that He responds in kind and is apparently incapable of responding in any other way. It is this incapability, symbolized by His turning away from 'Arykh 'Anpyn as a result of human transgression, which seems to be the root of this ambivalence regarding the responsibility of Zëyr 'Anpyn.

And see below, towards the end of this DS regarding the back-to-back *Zivvug* as it occurs today.

2e. With reference to the general function of human activation of the *Kavvanot*, we read in R. Isaac Luria's *Per Sif dZ*⁴³ based on the *Zohar*⁴⁴, that the *Zadyqym* are within Zëyr 'Anpyn, and their prayers reach only to this level; but that it is through them, that Zëyr 'Anpyn rises so as to be face-to-face with 'Arykh 'Anpyn. Indeed, there he writes⁴⁵ that the *Zadyqym* rise higher than Zëyr 'Anpyn.

⁴³ In *SfhD*, *ibid*.

⁴⁴ *Zohar* vol. 3 fol. 129a ['Idr'a Rab'a]

⁴⁵ See *SfhD* on p. 253b, and compare *EH* Gate 39 chapter 4 [originally from the later

And see LqTr where we read⁴⁶:

The essential *Kavvanah* is towards [the Zivvug of] 'Ab'a v'Im'a [*Hokhmah* and *Bynah*], wherein 'Arykh 'Anpyn is engarmented, within which abides the 'Ayn-Sof [the Infinite], Who unites all and is the Soul of all, and the essence of *Kavvanah* is within Him. ... When a person intends [one's *Kavvanah*] for Zëyr 'Anpyn alone it is sufficient, for therein is also found 'Arykh 'Anpyn and 'Ab'a v'Im'a, engarmented⁴⁷ one within the other, and all, within Zëyr 'Anpyn. For this reason the Torah scroll does not contain musical Cantillation and vowels [see above, DS 1c.1] for these refer to the roots of Zëyr 'Anpyn... whereas [in the Torah scroll],⁴⁸ only the letters and the coronets, which represent the illumination of *Bynah* [are revealed]. ... Indeed, 'Arykh 'Anpyn and 'Ab'a which are always concealed and hidden are not revealed at all [in the Torah scroll]. And the person who recites [the Torah] needs to have the *Kavvanah* with reference to the Cantillations and the vowels, that they be engarmented and hidden [within Zëyr 'Anpyn and manifesting within It] as 'Arykh 'Anpyn and 'Ab'a, and by means of the recitation, the person arouses the light of 'Arykh 'Anpyn within 'Ab'a and

stratum of RH"V's writings, hidden by him [reason, undisclosed] and then rediscovered by R. Avraham Azulai, two years before RH"V's passing, and later edited by R. Y. Zemah bearing the title QY, see there p. 9b.

⁴⁶ See there, fol 117a [on Isa. 26, and compare SfLiQ fol. 80b

ועיקר הכוונה לכוון בא"א ... שמתלבש בהן א"א שבו א"ס ב"ה שהוא מחבר הכל ונשמה לכל ועיקר הכוונה בו ... כשיכוון האדם ב"א לבד מספיק כי שם נמצא א"א וא"א מתלבשין זה תוך זה תוך ז"א ולזה ס'ת אין בו טעמים ונקודות כי הם רמוזים לשורש ז"א ... ואינו מתגלה רק האותיות שהם ב"א ותגין שהוא הארת בינה ... אמנם א"א ואבא דהוא טמיר וגניז תדיר לא אתגליא כלל וצריך שיכוון הקורא לטעמים ונקודות להורות דא"א ואבא מתלבשים שם אלא שהם נעלמים ובקריאתו מתעורר אור א"א תוך אבא ואבא תוך אמא ואמא תוך ז"א עד שמאירים לכל העולם

⁴⁷ Regarding the significance of the term used here: "engarmenting" see below DS 8c.

⁴⁸ The *Torah* is the embodiment of Zëyr 'Anpyn - see EH Shaär haKlalym towards the end of chapter 1; Gate 20 chapter 3; ShaKav fol. 40c, and 106c and elsewhere.

'Ab'a⁴⁹ within 'Im'a and 'Im'a⁵⁰ within Zëyr 'Anpyn, so that they illuminate all the worlds.

Although structurally different from the Cordoverian understanding of the letters as purveyors [by means of the *Sefyrot*] of the presence of the 'Ayn-Sof,⁵¹ functionally, it serves the same purpose, rendering the Engarmented 'Ayn-Sof as Present to the ritual reader.

Indeed, from the theurgic perspective, the conclusion of the 'AR''I's *Per Sif dZ*⁵² is that one's *Kavvanah*⁵³ is directed to 'Ab'a v'Im'a as they unite within 'Arykh 'Anpyn. It seems to me that the reason why the theurgist can raise Zëyr 'Anpyn to these higher levels is because prior to the Fall both 'Adam and Zëyr 'Anpyn had reached levels far beyond the mere innate-manifestation-capacity of Zëyr 'Anpyn.⁵⁴

2f. In an extremely important teaching that RH'V recorded from the 'AR''I,⁵⁵ we read, based on a saying of the Talmud⁵⁶ that there are four types of sinners who do not receive the Face of the Divine Presence; which the 'AR''I takes to mean, that these transgressions, graded according to their level of severity, prevent the illumination of the Union of the Masculine and Feminine Countenances from reaching the lower levels. The transgressions; their effects and the reasons for them, are as follows:

⁴⁹ Probably referring to 'Ab'a v'Im'a

⁵⁰ Probably referring to 'Im'a as *Yisra'el Sab'a uTevunah*

⁵¹ See above, chapter 1 note 118 and there, citation from *SPR*.

⁵² See *SfhD* p. 261a and 267a and elsewhere.

⁵³ I.e. as a *Zadyq* within Zëyr 'Anpyn.

⁵⁴ The themes of the interactions between all of the above *Parzufym* are taken up in the DSs below, particularly, from 9-14. The theme of contemplative recitation shall be taken up in the second section of this chapter.

⁵⁵ This is how it is attributed in *ShMRzl* fol. 4d-5a, and in *ShMz* fol. 61a-b.

⁵⁶ B.T. Sötah fol. 42a.

1. Frivolous or meaningless talk, or the very presence of one's consciousness, when it is not engaged in the sacred realm, which is the least impactful of sins, causes the removal of connection between 'Arykh 'Anpyn and the levels below;

2. Flattery, or insincerity, causes the removal of 'Ab'a [Father-Wisdom] from the levels below; for whereas frivolous talk may be true, this kind of speech contains an element of falsehood, although not necessarily resulting in detrimental effects;

3. Lies told for personal benefit at the expense of someone else causes the removal 'Im'a [Mother-Understanding] from the levels below;

4. Slander for the sake of ruining another's reputation, which according to the Talmud⁵⁷ is the most grievous of sins, and is considered even more serious than murder, causes the removal of Zëyr 'Anpyn from the levels below, so that the *Shekhinah* who is explicitly exemplified in the text as "the levels below", receives no illumination.

Thus, in the absence of these transgressions, according to the 'AR'I, these higher levels are in principle, available to the human being, through whom Zëyr 'Anpyn becomes filled with the higher levels. In addition, it seems that in principle, the engagement of one's attention in the sacred realm conducts the illumination of 'Arykh 'Anpyn.⁵⁸

2g. Returning to the citations at the very beginning of this DS, it is important to state that in only two places in the entire Lurianic Corpus devoted to the *Kavvanot* do we find the direct injunction to "intend that you are Zëyr 'Anpyn"⁵⁹:

1. in the recitation of the *Shmä* and the preparation for sleep, and

⁵⁷ B.T. Ärakhin fol. 15a-b

⁵⁸ The nature of this illumination is not clear, but it seems to me that it refers to the 'engarmented' illumination rather than the direct illumination, based particularly on the quote from note 46, and see note 48.

⁵⁹ See above, note 21.

2. in the recitation of the *Qydush* on Shabat Eve.

The first corresponds to the lowest level of the four daily theurgic invocations of this prayer⁶⁰, conducting only the outer levels of 'Ab'a v'Im'a to Zëyr 'Anpyn. In contrast, the *Qydush* on Shabat Eve represents the entry of the two lower Divine *Parzufym* into the Garden of Eden, and the beginning of the process of regaining the pre-Fall state, and beginning their rise to 'Arykh 'Anpyn and the *Zivvugym* that take place on various levels during the course of the Shabat.⁶¹ Placed at the two ends of the theurgic spectrum, it seems to me that this instruction encompasses the entire spectrum of *Kavvanot*, so as to be the ideal standard contemplative procedure of the Lurianic theurgist. Apparently, due to the radical presumption required of the theurgist, RH"V reticently placed this instruction on the two ends of the theurgic spectrum.⁶²

2h. With reference to the theurgic Back-to-Back *Zivvug* as it takes place today, we read in *EH*⁶³, that no *Zivvug*, even a Back-to-Back *Zivvug* can take place without the arousal of *Feminine Waters*.⁶⁴ And we may point to two examples of the Back-to-Back *Zivvug* that take place during the weekdays: the Afternoon Prayer [*Minhah*] and the Evening Prayer [*Ärvy*] both of which are characterized as requiring this type of *Zivvug* due to the fact that the afternoon and evening are periods of the

⁶⁰ See below, DS 4c3 and DS 13.

⁶¹ See *EH* Gate 36 chapter 2.

⁶² Here we find the solution to the 'mystery' raised by Shabt'ay Zvy, who is quoted by A.M. Cardozo [see Y. Liebes *Sod ha'Emunah haShabta'iyt* p. 26 and p. 287] as declaring that: "the 'AR" constructed a beautiful Chariot but declined to state who rides upon It." It seems to me that the one who rides upon It is the theurgist who is rooted in Zëyr 'Anpyn. Indeed, such a statement by Shabt'ay Zvy, bespeaks a basic ignorance regarding Lurianic Kabbalah. M. Idel [see his *Messianic Mystics* p. 185 and n. 11] has already pointed out the marginality of Lurianic Kabbalah in Shabt'ay Zvy's religious outlook.

⁶³ Gate 6 chapter 8

⁶⁴ Regarding the meaning and significance of this term, see above chapter 1 note 111 and chapter 2 note 57, chapter 3 note 25, and below DS 13.

day bearing a preponderance of *Dyn*, and because of this, there is an insufficient level of *Mohyn* present. Thus, so as not to risk a Face-to-Face *Zivvug* with the possibility of the *Qelypot* to derive undue sustenance, there is a Back-to-Back *Zivvug*.⁶⁵ However, we may discern a difference between these two Prayers.

2h.1 The Back-to-Back *Zivvug* of the Afternoon Prayer is defined in ShaKav⁶⁶ as taking place within the entire range of the two lower Countenances,⁶⁷ rising up to unite Face-to-Face within 'Ab'a v'Im'a'.⁶⁸ It is associated with the personage of 'Eliyahu the Prophet, who became the Archangel of the lowest world, the World of Action,⁶⁹ where there is never a face-to-face *Zivvug*;⁷⁰ although simultaneously

⁶⁵ See ShaKav fol. 19b-c and 59c-d.

⁶⁶ See ShaKav Gate of Qriy'at Shmā chapter 1 fol. 19b-c; Gate of the *Minhah* Prayer chapters 1 and 2, fol. 51d-52a; and Gate of the Differences between the Prayers, fol. 59c-d.

⁶⁷ I.e. the two pairs of Lower Countenances outlined in the list of Countenances, # 5 and 6, in DS 14 of this chapter.

⁶⁸ See above, between note 27 and 32 and notes.

⁶⁹ See ShaKav Gate of Qriy'at Shmā chapter 1 fol. 19c. And see EH Gate 50 chapter 7, and ShGil Sections 32 and 33. The reason that this Back-to-Back *Zivvug* encompasses the entire range of *Zëyr* 'Anpyn has to do with the activity of 'Eliyahu the Prophet during the First Temple period. As we read in EH Gate 36 chapters 1-2, and see SfhD page 139b, during the First Temple period the capacity of the *Zivvug* of *Zëyr* and *Nuqv'a* was that they were potentially always Face-to-Face within the entire range of *Zëyr* 'Anpyn encompassing both pairs of the lower *Parzufym*, with the ready availability of drawing their full *Mohyn* capacity, which would mean that their first five *Sefyrot* were able to manifest the first five *Sefyrot* of 'Ab'a v'Im'a'. But due to the idolatry practiced during the period of King 'Ah'av, *Zëyr* and *Nuqv'a* returned to the state that They were in prior to the First Temple period, [the third of the seven states referred to above, in note 26] when They were Back-to-Back, and *Nuqv'a* although a full Ten *Sefyrot*, encompassed only the lower half of *Zëyr*, and the first five *Sefyrot* of *Zëyr* illuminate the lower *Sefyrot* capacity of *Nuqv'a*, but not Her five higher *Sefyrot* [and see AY p. 129b, , where the wording of this level is as described here, and slightly different than that described *ibid.* p. 127b]. Resulting from 'Eliyahu's prayer [which took place during the period of the day corresponding to the *Minhah* Prayer], and his demonstration of the absolute Divinity of God [1Kings 18:30-39], he was able to effect a return of *Zëyr* and *Nuqv'a* to the Back-to-Back position encompassing the entire range of

there is a face-to-face *Zivvug* between the upper half of *Zëyr* 'Anpyn [*Yisra'el*] and the upper half of *Nuqv'a d'Zëyr* 'Anpyn [*Le'ah*].

Zëyr 'Anpyn and *Nuqv'a*, so that They would be able to reunite Face-to-Face within the entire range of *Zëyr* 'Anpyn provided, apparently that the requisite *Feminine Waters* are present for such a union to occur [and see next paragraph].

⁷⁰ See EH Gate 47 chapter 1. It seems to me that the reason for this is because, as we read in ShMRsh fol. 35d ff; at the time of the creation of 'Adam and Havah, the World of *Äsyah* was stationed at the level of what is now, the *Tif'eret* of *Yezyrach*, and eventually [prior to the Adamic Transgression] rose to the level that it manifests [on the spiritual level] on *Shabat* during the period of the *Minhah* Prayer at the present time; when the World of *Äsyah* was completely subsumed in *Malkhut* of *Azylut*. Since the entire Lurianic theurgic process is designed to complete what was intended to be completed by 'Adam and Havah, and at that time, the level that is presently designated as *Äsyah* was entirely subsumed within the realm of the *Qelypot*, and the holy sparks within it were intended to be purified 'from above', thus, apparently there was never an intention that a *Zivvug* take place on the level of the presently-constituted [the *Äsyah* of] *Äsyah*. This may be a proof-text for the eschatological position of the Ga'on of Vilna, discussed above, in chapter 1 note 79. On the other hand, we may claim that for a long the Redemption hasn't come, although the *Zivvug* doesn't take place in the [*Äsyah* of] *Äsyah*, the *Shefa* or sustaining effluence, is to be found, even to give life to the *Qelypot* that still hold the sparks. In addition, in ShMRsh fol. 37d-38a we read that at the time of creation, both the inner worlds and the outer worlds 'rose by themselves', whereas at this time, only the inner worlds rise ["for if the outer worlds were also to rise, we would see the rising of the worlds with our eyes; how they ascend from what they were (constituted as); whereas the rising of the inner worlds is not discerned and seen by the eye, although [(his aspect) rises]"]

כי אם גם החיצוניות היה עולה היינו רואים בעינינו עלית העולמות איך עולים ממה שהיו בחול אבל עליית פנימיות העולמות אינו ניכר ונראה לעין אעפ"י שעולה]

i.e. when the inner and the outer worlds rise, [or even when only the inner world rises], it does not imply that the outer realm ceases to be, but that it is transformed [and presumably at the eschaton, it will also rise and be incorporated, but not destroyed]. And perhaps, due to human effort, the outer world of *Äsyah* may also rise in the *Zivvug* of the eschaton; particularly when we consider that the entire phenomenon of the 'Fall of 'Adam' was regarded by the 'AR" as 'necessary', within the context of the verse [Psalm 66:5]: "Come and see the Works of God: terrible is His doing towards the sons of Man", as we read in LqTr fol. 4b [twice] and 20a, based on the early Midrash Yilamdenu Ber'eshyt : 10 [and see Tanhuma VaYeshev chapter 4]. So, to my mind, the jury is still out on this one.

The significance of this *Zivvug* [of the Afternoon Prayer] is, it seems to me, intentionally left obscure. And I would agree with the conclusions regarding it reached by the great 18th century Kabbalist R. Shalom Sharaby⁷¹, that this *Zivvug* represents the culmination of the purification efforts throughout the day, as they rise to the higher level and register their effects there; considering that the daily cycle of the Hebrew calendar begins with the evening and ends in the following dusk.

2h.2 The back-to-back *Zivvug* of the Evening Prayer⁷² is a prelude to the relative

⁷¹ See in his *NhSh* [the edition published in the standard ed. of *EH*] fol. 17b.

⁷² This is described in the citations from *ShaKav* mentioned above, in note 66, as well as in *ibid.* Drushey haLaylah chapter 4 fol. 54a. And see *OT* pp. 105a-106a and parallels cited there. And see note 11 for related citations from *EH* Gate 39. For the terminology of what follows, one is referred to the *Parzufym* listed as # 4 and 5. This Back-to-Back *Zivvug* between *Yaäqov* and *Rahel* is enacted in the 'Holy-of-Holies' of the World of *Beryah* [whereas all of the other Prayer-*Zivvugym* take place in the World of 'Azylut and for the differences between 'Azylut and *Bery'ah* see DS1].

In the ascent of the *Zivvug* into 'Azylut, which transpires on a level that does not require the participation of the *Mekhavyen* [the theurgist], one aspect of *Rahel* remains below, throughout the entire night, and until Midnight, one aspect of *Rahel* ascends and unites with *Le'ah*, becoming one *Parzuf* identified as *Le'ah*, and *Le'ah* unites with *Yaäqov*, within the lower half of *Zëyr 'Anpyn*. For an earlier version of the Lurianic *Kavvanot* of *Tefylat Ärvyut* that contains this last element [although there, the lower half of *Zëyr 'Anpyn* is not identified as *Yaäqov*], see the Chapter 12 of the *Shaär haKlalym* of *EH*, page 19a.

And see *ShaKav* fol. 54b [and see there also, note 5 of *HaguB*] where we read of three conflicting reports regarding what *RH''V* heard from the 'AR''I concerning the descent *Rahel* into the World of *Bery'ah*: 1. that it is the 'Tenth Point' referring to the *Malkhut* of *Rahel* that descends into the World of *Bery'ah*; or 2. that it is the Nine Points [of the potential of the *Sefyrot*] which are added to Her when She is in Union with *Zëyr 'Anpyn* that descend into the World of *Beryah*; or 3. that it is the *Keter* of *Rahel* that descends into the World of *Beryah*. The problem of the third alternative is that in *ibid.* *Shaär haTefylyn* chapter 5 [fol. 10a] we read regarding the original point of the *Tyqun* of *Malkhut*, which as reported in *EH* Gate 11 chapter 6 [and see below, DS 7 between notes 213-215 and notes], as Its *Keter*; that It always remains in 'Azylut. The problem with the second alternative is that usually, the aspects that are added to the essence ascend, rather than descend. This is the question that *RH''V* has in

return to the original state of creation, culminating in the new *Zivvug* within 'Arykh 'Anpyn that takes place at midnight, as a 'recapitulation of the first or Original *Zivvug*, so as to begin the entire cycle of creation over again, as 'the next day'. These themes will be further discussed in DS 13 with reference to the four daily theurgic invocations of the *Qriy'at Shmä* prayer.⁷³

There is an additional back-to-back *Zivvug* that takes place between *Rosh haShanah* and the end of *Sukot*, which we hope to discuss elsewhere.

this regard, in EH Gate 34 chapter 2 principle 1, although in *ibid.* chapter 2 of *Tefylat haÄmydah* [fol. 28d], it is stated explicitly that the nine additional *Sefyroṭ* descend into *Beryah*. The problem with the first alternative is that it contradicts what was discussed earlier regarding the union of *Rahel* and *Le'ah* during the Evening Prayer, where it is stated explicitly [fol. 54a] that it is the *Keter* of *Rahel* that unites with *Le'ah*.

When the discussion continues in the ShaKav, with reference to the descent of *Rahel* at midnight [the last paragraph of fol. 54b]; it is probably because nowhere else in the Lurianic Corpus is the first alternative developed [an example of the 'Principle of Implicit Obsolescence' discussed in DS 1b], that we read that at midnight there is an *additional* descent of the *Keter*-root of *Rahel* into *Bery'ah*, i.e. in addition to the nine *Sefyroṭ* that had descended at the beginning of the evening. This brings us back to the second difficulty raised above. I believe that we can arrive at a satisfactory resolution of this problem based on the YfSh a classic commentary on EH and ShaKav by the important but unresearched late 18th century Kabbalist from Salonica, R. Shlomoh haCohen [published in the back of the standard editions of EH and ShaKav; see in the latter, fol. 7c note 3 on chapter 2 of *Tefylat haÄmidah*; and see this cit. in note 14 of HaguB in the standard EH, on Gate 34 chapter 2 principle 1 that discusses the second alternative regarding the descent of *Malkhut*], based on a careful reading of EH *ibid.* where he concludes as follows: The nine *Sefyroṭ* that descend into *Beryah* do not 'fall', but descend, in order to gather the sparks for the Morning *Zivvug* [see ShaKav *ibid.* fol. 54c]. And regarding the question of whether it is the *Keter* or the *Malkhut* of *Rahel* that descends, and the problem raised with regard to each alternative, we may add, based on the reading of the YfSh *ibid.* that the *Keter* has a 'front' and a 'back' [and see below, DS 9b]; and it is the 'front' that remains in 'Azylut, and the 'back' that descends into *Bery'ah*.

⁷³ For further discussion of the relation between the two lower Divine *Parzufym* and the human being after the Fall, particularly with reference to their parallel processes of development, see below DSs 13 and 14.

³ Introduction to Discussion Subchapters 4-8 and a Brief Bibliographical Interlude

3a. In DS 4, we enter into an extended discussion of the descriptions of the 'Ayn-Sof in Lurianic cosmogony, and Its daily role in Lurianic theurgy. Following this, in DS 5-7 we shall examine the Divine Autogenetic *Zivvug* that ushered in the process of *Tyqun*. In various places⁷⁴ we find described, the inner-essence *Zivvug* of the two highest aspects of the Tetragrammaton, which we shall discuss in DS 5. In one of these places⁷⁵ the text seems at first sight, to indicate that this level of *Zivvug* produced the *Shevyrah* as well. My arguments against this interpretation will be presented in DS 5 as well.

Another important theme to be examined concerns the nature of Divine Primordiality in Lurianic Kabbalah. This shall be the focus of DSs 6 and 7. And DS 8 shall examine the inner-workings of the immediate effects of *Zivvug* that ushered in the process of *Tyqun*.

3b Incidentally, since we shall be referring numerous times below, to the SfhD and the ShHQ, here is as good a place as any to indicate the close textual relationship between these two of works. We must particularly note the fact that in nearly all cases regarding these works, the version of any discourse in the SfhD, where the

⁷⁴ See SfhD pp. 17 col. b -18a and 29 col. b - 30a, and compare to ShHQ fol. 21d and 28b, and EH Gate 9 chapter 6 and Gate 10 chapters 1 and 2. And regarding the teleological dimension of this process, see above chapter 2 and note 57.

⁷⁵ EH Gate 9 chapter 6. In this connection it is important to note that the MvSh does not mention this *Zivvug* at all [and the *Zivvug* mentioned on fol. 2d refers to the one that produced the 'New Name of 45' and see DS 7], but [on fol. 7a-b] discusses the process of the *Shevyrah* as resulting from a second *Zymzum* within 'Adam Qadmon and the internal *Zivvugym* of Ätyq, 'Arykh, and 'Ab'a v'Im'a that produced the *Shevyrah* in stages. This it seems to me is a diplomatic reading by RH"V of his earlier written sources in an attempt to resolve apparent contradictions; some of which remained unresolved there, but seemed to attain resolutions in AY where [when the Jerusalem *Genyzah* recensions of OzH, AY, and QY are taken as a whole] none of these details are left out, and see DS 5 and 10.

language is both richer and denser, is increased in length, by about a third, in the version of ShHQ, but with the sequence of explanation of any discourse or fragment, of the two, remaining the same (and in the first 95 pp. of SfhD, there nearly is a 100% content-overlap between these two works). This is not the case when we compare these to the discussions of parallel topics in EH, where we find no sequential homology with the above mentioned works. This would indicate the priority in time, of the composition of the SfhD; making it the earliest rendition of the Lurianic Kabbalah.

Of course, one may argue that the SfhD is the final redaction of the ShHQ; but apart from this being counterintuitive, it should be borne in mind that R. Me'iyar Poppers⁷⁶ calls the "Eight Gates" [of which, ShHQ is the second], the 'final redaction', whereas he describes the SfhD as comprising the first attempts at editing RH"V's earlier Lurianic writings. It seems to me that the reason why it is regarded as the 'final redaction' is because in addition, it is in the SfhD, alone that we have an unequivocal quote of a conversation between the 'AR"I and RH"V recorded while the former was still alive,⁷⁷ this would settle the matter of the priority of the SfhD.⁷⁸ And see the conclusion of Yosef Avivi⁷⁹ regarding the two versions of the

⁷⁶ See his Introduction to the standard EH, which he redacted, on the page before the introduction of RH"V [which begins on the lower half of fol. 1a; thus, we may number this important document fol. -1c - fol. 1b, middle]. The evidence presented here is not conclusive; as on fol. -1c-d, in his list of the names of the original Eight Gates of RH"V's Damascus edition, which he calls the 'final edition' he does not call this work *Shaär haHaqdamot*, but *Drushym viHaqdamot*. However, as he says further, [on fol. -1d], the SfhD edited by R. Binyamyn haLevy and R. 'Elyshah Guistali [corresponding to the recently - for the first time - published edition that I am using here] is the first *Mahadurah*, thus this is a reasonable reading. It is important to note [and surprising that this has not been noted before] that the names of the Eight Gates of RH"V's Damascus edition as given by R.M. Poppers does not correspond to those in the Jerusalem MS 4^o48 quoted by Scholem [in his groundbreaking article "Authentic Writings"] and Avivi [in BAr [pp. 26-27].

⁷⁷ See the PIdZ., in SfhD, p. 233a line 16.

⁷⁸ Regarding RH"V's other possible mention of the 'AR"I - while he was alive - in ShaKav fol. 23a line 15, see below DS 13 regarding the *Kavvanot* of *Qriy'aṭ Shmā*.

Perush Idr'a Zut'a [PidZ],⁸⁰ that the second one is an expanded rewriting of the first.

3c. A certain legend grew up around the origin of the SfhD, propagated by the author of Shivhei ha'AR"I of R. Shlomy'el of Dresnitz⁸¹ regarding an illness of RH"V, said to have afflicted him for an entire year, that took place some fifteen years after his master's demise, when R. Yehoshu"a ben Nun⁸² was said to have paid RH"V's brother fifty gold pieces, and then hired one hundred scribes to copy in the course of three days, some six hundred folios of the Lurianic Corpus, after which time RH"V recovered from his illness. These pages were said to be the origin of SfhD, SfhK,⁸³ and SfLiq.

⁷⁹ BAr pp. 38-39.

⁸⁰ See in SfhD pp. 215-236, and in ShMRsh fol. 47d-59a. For additional proofs that the ShHQ in the form that we have it represents perhaps, even the final recension of RH"V's theoretical writings, see below, Appendix II note 106.

⁸¹ See STAr pp. 240-241, and see Gershom Scholem, "Authentic Kabbalistic Writings", p. 193 where this legend is alluded to without critical comment, and see the introduction to the SfhD, by R. Y. M. Hillel p. 13, and likewise, R. Meroz in her dissertation p. 45 who seems to have uncritically accepted this legend. And see next note.

⁸² See STAr pp. 72, 74 and see p. 76 where Benayahu presents other evidence to question the veracity of this legend.

⁸³ Avivi [in BAr pp. 12 and 25] lists the Jerusalem MS Ben Zvy 214 as an early 17th century copy of RH"V's *Mahadurah Qamah* of the SfhK. In comparing the text with the PEH and the ShaKav [see in the MS, fol. 7a ff, and compare with PEH Chapter 1 of Shaär Hag haMazot and Chapter 1 of İnyan haPesah in the ShaKav] I have determined that the text follows those portions of PEH in those places where in the latter text, there is no designation of *Mahadurah Baṭrah*, and differs from the text recorded in ShaKav. In addition, it is only in the PEH that the names of the colleagues of RH"V are preserved, when quoting teachings in their name, whereas in the ShaKav these are omitted and in their place we find *meha-Haverym*. Avivi [ibid. p. 29] lists the London British Museum MS Or. 12263 as the *Kavvanot* MS of the original Eight Gates, whereas it actually corresponds to the ShaKav edited [and perhaps partially rewritten] by R. Shmu'el Vyt'al's Eight Gates. Likewise, the anonymous SfhK of the London British Museum MS Or. 12345 corresponds to the PEH [*Mahadurah Qamah*], as do the *Mahadurah Qamah* sections of the PEH edited by R. M. Poppers [see the

However, not only is such a story not recorded in RH"V's diary, what we do find there, is a submission⁸⁴ concerning an illness that he had contracted in 1604 [twenty eight years after his master's demise] which lasted for three weeks. Why would RH"V have mention this, and not the far more significant illness supposedly suffered through some thirteen years previously? Thus, it seems to me that this legend has no basis.

3d. In dating the 'filling in of details', i.e. the development of the recorded collection of the advances in the Lurianic Corpus's descriptions of Divine processes pertinent to a discussion of the theory-of-practice of Lurianic theurgy, from the early period of the association between RH"V and the AR"I, to the period following the full extent of the AR"I's revelations, reflected in RH"V's writings after his teacher's demise, perhaps no work is more important than the two versions of the PIdZ. But we must know how do proceed with this. In the preamble of the later version of the PIdZ we read:⁸⁵

Know, that my teacher of blessed memory began to explain this "Idr'a, with the intention of encapsulating within his explications, most of the principles pertinent to this Wisdom, i.e. the Wisdom of the Truth. And in the process, many [perplexing] expressions of this 'Idr'a as well as those of [Zohar] 'Idrat Nas'o [Zohar vol. 3 fol. 127b-145a] would be explained. But I merited to hear but a little bit, as your eyes may behold. I copy them here according to the order in which I heard the discourses from him.

original, written in 1648, preserved in Jerusalem *Heykhal Shlomoh* MS 70a and MS Oxford 1700. Regarding this *Mahadurah* as a whole, see R. M. Poppers [above, note 44], who also does not mention this story. Thus, the origin of the edition where RH"V's writings that are in a 'disarrayed order', from which the SfhD, SfhK and the SfLiq were edited, is as yet, an unsolved mystery.

⁸⁴ See on page 13 of the SHez.

⁸⁵ PIdZ in ShMRSh fol. 47d-48a

דע כי מורי ז"ל התחיל לבאר לי אדרא זו של האזינו והיה בדעתו לכלול בביאורה רוב הקדמות של החכמה הזו הנקראת חכמת האמת ואגב גררה היו מתבארים לשונות רבים מן האדרא הזאת וגם מאדרת נשא ולא זכיתי לשמוע רק מעט מזער כאשר עיניך תחזנה ותראנה והנני מעתיקם פה כפי הסדר אשר הייתי שומע ממנו הדרושים

Having in our possession both the version of the PIdZ written while the AR”I was alive, as well as its version written some time after his demise, we find that although, as implied, many important discussions in the Lurianic Corpus, such as the Zimzum and the Shevyrah, as well as many details regarding the actual Kavvanot, are not found therein, we may attest to the fact that it contains, in both versions, the most integrated presentation of its kind, of the development of and interrelations between the Divine Parzufym of the Tyqun; constituting the theory-of-practice of Lurianic theurgy.

Although, not all of the technical language found in the Lurianic Corpus for explaining these processes are to be found in both versions of the PIdZ, they are implicit therein and do not contradict what we find in them. It is in those elaborated expositions [particularly with reference to the doctrine of the Zelem⁸⁶], however, that we locate the development of the Lurianic exposition in the areas that concern us in this dissertation. Incidentally, it is worth taking note of all of the cross referencing between the two versions of the PIdZ, for we can easily discern that whereas there is enormous [though not complete] overlap between the two, the order of exposition is often different, and the later recension in the ShMRsh contains a few significant discussions that do not appear at all in the earlier recension. But these discussions do not constitute a theoretical departure from the earlier version. Indeed, the ability of RH”V to provide a near-duplicate of the thematic discussions of matters bearing on the PIdZ in his rewritten commentary attests to the overall continuity of the basics of the Lurianic system.

4

The ‘Ayn-Sof in Lurianic Cosmogony and Theurgy

4a On the explicit and direct relation between the pre-Zimzum Infinite [‘Ayn-Sof] and ‘Adam Qadmon there are numerous textual witnesses. See the beginning of

⁸⁶ This idea is first developed in the *Shaär haKlalym* of EH [based on the writings of R. Mosheh Yonah, and see Appendix II, note 88], chapter 12. This indicates that the material in PIdZ predates even this early recension.

EH⁸⁷ which discusses the process following the original *Zimzum*, of the entry of the *Qav* [line, or ‘measuring line’⁸⁸], which ‘is drawn from the ‘*Ayn-Sof* and touches It’; where the first ‘downward’ movement results in the simultaneous manifestation of the Great Surrounding Light of the ‘*Ayn-Sof* and the first of [both] the Circular [*Ġgulym*], and the Macrocosmic Straight Pathway [*Yosher*] aspects⁸⁹ of the *Sefyrot* of ‘*Adam Qadmon*, Who is no longer considered the absolute ‘*Ayn-Sof*, for were this to be the case, the *Zimzum* would not have achieved its purpose, which is to enable differentiation out of Absolute Simplicity. Elsewhere⁹⁰ it is stated that the inner-light of ‘*Adam Qadmon* is ‘*Ayn-Sof*. It is also maintained⁹¹ that the ‘*Ayn-Sof* illuminates ‘*Adam Qadmon* from within and without.⁹² And as stated elsewhere in EH,⁹³ ‘*Adam Qadmon* is the most primal and essential garment of the ‘*Ayn-Sof*. On the other hand, it is also stated⁹⁴ that all the Worlds are ‘vessels’ in comparison to the ‘*Ayn-Sof*, but that the ‘*Ayn-Sof* resides in all of them. All of these texts are of the later writings of RH’V.⁹⁵

⁸⁷ Gate 1 chapters 2-4.

⁸⁸ And see particularly, Zohar vol. 2 fol. 233a, 258a, and Zohar Hadash fol. 56d-58d, all referring to the *Qav haMidah* [the measuring-line], which may have served as a source for this idea in Lurianic Kabbalah.

⁸⁹ I shall not enter here into a discussion of the apparent contradictions in the Lurianic writings regarding the priority-in-manifestation of one type of *Sefyrah* over the other, or their simultaneous appearance, for this will take us far afield. For now, see M. Pachter, *Ġguylim vYosher: lToldoteha shel ‘Idea* [Hebrew] pp. 59-90.

⁹⁰ EH Gate 42 chapter 3.

⁹¹ EH Introduction to Gate 43.

⁹² And see below DS 9.

⁹³ Gate 3 chapters 1 and especially 3.

⁹⁴ Ibid. Gate 40 chapter 11. And see above, chapter 2 note 97, the citation from the QbR.

⁹⁵ And all are to be found originally, in the recently published edition of AY, in the sections there corresponding to those cited in notes 87, and 90-94.

4b With reference to the process of relativization of the 'Ayn-Sof, from the early Lurianic writings by RH⁹⁶V, it is worth taking note of the SfhD⁹⁶ [one of the texts of this work which no parallel anywhere else in the Lurianic Corpus] where he discusses the enclothing or engarmenting of the 'Ayn-Sof within 'Adam Qadmon, which is equated there, with the 'Unknowable Mind'.⁹⁷ And see in R. Isaac Luria's own early writing, where, referring to the 'Unknowable Mind', he writes: "and He is called 'Ayn-Sof'.⁹⁸ And see in the PIdZ⁹⁹ where it is stated that Ätyq'a [The Ancient One - A Zoharic euphemism for *Keter*] is called by this name on account of the 'Ayn-Sof hidden within the Three Heads which constitute the Mind' of Ätyq'a.¹⁰⁰

See also, MvSh¹⁰¹ where the term 'Ayn-Sof is nearly completely relativised, going so far as to say that every level of light is considered 'infinite' as compared to the level below it. However, considering that, as stated elsewhere in MvSh¹⁰² that there is only one *Qav* emerging from the 'Ayn-Sof to 'Adam Qadmon, directly connecting both of Them, there is no substantial difference here between MvSh and the other texts. Alternatively, we may entertain here, a formulation of acosmism.¹⁰³

⁹⁶ Page 53b

⁹⁷ I.e. the 'Three Supernals' of the highest level of *Keter* that reentered the Emanation for the sake of the *Tyqun*, following the second *Zimzum*, which began the *Tyqun* of the shattering of the vessels, as will be discussed below in DSs 8-10.

⁹⁸ See his *Per Sif dZ* in SfhD p. 237a. Perhaps here it refers to the power of finitude subsumed and co-eternal with the 'Ayn-Sof [discussed above in Chapter 2].

⁹⁹ SfhD p 215a, ShMRsh fol. 48d.

¹⁰⁰ And for a fuller discussion of this see below at the end of DS 10.

¹⁰¹ Gate 2 section 3 chapter 5 fol. 13d.

¹⁰² Gate 1 section 1 chapter 2 fol. 1d.

¹⁰³ Some of the later chapters from EH, particularly those from AY profiled here [in section 4b] may also be interpretable in this way, but the matter requires further analysis.

The closest RH"V comes^{104a} to relativization of the 'Ayn-Sof in his other writings is when he writes¹⁰⁵ that *Keter*¹⁰⁶ may be regarded as 'Ayn-Sof, in the sense that Its Nature is 'hylic', containing all the elements of creation and all their possible combinations in potential. Its aspect of being beyond any specific form enables us to "call It 'Ayn-Sof even though the actual 'Ayn-Sof is greater than It".¹⁰⁷

Later in this Gate¹⁰⁸ he asserts that "the inner light of 'Adam Qadmon is 'Ayn-Sof, and the 'Ayn-Sof becomes engarmented within the roots of the Souls of Its Ten *Sefyrot*" - without mentioning the proviso 'is called 'Ayn-Sof. This implies to me that the actual light of the 'Ayn-Sof enters 'Adam Qadmon without mediation [except for the appearance of the *Qav*, emerging directly from the 'Ayn-Sof], for the first movement-manifestation of the *Qav* results in the appearance of both the highest *Sefyrah* of 'Adam Qadmon and the Surrounding Light of the 'Ayn-Sof.

The occasionally sharp reformulation of Lurianic Kabbalah in general, as well as its reformulation idea of 'Ayn-Sof in the *MvSh*¹⁰⁹ deserves a separate study, which is beyond the scope of this present work.

¹⁰⁴ That is, apart from the above mentioned statement in Gate 40, see note 70 above.

¹⁰⁵ See *EH* Gate 42 chapter 1, from the hidden redaction of RH"V's writing, the *AY*, p. 46b.

¹⁰⁶ Referring there, to the seven lower *Sefyrot* of the 'Unknowable Mind' that formed the *Parzuf* of 'Arykh 'Anpyn (see p. 48a - in *AY*, although in this Gate, RH"V uses different simile-terminology from the earlier citations - the analysis of which shall not concern us here) and see below DSs 11-12.

¹⁰⁷ See citation in note 105.

¹⁰⁸ Ibid. p. 49b.

¹⁰⁹ This, besides the bibliographical difficulties; and see above, chapter 2 note 77.

4c The role of 'Ayn-Sof in the Lurianic *Kavvanot* is briefly described above.¹¹⁰
Regarding Its direct theurgic invocation during prayer, the evidence suggests that it takes place within all the four sections of the 'Rising of the Prayers through the

¹¹⁰ See chapter 1, note 32, 112, and 141, and in the text, near note 139, with regard to the theurgic importance of the participation of the 'Ayn Sof in conducting any new effluence beyond the level needed for bare sustenance. And see above, DS 2, near note 46, the quote from *LqTr* fol. 117a, with regard to the centrality of the Divine *Parzuf* of *Zéyr 'Anpyn*, and Its implicit connection to the 'Ayn Sof. And with reference to Its experiential dimension, see chapter 3 note 18, and below DS 10d, the quote from the 'AR'I's own *Per Sif dZ* p. 243a, and see our discussion there.

Concerning the aforementioned quote [DS 2, near note 46] and the influence of pre-Zoharic Kabbalah on the theurgic constructions of the Lurianic Kabbalah, including its estimation of the role of the 'Ayn Sof in theurgy, this should come as no surprise, given the high esteem in which the AR'I held the early Kabbalah, as we shall see below.

The early research on the pre-Zoharic Kabbalistic *Kavvanot* of Prayer was written up by G. Scholem, in his *Reshyt* published in 1948 [see there, chapters 3-5: whereas his investigations began in the 1930s, his summations of 1948 are essentially duplicated in his (German and English) works of 1962 and 1990; except for his perfunctory rebuttal to Tishby's 1961 (Hebrew; vol. 2, pp. 292-293) questioning Scholem's assertion with regard to the absence of *Unio Mystica* in early Kabbalah; and see Scholem, 1990, p. 303 note 206]. E. Gottlieb and E. Wolfson carried some of Scholem's findings a bit further. See Gottlieb, from a lecture given in 1973, and published posthumously in 1974; augmented - and 'corrected' by Y. Hacker [although Gottlieb accepts Tishby's position see p. 40ff and brings evidence that extends the prayer motif in the Kabbalah of R. Äzriel of Gerona unto the 'Ayn Sof see *ibid.* where we read that the person who prays needs see himself as if the blessed Holy One is conversing with him, teaching him; and all matters being taught to the person in this way are of the nature of the primordial 'Ayn Sof! although most of his discussion of prayer and 'Ayn Sof centers on R. Isaac of Acco; but see pp. 48 and 55, where Hacker corrects the writer's assertion of p. 38, regarding the phenomenological separation of the categories *Unio Mystica* and theurgic *Tiqun* of the Divine Realm]; however, it seems to me that one error by Gottlieb has not been corrected: in the opening paragraph of this essay (*ibid.*), he claims that the early prayer *Kavvanot* were 'vastly different' from the Lurianic *Kavvanot*; a theme that he doesn't return to in that essay nor anywhere else.

Regarding Wolfson, see especially his article of 1988 # 2. There, he accepts the correctives of Tishby and Hacker [see regarding the early Kabbalists, pp. 61-62, and regarding the *Zohar*, p. 70 note 75; except in R. Moshe de Leon's case, where he argues for Gottlieb's distinction; and see p. 62]. With reference to pre-Lurianic prayer schemata [see p.

43 and p. 66 note 16], he notes regarding R. Moshe de Leon's [non-Zoharic, but Zohar-influenced] writings, that he posits a three-fold division [as contrasted to the Lurianic four-fold division, see there n. 16, and see above chapter 1 near n. 162 and here, in DS 4 below]: the first part is *Pesquy deZymrah* which prepares the *Shekhynah* or the "sensible light" for unification with the Divine Masculine Potency, or the "intelligible light". This takes place during the *Shmā*; the second period of prayer. Then in the *Ämydah* both of These rise up to their source in *Bynah*. On pp. 59-62 he presents what seems to be the first scholarly justification for the use of the term 'theurgy' in a Jewish context. In addition, on p. 64, he seems to have been the first to formulate the insight as to the convergence of myth and ethics as the key to understanding the "force" of the Zoharic form of religiosity. In this connection, see note 137 on p. 76, where he offers this as an example of Scholem's assertion [MTJM pp. 8-9 and his 1965, pp. 87-117] that the mystical stage in the development of religious culture reappropriates the previously discarded mythical [probably because of the attraction that mysticism holds for discourse founded on primordality, pregnant with meaning]. To this we may add the phenomenon of the allegorization and metaphorization of Greek mythology, which was already underway in Plato's time [in pre-Socratic times; where the discarding of the literal and its reappropriation as the metaphoric often occurred simultaneously - the issue of 'first-level' mythical discourse in Parmenides is quite intriguing in this context], and continued on until that late neo-Platonic period, as documented by R. Lamberton in Porphyry [1983]. Given E. Wolfson's evident appreciation of the metaphoric aspect of mystical mythology, as demonstrated in three articles of 1988, it is perplexing to me, why he seems in his later work to practice a nearly exclusively gender-reductionist hermeneutic that limits, rather than expands the resonance of Kabbalistic metaphor [and see below, note 361].

The next huge step forward was taken by M. Idel [criticizing Tishby's assertion on p. 252 of his 1961 *ibid.* p. 252, that 'all the necessary work on this topic has already been done by Scholem'] in his highly illuminating articles published in 1993-4 [two in Hebrew and one in English, see in my bibliography; and regarding Tishby, see from 1993, "*haTefylah*" p. 265]. These articles in my estimation, have clarified many of the main issues [such as arguing against such obscurantist characterizations as 'gnosticism', and removing the conceptual (I dare say, fundamentalist Aristotelian) objections to prayer directed to the '*Ayn Sof*' raised by Scholem and Dan [see *ibid.* p. 280 n. 82; and although in this he may have been anticipated by Gottlieb and Hacker, his crucial contribution here is in finding the philological parallels in the terminologies for the *Sefyrot*, of the early Kabbalists: the question of the individual's relationship to the Infinite since the time of R. Sa'adya Ga'on, with regard to the development of the Kabbalah, requires further investigation; with special emphasis on R. Yehudah Barceloni - particularly upon taking note, that the quote from Ra'ABaD in Scholem 1948 pp. 75-76 (and see p. 67), is a paraphrase of R. Barceloni's Perush Sefer Yezirah see pp. 13-14, where that author refers to the Infinite *Kavod* (the only investigator who appreciated the

importance of this work was R. David Cohen; see his Qol haNevu'ah pp. 124, 140-41, and in the addendum published in 2002, regarding the multivalent nature of Hokhmah and Bynah and Their relation to the 'Ayn Sof, see in Barceloni, pp. 2-3, 17, and 61-62) - a 'complete' (sic) phenomenological and cross-cultural study of the various forms of the mystical Infinite is still waiting to be written], and have removed most of the textual and conceptual barriers to understanding the cryptic early Kabbalistic fragments; having also specified the various recension families. Further phenomenological analyses can be found in H. Pedaya's recent work [Hebrew, 2002, particularly chapter 6]. Overall, her characterizations of Geronese Kabbalistic prayer as creative Divine possession are similar to my descriptions in chapter 3. She does not however discuss the specifics of the actual pre-Zoharic Kavvanot and their performative phenomenology; which, in the Lurianic context [in addition to our discussion in chapter 3], will be further discussed below, in this DS, note 137, and in DS 13 and 14.

In what follows, I will attempt a schema for a reconstruction of how the AR"Y would have understood the earlier traditions. RH"V in various of his introductions to his Lurianic works, refers numerous times to the AR"Y's pronouncements regarding the veracity of the received Kabbalistic traditions [having accepted the ancientness of the Zohar], up to the period of Nahmanides, whom he regards as the last 'authentic' Kabbalist until his own time [i.e., one whose Kabbalah is entirely the result of revelation from Elijah the Prophet, or, a work possessed of Ruah haQodesh; see the first introduction to EH, fol. 4a, 4b-c, and 4d, taken from the ShHq; and the second introduction in EH, fol. 5a - presumably, based on his statements in *ibid.*, RH"V regarded his own renditions of the Lurianic Kabbalah as conveying the revelations of his teacher's Ruah haQodesh].

Elsewhere [see EH vol. 2 fol. 119a-b; and see above, chapter 1 n. 146 for the bibliographical issues regarding this text] we read that according to the AR"Y, these early Kabbalists actually knew what is generally regarded as the essential 'novelty' of the Lurianic Kabbalah [based on Zohar exegesis] - the secrets of the *Parzufim* - and they made certain esoteric allusions to them.

G. Scholem [in his 1948, p. 73 note 2] discusses two early Kabbalistic views with regard to the appropriate placing of focus in one's *Kavvanah* during the *Ämydah* Prayer: that of R. Yäqov haNazyr, and the Ra'ABaD [the father of R. Isaac the Blind]. According to M. Idel's reconstruction [*ibid.*, "*haTefylah*", pp. 266-268], R. Yäqov haNazyr would focus on 'the Primal Cause of all causes' [*'Ayn Sof* = העילא שבטילות] during the first three and last three Benedictions, and on the *Yozer Bereshyt* [i.e. *Tif'eret* as embodying *Bynah* as His Soul - see Idel *ibid.* p. 284] during the middle Benedictions; R'ABaD would focus on *Bynah* during the first three and last three Benedictions, and on *Tif'eret* during the middle Benedictions. Idel also presents a third view, that of Nahmanides [see Idel Hebrew, 1994 p. 30 line 20 and *ibid.* pp. 42-47 and see Sefer Me'iyrat Éynayim pp. 110b and 120b], who places his *Kavvanah* in the *Ämydah* Prayer towards *Tif'eret*.

The most likely early Kabbalistic sources available to the AR" I come from R. Isaac of Acco's Sefer Me'iyrat Eynayim [see in Parshaṭ Beshalah, pp. 104b-123, where many early Kabbalistic prayer-traditions are to be found - interestingly, the tradition of R. Yāqov haNazyr is absent and seems to be subsumed into that of the Ra'ABaD; and regarding the AR" I's knowledge of this work, see ShPs fol. 6a and 26b; this is also the case in R. Shem Tov ibn Ga'on's Keter Shem Tov; see there, pp. 30-31, and see p. 31 where he states that there is no essential disagreement between the traditions], and see R. M. Req'anaty's Commentary on the Torah [fol. 73d: the source of RH" V's received statements that R. Isaac the Blind had never seen in the 'physical' sense, and that Nahmanides was a disciple of R. Ezra and R. Azryel of Gerona, and that all of the above were inspired by *Ruah haQodesh*; but see ShaKay Drush 5 of Sukoṭ, where we find quoted as authentic, a dream-revelation of Req'anaty; and regarding theurgy, see Req'anaty *ibid.* Parshaṭ va'etHanan, and his Perush haTefylot]. Other sources such as the Keter Shem Tov of R. Shem Tov ibn Ga'on etc. were probably also available to him.

We may find a precursor to Nahmanides' view regarding the primacy of *Tif'eret*, in the Sefer haMynhagot by R. Asher of Luniel, the younger brother of R. Yāqov haNazyr [see Scholem *ibid.* pp. 72 note 2 and 85 note 1; and see Idel "*haTefylah*", p. 275 note 50], where we read [an alternative view to the one followed by R. Asher, that expresses the Union of the *Shmā* recitation as referring to the Union between the Transcendent One and the Glory that Sits upon the Cherubym - i.e. probably *Tif'eret* as embodying *Bynah* as His Soul] regarding the word '*Ehad*' of the *Shmā* recitation, stating that it refers to *Tif'eret*. And there we read that this opinion expresses "a great secret" - ויש לו סוד גדול - the typical language expressing the reticence of the Nahmanidean tradition, as pointed out by see Idel Hebrew, 1994 pp. 43-44 and elsewhere]. Indeed, in the *Kavvanot* of R. David ben Yehudah he-Hasid, who continues the tradition of Nahmanides, which he weds to that of the Zohar, he makes use of the designations of R. Isaac the Blind [who continues the tradition of the Ra'ABaD], but applies them to the Ten *Sefyrot* of *Zēyr Anpyn* - i.e. *Tif'eret* [see *ibid.* p. 44]. In addition, it is worth noting that like R. Yāqov haNazyr [see Idel "*haTefylah*" pp. 280 ff], Nahmanides also regards the First *Sefyrah* as the '*Ayn Sof*' [and עילת העילות; see Sefer Me'iyrat Eynayim pp. 1b-3a, 11b-13a, and see pp. 1-2 and see Keter Shem Tov pp. 70-71 and regarding R. Azriel of Gerona see above chapter 2 notes 5 and 13].

It seems to me that the AR" I would accept each of these views and like the Keter Shem Tov, would claim that there is no essential disagreement between them. Such an attitude is discernable in other earlier Kabbalistic presentations, as pointed out in Idel's above mentioned articles [and although R. Isaac of Acco (in *ibid.*) makes a distinction between the theurgic Kabbalah of R. Isaac the Blind and that of Nahmanides, the object of theurgic union within the '*Ayn Sof*' is common to both, as indicated in the above cited sections]. Regarding the *Keter* as '*Ayn Sof*' and the question of counting It as a *Sefyrah*, see below DS 10d, and

Worlds'¹¹¹ and takes place twice, toward the end of the descending sections of the daily Morning Prayer.¹¹² In this regard, it must be said that this constitutes a major difference with reference to theurgic style, between the Lurianic and the Cordoverian forms of invocation, for with regard to the latter, the 'Ayn-Sof is invoked in his *Kavvanot*, with much greater frequency.¹¹³

4c.1 The first place that the invocation of the 'Ayn-Sof is effected is at the beginning of the "World of Action" section of the Morning Prayer,¹¹⁴ which comprises mainly the recitation of the Temple sacrifices; accompanied by the corresponding

note 291, where the influence of R. Isaac the Blind is cited in the *EH* [regarding *Hokhmah* (or the higher Union of *Hokhmah* and *Bynah*) as the intermediary purveyor of the 'Ayn Sof see *EH* Gate 3 chapter 1, Gate 42 chapter 13, and Gate 47 chapter 1; and see below DS 13-14 regarding the significance of this for the 'Complete *Zivvug*, and above, Ch. 2 n. 57]. Be that as it may, in the AR"l's case, the decisive influence is of Nahmanides; in that they both share the essential focus on *Tif'eret* [or in the Lurianic parlance, *Zëyr 'Anpyn*] as being the main 'object' of theurgic contemplation, as indicated in the Lurianic reference from DS 2, near note 46, and confirmed in his early *Per Sif d'Z*, where we find that whereas the souls of the *Zadyqym* are rooted in *Zëyr 'Anpyn*, and Therein are their prayers directed [p. 251a towards the bottom]; through their contemplation of the realm wherein the *Ámyqa deByr'a* - the 'Depth of the Wellspring - *Bynah* - is filled anew from the 'Ayn Sof, the lower *Parzufym* Unite anew within the 'Ayn Sof, by means of the *Kavvanah* of the *Mekhaveyn*, and draw creative effluence in this world [as we read there, on pp. 253b, 261a-b, 262b-263b, 264b (where he also states that the higher Union of *Hokhmah* and *Bynah*, *Bynah* functions as a *Maävar* and see below DS 8c and note 229; and see AR"l *ibid.* p. 256a-257a and 258a); and 267b - and regarding *Kavvanot haÁmydah*, see p. 266b, in the context of 256a-257a and below, note 383 beginning of section 3; and as for Nahmanides in this regard, see the surmise of R. Issac of Acco on p. 110b. Thus, the specific theurgic form of the Lurianic *Kavvanot haÁmydah* seems to be *sui-generis*, while using earlier ontological deep-structures].

¹¹¹ See below, and in section B of this chapter.

¹¹² This, according to the editors of the various Lurianic *Kavvanot*-Prayerbooks, as they interpreted the primary texts, and see below. Regarding these *Kavvanot*-Prayerbooks see for now, Kallus: "Besht" pp. 154-5 and there, notes 25 and 27.

¹¹³ See B. Zak, "Remarks on the 'Sydur Tefylah l'Mosheh'" [in Hebrew], especially pp. 69-70. We shall return to this issue below. As to the role of the 'Ayn-Sof in the experiential dimension of *Kavvanot* practice, see above, chapter 3.

Lurianic *Kavvanot*. The invocation precedes the recitation of the *Tamyd* - the twice-daily Burnt-Offering - based on a proof-text from the *Zohar*¹¹⁵ which proclaims that the secret of the Temple-Sacrifice is its creating the 'chain-link' enabling the theurgic ascent up to the 'Ayn-Sof.

The theurgist invokes this 'chain-link', upon having performed the ritual acts to embody [or 'ensoul'] the outer-level pure realms of the Four Worlds.¹¹⁶ This takes place through having donned *Talit* and *Tefilyn*,¹¹⁷ and having transformed one's inner-form and all one's faculties so as to be a "Chariot for the holiness of Emanation" thereby embodying the Divine Names and the *Sefyrot*¹¹⁸

The form of this invocation which generates a 'rising-of-the-worlds-chain' is based on the often-used Lurianic principle, that two entities, even if they be of a spiritual nature, cannot occupy the same space; and when one entity rises to attain the place of the other, it causes a chain-reaction.¹¹⁹ However, it must be noted that Lurianic

¹¹⁴ See *ShaKav* Drush 3 of Tefylat haShahar, fol. 12d.

¹¹⁵ See *Zohar* vol. 1 fol. 65a, and vol. 2 fol. 269a, which is also used in *EH* Gate 1 chapter 2 as one of the nine prooftexts for the doctrine of 'Adam Qadmon.

¹¹⁶ See *ShaKav* *ibid.* Drush 2-3 fol. 12a-d and see below.

¹¹⁷ See above, chapter 3 regarding the symbolic levels of the encompassing lights of 'Azyhut invoked by these rituals, which also include the invocation of levels beyond those experienced by the theurgist.

¹¹⁸ This practice is detailed in *ShRhQd* fol. 57a-b and was placed in *PEH* Shaär Hanhagot haLymud chapter 2 p. 354b. It is important to point out, that based on what was written there, the editors of virtually all of the Lurianic *Kavvanot*-Prayerbooks placed this practice at the beginning of the Morning Prayer; see *SydKavRAsh* fol. 27b-28a, and in the *SdRshQ* fol. 36b and see the Appendix at the end of this DS for an annotated translation.

¹¹⁹ And see the application of this principle in the original process of the creation of the vessels, *EH* Gate 6 chapters 3 and 5-8. It must however be said that all of this is from the point of view of the Creation - i.e. from the relative point of view. Regarding the point of view of the Absolute, see the citations in chapter 2 note 97. And see R. M. Poppers discussion of this matter in *OZ* p. 28b-29b where he raises interesting questions about the

Kabbalah also contains clear exceptions to this principle.¹²⁰

The intricacies of the metaphysics of Lurianic physics, although clearly related to theurgy will have to await a separate study.¹²¹ It should however be stated, that after consulting the standard reference works on the history of theories of space,¹²² I have found no discussions that would serve as sources of these Lurianic ideas. However, when examining the classical Rabbinic literature for the *terminology* used in the Lurianic Kabbalah to describe spacial relations, I have found an enormous reserve of sources¹²³ and it is my conjecture that the 'AR" I derived his theories of implications of the different levels of the spiritual nature of Light [absolutely simple vs. manifested in a given dimension] with reference to the nature of *Zimzum* [literal or metaphoric] and concludes with inconclusive unknowing.

¹²⁰ As in the case of incorporation of a lower level into a higher one; see for a theurgic example with reference to *Shabat* and the rising up of *Zëyr vNuqva* to the level of being equal to 'Ab'a v'Im'a, from the 'AR" I's own writing, in *PEH Shaär Miqra'ey Qodesh* chapter 5 p. 487b. The *Zimzum* within 'Adam Qadmon described below in DS 6, is an additional exception, where the lower half of 'Adam Qadmon rose up to its upper half, but without any displacement; or with reference to the *Reshymu*, where the essence of any spiritual entity is never removed from its point of origin and regarding this see above, chapter 1 between notes 39-49, and notes 45 and 47.

¹²¹ For now, see the monumental work [over 500 closely printed pages] by the early 20th century Lithuanian Kabbalist R. Shlomoh 'Eliyashyv [regarding him, see G. Scholem *Kabbalah* pp. 84 and 144], *Leshem Shvo vi' Ahlamah: Heleq haKlalym* - "Principles of Expansion and Withdrawal", which however deals with theurgic issues in only a general way. I hope to write about his relation to Lurianic theurgy elsewhere.

¹²² The works consulted were: S. Sambursky, *The Concept of Place in Late Neoplatonism*, [which, in its long introduction provides the requisite background, going back to the pre-Socratics], S. Gersh, *Kinesis and Akenetos* [A Study of Spiritual Motion in the Philosophy of Proclus], and Pierre Duhem, *Medieval Cosmology: [Theories of Infinity, Place, Time and Void and the Plurality of Worlds]*. Gersh [p. 1] points out that Proclus makes a distinction between 'sensible' and 'intelligible' motion; a distinction not found in Kabbalah, as far as I can tell. Indeed, as far as this impacts on the 'physics' of Greek theurgy, see there, pp. 123-127, where it seems that with regard to the function of *eros*, this distinction seems to break down - an issue not addressed by Gersh.

¹²³ The CD Rom of Rabbinic Literature [the DBS Torah Library, Midrash and Talmud

spacial relations from the intricacies of Talmudic and Halakhic discourse with reference to property rights, ritual purity, and the like. As far as I know, there is no full-length study devoted to the legal and ritual concepts of 'space' or 'place' in Rabbinic literature, but to consult such a study would be a desideratum in approaching the Lurianic world.

Returning to the theurgic invocations of the Infinite,¹²⁴ it is stated that by the spiritual power evoked through the Eighteen early-morning Benedictions¹²⁵ and all of the ritual acts¹²⁶ performed up to this point by the *Mikhaven* [the theurgist], the outer aspects of the higher levels of the World of *Aṣyah* i.e. the upper triad of *Sefyrot*, representing Mind, rose to become inner or soul aspects; and these displace the soul aspects that were there previously [which were sustained during the night, sections] yielded over 900 results for terms related to *penymy*, *maqyf*, *hizon*; the relevant Lurianic terminology, appearing in the Lurianic Corpus thousands of times.

¹²⁴ As described in *ShaKav* Drush 3 of Tefylat haShahar, fol. 12d.

¹²⁵ See *ibid.* fol. 1d-2c.

¹²⁶ I refer to acts such as bowel evacuation and the washing of hands, associated with the removal of unwanted outside forces [*Qelypoṭ*] and the Benediction afterwards, that stresses the purification of the bodily orifices and the balanced attainment of Judgement and Grace [*ShaKav* *ibid.* fol. 1c-2b]. The Benediction for hand-washing contains in it the invocation of the Thirteen Attributes of the Compassion of 'Arykh 'Anpyn by means of the number of words in [*ibid.* 1d-2a]. This is followed by the donning of shoes, understood as the purification of the 'space' between the inner and outer light - the space that is seen as the source of the ability of the 'outside forces' to derive sustenance. The success of this practice brings with it, the conducting of the *Hashmal* as an 'Or *Maqyf* [and regarding the function of the *Hashmal*, see below, note 137]. The complete cycle of the Eighteen Morning Benedictions [such as the two mentioned above, and the others which are benedictions of thanksgiving - for the gift of sight, vigor, ambulation, the order in creation, etc.] is followed by the donning of *Talyt* and *Teflyn* are all performed with the accompanying intentions as mentioned above. And see *ibid.* fol. 11d, where we read that because these take place in the theurgic realm of *Aṣyah* where there is a preponderance of *Qelypoṭ*, one must first unite the Mind aspect of *Aṣyah* with that of *Yezyrah*, for this presence disperses the *Qelypoṭ*. The Eighteen Morning Benedictions, as stated there, are actually the expression of the *Yesod* of *Aṣyah*.

With reference to these early-morning Benedictions, they contain the typical

formulaic Divine Name invocations for the 'Benediction Formula' [*Mat.beä Brakhah*]. Regarding this, see from the 'AR'I's own writing, in *ShMRsh* fol. 47b-c and *PEH* Shaär haBerakhoṭ chapters 1-3 and chapter 1 of Shaär haBerakhoṭ in *ShaKay* fol. 3a, where, based on the *Zohar* vol. 3 fol. 271a [Rëiy'a Meheymin'a, Parshaṭ Eḡev], the 'AR'I distinguishes between on the one hand, Benedictions of *Mizvoṭ*, some Prayer Benedictions, and those of enjoyment-functions; and on the other hand, the Benedictions of the *Ämydah* [which he bases on *Zohar* vol. 2 fol. 104a from the *Sab'a dMishpätyṃ* (and see *ZoharO* fol. 105d-107d on this section which may preserve RH"V's original notes [see there, *Gilayon mehaRH"V*] of his teacher's imparting to him the *Kavvanoṭ* of prayer in general [beginning fol. 106a, bottom], and many of the details of the *Kavvanah* for the first Benediction of the *Ämydah* fol. 106c-107d), and fol. 261a-b from the *Heykhaloṭ*, when read in conjunction with the descriptions of the formations of the *Parzufym* in the 'Idr'a strata of the *Zohar* - and here we see an example of contextual-situationist Lurianic *Zohar*-hermeneutics, in that these sections of the *Zohar* seem to provide another pattern of theurgic formula for Benedictions, than does the Rëiy'a Meheymin'a; thus, the Lurianic solution is that they refer to different types of Benediction]. The pattern of the former involves a 'drawing down' of the holiness of the Holy Names. And see *PEH*, *ibid.* where three versions of these *Kavvanoṭ* formulae are elaborated. In what follows, you will find a 'diplomatic' synopsis, as is the case with regard to all of the *Kavvanoṭ*-Prayerbooks, where we find a synthesis of the three [reaching its apex of complexity in the *SydNehSh*; and see R. Shalom Sharaby's *Nehar Shalom* fol. 20b-23b for the analytical and instructional basis of this practice - the explication of which would require a monograph in itself - becoming intelligible after the research in the present work is digested]:

Barukh contains the numerical value of 228, plus the four letters of the word *BRVKh* [*Barukh*], which make 232. This is taken to refer to the Union of 'Ab'a v'Im'a through the Four Fillings of the Tetragrammaton $72+63+45+52=232$. The Tetragrammaton corresponds to *Ab'a*. The four letters themselves, which are seen as 'implicit' refer to the 'Supernal Path' i.e. the Constant Union of 'Ab'a v'Im'a [and see section G of chapter 1 regarding the difference between the Constant Union for sustenance and the new, inner Union for increased blessing]. In addition, *Barukh* refers to the number of letters of the Forty-Two Letter Name [see below, n. 102] expansion of the Names 72, 63, and 45 [=126], and the numerical value of the letters that 'fill' these Tetragrammatons [$46+37+19=102+126+228$]. The Constant Union of 'Ab'a v'Im'a takes place in the transcendental *Netyv* [Pathway] which is invoked by three Fillings of the Name corresponding to 'Im'a; the Name 'AHYH [the first and third letters are constant, and the two letters H contain three variations: HY, H'A or HH so that this Name has three values; $161, 151, \text{ and } 143 = 455$ { 'ALF = 111 (times 3 = 333) + HY=15 (HH or H'A = 31) + YVD = 20 [times 3 = 60] +HY(HH or H'A = 31 = altogether 455)} =161, 151, and 143 corresponding to the *Hokhmah Bynah*, *Daäṭ* of 'Im'a and together, = 455;

by the *Qriy'at Shmā sheāl haMyiah* and made 'renewable in principle' by the Divine *Zivvug* of 'Arykh 'Anpyn at Midnight].¹²⁷ Those displaced aspects, rise up to the outer aspects of the lower triad of *Sefyrot* [i.e. *Nezah Hod Yesod*] in the World of *Yezyrah*. The *Malkhut* of *Yezyrah*, however, remains in place and is united with the general field of *Äsyah*; not rising up, due to the fact that the theurgic creation of this 'chain' is for the sake of the level of *Äsyah* [i.e. the *Malkhut* aspect] of each level of all the worlds, up-to the 'Ayn-Sof, endowing them with new inner light.¹²⁸ It is said there¹²⁹ that the holiness left in the residue of the inner aspects of the previous process that had risen up, is renewed by the recitation of the Incense Offering [*Qetoret*] immediately following the *Tamyd*, for the function of the *Qetoret* is to sustain the realm of the *Qelypot* by nurturing the holy sparks associated with them, so that the process of purification may continue.

plus 7, representing the sum of the number of 'Fillings' [three for 'AHYH and four for Y.HVH], = 462 = *NTYV*. From there, the contemplator draws the effluence to:

'Atah *YHVH 'Eloheynu* referring to the *Sefyrot*: *Hesed, Tif'eret, Gevurah* respectively, in order to raise Them up to

Melekh haÖlam; referring to the Provider of nurture of *Zëyr 'Anpyn* by 'Ab'a v'Im'a through *Bynah* [and in the most elaborated form, in *SydNehSh* (see vol. 1 pp. 19-20, 184, 367, and elsewhere, based on *Nehar Shalom* *ibid.*) there is a raising up of all binary Unions (which are described in the later DS 5-12) unto the 'Ayn Sof, followed by the descending Unions which yield the actual specific sustenance-effluence of 'Ab'a v'Im'a to the lower levels, corresponding to the specifics of the particular Benediction.

Then, the specific suffix of the Benediction is recited, which unites this process to the specific function in the lower world upon which the Benediction is being offered, giving the practitioner the potential to transform the outer experience of the subject of the Benediction into an inner experience, yielding the possibility of the Inner Union of blessing and freedom.

By contrast, the Benediction of the *Ämydah* involves to begin with, the process of the 'rising up' of the lower worlds by means of the Holy Names, so as to invoke a *new* Union of 'Ab'a v'Im'a beyond the constant one, for the sake of additional blessing. This explains why we find no discussion of the parallel between the eighteen early-morning Benedictions, and the *Ämydah* Prayer, which is also called *Tefylat Shmonah Èsreh* [the Prayer of the Eighteen Benedictions]. This Prayer will be taken up in DS 14 below.

¹²⁷ See above, note 72 and below, DS 13c.1 .

¹²⁸ See *ShaKav* fol. 12b.

The contemplation preceding the *Tamyd* continues as follows: The lower *Sefyrot* of the outer triad of the *Yezyrah* displaces the inner aspect of the triad, which rises up to the outer middle triad, displacing them in the same way; and the displaced middle triad rises to the upper *Sefyrotic* triad which rises to *Malkhut* of *Beryah*, which has a 'natural expansion space' of the lower triad of *Sefyrot*. And these are displaced and rise. This pattern continues up to and including the triadic sets of *Sefyrot* within the *Parzufym* of 'Azylut, where the two sets of *Parzufym* # 3 and 4 unite as 'Ab'a v'Im'a¹³⁰ which rise in the pattern of triads to 'Arykh 'Anpyn which rises to Ätyq'a and reaches the 'Ayn-Sof, so that the general level of the *Malkhut* of each level of the chain is now endowed with a new inner-light, and the chain of connection is renewed.¹³¹

This entire chain is invoked at the beginning of prayer, and thereby, the theurgist, after contemplative self transformation so as to become a *Mador v'Kis'e l'Azylut haQadosh* "a dwelling and throne for the Holy Emanation",¹³² makes present to himself, the entire cosmic field. The chain is strengthened by concluding the section of prayer for the 'World of Action' with the recital of a chapter of the *Mishnah* detailing the relative degrees of ritual holiness of the entire cycle of the public and private Temple sacrifices. It is indicated in the Lurianic *Kavvanah* that this is the only chapter of the entire six orders of the *Mishnah* where there is unanimity as to the *Halakhot*, and thus, it serves to further the atmosphere of peace in the 'World of Action'.¹³³ It is interesting to note that in the section of the Kabbalistic Prayerbook

¹²⁹ Ibid. fol. 13a.

¹³⁰ For the significance of this, see below DS 13e between notes 330 and 331, and DS 14.

¹³¹ Ibid. fol. 12d-13a.

¹³² See PEH ibid. p. 354b. And see Appendix I at the end of this DS where this is described.

¹³³ See ibid. p. 121a. This reason seems to have originated with the 'AR"l. See *Shulhan Ä ruh* 'Orah Hayyim [both *Tur* and *BeT Yosef*] 50:1 where a completely different reason is given.

of R. Moshe Cordovero detailing the *Kavvanot* of the *Tamyd*,¹³⁴ the relevant *Zohar* passage is not mentioned, and neither is there an invocation of the 'Ayn-Sof!

4c.2 The next two places of the invocation of the 'Ayn-Sof in the Morning Prayer occur during the section corresponding to the World of *Yezyrah* called the *Pesugey dZimrah* 'Verses of Praise': at its beginning and in the middle. Here, however, there is a difference in the 'style' of invocation. For whereas in what we examined in the *Ašyah* section, the invocative *Kavvanah*-form was purely structural, here the 'Ayn-Sof is invoked 'hermeneutically', by interpreting the words of the prayers and the Psalms as symbols and as transformations into Divine Names.¹³⁵

In the *Pesugey dZimrah* as a whole, the *Kavvanah*-form reflects this mode of interpretation of the recited prayer, either by direct correspondence through the use of *Kinuyim*,¹³⁶ or, more often in the Lurianic mode, via *Gematriyah* and letter

¹³⁴ See *TefilM*, fol. 22a-25a.

¹³⁵ And see Moshe Idel, *KNP* chapter 9 on Kabbalistic hermeneutics and the dynamic nature of Kabbalistic symbolism. And see M. Idel, *Language, Torah, and Hermeneutics in Abraham Abulafia*, pp. 99-119, for numerous examples of the transformation of Biblical verses into both conceptual phrases of equivalent numerical value, as well as Divine Names. And see especially, pp. 102-103 where we read that R.A. Abulafia regarded the form of exegesis that transforms verses into Divine Names, as the highest form of exegesis. Abulafia derived this mode of exegesis from the *Hasydey 'Askenaz*. There seems however, to be a difference between them, and the Lurianic usages of numerology; in that the former, in their numerical-equivalence transformations, made use of both phrases and words, as well, even when they only have conceptual and denotative meaning as Names [see Idel, *ibid*, for various examples and throughout the writings of R. 'Eli'azar of Worms, such as his published Commentary on the Torah] whereas in the hermeneutics of the 'AR" I we only rarely find transformations into phrases, except when these are Kabbalistic symbols. It should be noted that the 'AR" I had at his disposal a much larger itinerary of Holy Names and mystical symbols than did the two above mentioned sources, owing to his also having inherited the traditions of the *Zohar* and *TqZ*. And see DS 1, and below, notes 137 and 142.

¹³⁶ I.e. associative appellation, usually related to the *Sefyroṭ*, a favored technique of pre-Lurianic *Kavvanot*, dating from the earliest period of Kabbalah [see note 110]; which achieved its epitome of development in the Prayer-Commentary of R. Moshe Cordovero.

transformation, whereby the prayer's verses or phrases are reinterpreted as referring to particular Divine Names and their correspondences, and thereby, creating *Yihudym*.¹³⁷ These forms of invocation constitute the hermeneutical construction-

¹³⁷ *Yihudym* literally means Unifications, referring to the practice of contemplation on constructions of coherent patterns of Divine Names, used for theurgic or contemplative-transformative purposes, including the expiation of the effects of previous transgressions. These mostly involve Biblical verses, but not necessarily [see below, near note 139 and note]. Some of the hermeneutic techniques used in the construction of verse-*Yihudym* are assembled in *SKY*; the Lurianic work by the 16th century Kabbalist R. Menahem Āzaryah de Fano, see there section 2 chapter 1 pp. 119-120. These as mentioned above [n.135] bear close resemblance to techniques of *Hasydey 'Askenaz*; see Yosef Dan, "*Sefer haHokhmah lR. 'Elāzar of Worms*" [in Hebrew], and those of R. Avraham Abulafia, who derived them from *Hasydey 'Askenaz*.

The *ShRhOd*, although a large repository of *Yihudym*, containing some two hundred and fourteen of them, has but little overlap with the *Yihudym* of the daily prayer practice; except for *Yihudym* such as those of *Qriy'at Shmā* and *Nefylat 'Apayim* [see *ShRhOd 2 Yihud* 112 in vol. 2 p. 470. and *Yihud* 127 in *ibid.* p. 585, or *Yihud* 134 *ibid.* p. 644 on the *Āleynu* prayer (and regarding this last *Yihud* see below, section 4c4) and *Yihud* 158 in vol. 3 p. 766, and see next paragraph for the only additional example of overlap that I came across]. But there are some *Yihudym* in that work which, although they involve verses on which we have *Yihudym* in the Prayer liturgy, those are different from the ones in *ShRhOd*. For some examples: *Yihud* 5 in *ibid.* vol. 1 p. 86 and compare *ShaKav* fol. 3c; or *Yihud* 99 p. 429 and *Yihud* 149 in vol. 3 p. 720; both based on the verse Psalm 20:10. Indeed, regarding this verse, we find a *Yihud* in certain *Sydurym* such as *SdRshO* fol. 50a, and *SydKavRAsh*, fol. 36b, but not in *PEH* nor in *ShaKav*, nor in the other *Sydurym* such as *SdZ* or *SydNehSh* or *Syduṛ haPardes*. This *Yihud* may not have originated from the 'AR"Ī, but from R. Menahem Āzaryah de Fano or from his teacher, R. Yisra'el Saruq; see *SKY* Section 3 chapter 150 [pp. 328-329], where this *Yihud* is found. It is used in those *Sydurym* mentioned above as a prelude to the recitation of the Name of 42, after the recitation of the daily sacrifices.

To illustrate how the contemplative coherence of a *Yihud* operates, in conjunction with the meaning of the verse being transformed, we turn to a *Yihud* that is performed three times a day: once in the *Pesugey dZimrah*, once after the Morning *Āmydah*, and once during the *Minhah* Prayer, prior to the *Āmydah*. It is based on the verse in the 'Ashrey prayer: [Psalm 145:16] 'PVTĪ 'ET YDYKh VMŠBYĀ LKhL HY RZVN [*Poteah 'et Yadekha uMašby"ā likhol Hay Razon*] "You open your Hand and satisfy the desire of all who are alive". Regarding the centrality of this verse in prayer as such, see BT Berakhot fol. 4b, T.äaniṭ fol. 2b and 8b; Bereshyṭ Raba 20:9 and 97:3; and for Kabbalistic precursors to some

aspects of the Lurianic *Kavvanah* profiled below, see TqZ fol. 7b and 46b, and below.

The earliest form of the *Yihud* is found in ShRhQd [*Yihud* 203 in vol. 3 p. 952]. This *Yihud* was originally given to R. Mosheh Yonah, and is found in a more elaborate form in PEH p. 148b-150b and in ShaKav fol. 18a-b, and in all the *Syduym*. It is performed [together with the three divergences, as reflected by the different connotations of the three specific times] as follows:

PVTH *‘ET* *YDYKh* [*Poteah* ‘et *Yadekha* - (You) Open Your Hand - the ‘*’ indicate the first and last letters of these words, which are instrumental in this *Yihud* construction] - the first letters of these words form the Name P’AY; one of the 72 Triplet-Names of God [as opposed to the Tetragrammaton-Name of 72], associated with the Attribute of *Hesed* [see *Per Sif dZ* p. 238b]. This Triplet-Name contains the numerical value of the union of the two Names YHVH and ADNY, associated with the Union of *Zëyr* and *Nuqva*. The connotation being [and see ShMRsh fol. 17d-18a on the Zohar vol. 2 fol. 50a *Maṇṭyṭyn* regarding the Name of 72] that the Transcendent [i.e. the hidden ‘You’] provides for the potential of the existential dimension of lower realms [i.e. *Zëyr* and *Nuqva*], through Grace [i.e. 72]. The final letters of these words, H T Kh, is “known amongst the *Mequbalym* as ‘the Name for (the sake of the fortune of) sustenance - the *Shem haParnasah*’”, according to RH”V [PEH *ibid.*].

We first find it used in this way in the Sefer haHokhmah of R. ‘Elāzar of Worms, in MS Oxford-Bodlean # 1568; see there fol. 21-22, his commentary on the *Piyut*. recited on *Rosh haShanah* and *Yom Kypur* entitled *ha’Ohez biYad*. In PEH p. 603a and in ShaKav fol. 100b, we find a commentary on this *Piyut*. that is based on this section of the Sefer haHokhmah which RH”V found hand-written by the ‘AR”I, in his personal *Mahzor*. I will quote from the Sefer haHokhmah fol. 21a:

החותך חיים לכל חי: גמטריא דיקרנוסא ויש שכותב החתך והוא בגמ' א"ב דיקרנוס וכן חת"ך בגמ' דיקרנוס"ה
והוא שם הממונה על פרנסה ויוצא מפסוק פותח את ירך ... סופי תיבות חת"ך לפי שהוא חותך חיים לכל חי

“He who apportions life to all the living” - [This word *haHotekh* is the] numerical equivalent to the Name DYQRNVSA. And there are those who write it as HHTKh [without the Vav], which is numerically equivalent to AV. DYQRNVS and so too, HT Kh is numerically equivalent to DYQRNVSH. This is the Name appointed over livelihood, and It emerges from the verse PVTH ‘ET YDYKh ... the end-letters of which, yield HT Kh; for He apportions life to all the living.

Thus we find that R. ‘Elāzar of Worms also associates this Name with the verse upon which this Lurianic *Yihud* is constructed. The origins of the Name DYQRNVSA are still a mystery.

In PEH p. 148b we read that the Name H T Kh, in the A-T B-Sh form of letter combination [where the first letter is exchanged for the last, the second for next to the last, the letters, and so on], becomes S’AL, another one of the 72 Names, which also has the

numerical value of two Names YHVH and ADNY, and probably also refers to the Divine Providence of sustenance extending to the lower *Parzufym*.. Another correspondence mentioned there for H T Kh is: YHVH in A-T B-Sh is the Name MZPZ = 300 = the Name 'Elohyim when It is spelled out 'ALF LMD HY YVD MM. And whereas YHVH denotes the Attribute of Compassion and 'Elohyim denotes Judgement, the Name MZPZ mediates between Them. To this Name are added the names YHVH=26 and 'AL.HYM=86 plus the 13 letters of all three Names, and the *kolel* [the encompassing unity of a word, which yields an extra 'one'] of the three Names, yielding H T Kh [300+26+86+13+3=428].

In addition, because at this point in the prayer, *Zëyr* and *Nuqva* are still Back-to-Back [for they unite Face-to-Face only as of the conclusion of the first Benediction of the *Ämydah* Prayer, as discussed below, in DS 13], the Name H T Kh has another connotation: Its literal meaning, which may be rendered as 'cut asunder'. In this case, it refers to the process of the *Nesyrah* of *Zëyr* and *Nuqva* who were 'born' back-to-back, so as to yield two *Parzufym* capable of uniting Face-to-Face. And because this prayer is being offered up in the World of *Yezyrah* which corresponds to the *Ruah* level of the Soul, the Name H T Kh also has the numerical value of two times the word *Ruah* [$RVH=214$; $X2=428=\underline{H T Kh}$], referring to the *Ruah* of both *Zëyr* and *Nuqva*.

[In this connection there is an additional usage of this Name and the verse-fragment associated with it, where its purpose is to wrest away from *Qelypat Nogah*, those sparks of effluence 'captured' as a result of wasteful spilling of reproductive seed. See ShRhOd 2 Yihud 100 in vol. 2 pp. 432-3 [in the *Yihud* on the verse in Lamentations 3:20 'Oh, that You may remember, and my soul would contemplate my condition'], where the Name H T Kh is associated with 'Orpnei'El, the Angelic Name of the *Hashmal*, whose meaning is rendered there as 'the Light of the Face of the *Shekhynah*', and Whose connection with *Zëyr* and *Nuqv'a* [see EH Gate 50 chapter 6 where we read that the *Hashmal* is the inner connection, in all the Four Worlds, between *Tif'eret* and *Bynah*, that circumvents the level of neutrality vis-a-vis the realm of holiness, associated with *Qelypat Nogqah* the 'Glowing Shell' or obscuration] ought to be channeled to *Nuqv'a* through both: the *Sefyrah* of *Tif'eret* (associated with the *Sefyrot* *Hesed* and *Gevurah*, representing the full union with the *Ruah*); and the *Sefyrah* of *Yesod* (associated with the *Sefyrot* *Nezah* and *Hod*, representing the full union with the *Nefesh* - both of the above, in Their Ten-*Sefyrot* manifestation that includes *Mohyin*). This ought to be facilitated by 'Orpnei'El [the *Hashmal*], and would connect the *Nefesh* and *Ruah* with the *Neshamah*, representing the state of *Tyqun*, and They would thus abide in *Zivvug* in *Azylut*]. But being deprived of this, He turns from 'Orpnei'El, into the 'El *Zoëm* (the Wrathful God).

By means of the *Yihud*, accompanied with *Teshuvah*, the lower *Sefyrot* *Nezah*, *Hod* and *Yesod* rise to connect with the *Sefyrot* *Hesed*, *Gevurah* and *Tif'eret*, and *Hesed*, *Gevurah* and *Tif'eret* rise to connect with *Hokhmah* *Bynah* and *Daät* [which as we shall see in DS 5-10

is an essential aspect in the process of the *Tyqun* that followed the original *Shevyrah*; and regarding this form of 'triadic rising', see above with reference to the *Tamyd* Sacrifice]; and thus '*Orpnei'El* who equals numerically, 378, conducts the additional 50 Lights [originating from the 'Fifty Gates of *Bynah*] that ought to be coming to *Nuqv'a* by means of the five *Sefyroṭ* above *Yesod*, each of which should have the full measure of ten *Sefyroṭ* which yields [378+50] 428=H T Kh. There it is said that what was before in the realm of *Qelypaṭ Nogah* is transformed into '*Or Nogah* the surrounding Inner-Light of the angelic dimension that facilitates the *Zivvug*. And see EH Gate 49 chapters 2-5 originally framed as the *Drush Merkevet Yehzq'el* in AY pp. 18-29 and see there chapter 5 where this realm is called 'the pure and clean body'; and see Gate 50 chapter 6 [from AY pp. 36-37] where the *Hashmal* is described as the 'Divine Outer Garment of *Bynah*' that engarments *Zëyr*; raising the redeemed sparks from below to above, as *Feminine Waters*, through *Malkhuṭ* to *Bynah* [and regarding the significance of this level of raising *Feminine Waters*, see below, DS 13]; and regarding the function of the *Hashmal* in the *Tyqun haBryṭ* [associated with the above-mentioned expiatory *Yihud*], see EH Gate 33 chapter 3 and ThM Parshaṭ Lekh Likha *Myzvat Mylah* }

The next word of the *Yihud*-verse, *VMŠBYÄ* [*uMašbyä*-and bring to satiation], also has the numerical value of H T Kh, and bears the same connotations just mentioned [except for the expiatory connotation]. But whereas the first usage refers to the higher aspects of *Zëyr* and *Nuqva*, i.e. *Yisra'el* and *Le'ah*, the second refers to Their lower aspects known as *Yeshurun* and *Rahel*.

{ Regarding *Yeshurun*, see EH Gate 30 chapter 5 where *Yeshurun* is defined as the level of "the nurture provided for the state of immaturity, of the *Parzuf* of *Zëyr* in the World of *Yezyrah*, Who (see *ibid.* Gate 37 chapter 2, a reworking by OZH of part of a long *Drush* in the SfhD see there p. 89a), as a function of the rudimentary process of *Tyqun*, grows to the full state of the *Parzuf* of *Yaäqov* (Who, as stated in SfhD, constitutes, together with *Le'ah*, the Backs of the *Parzufym* of '*Ab'a v'Im'a* that fell to *Nuqva* of *Azyluṭ* but did not break; and see below, note 208, where this is discussed). *Yaäqov*, who represents the state of relative maturity of what was previously *Yeshurun*, participates with *Rahel* in the Face-to-Face Union. And during the Weekday Morning Prayer. This Union, (as of the culmination of the first Benediction of the *Ämydah*), encompasses *Yaäqov* and *Rahel* in Their relatively full level of manifestation as Ten *Sefyroṭ*, in the World of *Azyluṭ*, but only as the fully realized lower half of the full potential of *Zëyr* and *Nuqva* [because, as stated in EH Gate 39 chapter 12, the standard form of nurture available during the 'aspect of weekday' is from the outer aspect of '*Ab'a v'Im'a* i.e. *Yisra'el Sab'a uTevunah*] The full potential of *Zëyr* and *Nuqva* manifests 'naturally' in the course of *Shabat* when They rise up to be equal to '*Ab'a v'Im'a*, Whose Inner Face to Face Union rises to the Face of *Arykh 'Anpyn*. These themes will be further elaborated below, in DS 13. }

technique of the majority of the *Yihudym* in the ShRhQd and in the other *Yihudym*

In the *Kavvanah* on this verse following the Weekday *Ämydah* Prayer, which therefore follows the *Nesyrah* and the Face-to-Face Union, the meaning of the Name HTKh derives from the Tetragrammaton- Name of 72 [rather than from the Triplet-Name], and bears the connotation of Wisdom [*Zëyr* and *Nuqva*, having risen from their state of the Six Lower *Sefyroṭ* to the Three Supernals; and for a related *Yihud*, with reference to the same Name and derivation, but drawing from a higher level, i.e. from *Arykh* 'Anpyn, see ShRhQd 2 *Yihud* 155 in vol. 3 p. 749 ff], and represents the full bestowal of sustenance, on the level appropriate for the Weekdays. It's effluence, manifesting as that Name, is derived as follows: The Tetragrammaton-Name of 72 contains four Yods [*YVD H*Y V*YV H*Y]; and being 'full', each Y has the power of all Ten *Sefyroṭ*; thus, $4 \times 10 \times 10 = 400$, plus the 28 letters of the fully-spelled-out Name of 72 [YVD VYV DLT; HY YVD; VYV YVD VYV; HY YVD] = 428. Thus, we note two forms of derivations of this Name, correspond to the two aspects [higher and lower] of *Zëyr* and *Nuqva*.

As for the connotation of this Name in the *Minḥah* Prayer; being a Back-to-Back *Zivvug* comprizing the entire extent of *Zëyr* and *Nuqva* [see above, DS 2h.1], Their two lower aspects are subsumed in the two higher aspects, which are Face-to-Face above.

As for the final words of the *Yihud*-verse, *LKhL *HY *RZVN [*likhol Hay Razon* - the desire of all who are alive]; the first letters of these words form the word RHL i.e. *Rahel*, the lower aspect of *Nuqva*, also having the numerical value of twice the word *Dimäh* - weeping tears; bearing the connotation with reference to *Rahel* as suffering from two aspects of Judgement [*Dyn*] that hinder the provision of sustenance: those of the '280' [*PaR Dynym* - referring to the Feminine Judgements of *Bynah*, manifested as the 'end-letters' MNZPKh = 280; it seems to me that the aspect of 'end' in letters that end words, is the manifestation of this power of *Dyn*] and the '320' [referring to the Masculine Judgements of *Hokhmah*, with Its 32 Paths of Wisdom, each containing ten *Sefyroṭ* aspects, yielding 320 - I shall not enter here into the apparent inconsistencies in the Lurianic Corpus regarding the gender associations of these two realms of Judgements, whose resolutions fill the pages of the many commentators]. By means of sincere tears, as mentioned by the 'AR" I [in ShMRsh fol. 7c, and see below, note 241 regarding the theurgic function of weeping], these realms of Judgement are sweetened. Here however, they are theurgically sweetened by the *Yihud* within the word RZVN [*Razon* - desire, or Will], which refers to the Supernal Will, by means of transforming the word RZVN into a Divine Name.

With regard to the means of transformation, we find a divergence between the version of the *Yihud* in ShRhQd as given to R.M. Yonah, and that given to RH"V found in the Prayer *Kavvanot*. R.M. Yonah's version, which is apparently from the 'Feminine' point of view, for the Names used are all referring to the Divine Feminine Countenances, is as follows: RZVN=346=the Name ALF HY YVD HY=161 [referring to the Higher Feminine] +

of the *Ašyah* section of prayer, as well as in the other sections of prayer.

the *Yihud* of *Maqom* = 186 = 10 times Y=100 + 5 times H = 25 + 6 times V = 36 + 5 times 5 = 186 [and referring to the Lower Feminine; and 161+186=346+the *Kolel*]. In other words, the verse offers the assurance that the higher Feminine - Understanding-*Bynah* will unite with the lower Feminine - the Realm-*Malkhut*.

This union is regarded as a means of hastening the *Ge'ulah* the Redemption of Creation [see in *ShaKav* fol. 34b with reference to uniting the *Feminine Waters* of *Malkhut* with the *Feminine Waters* of *Bynah* in the *Kavvanot Qriy'at Shmā*]. In RH"V's version, RZVN=346=the four-fold processional expansion of the Name of 72 - YVD - YVD HY - YVD HY VYV - YVD HY VYV Hy = 184 + the YVD form of Filling the Name AHYH, as follows: ALF HY YVD HY = 161 + 184 = 345, and the *Kolel* Union of the two, yields 346. It is important to note that this Name-combination in RH"V's version, which is elsewhere called "the fully developed *Yesod* of 'Ab'a v'Im'a" [see EH Gate 22 chapter 2, and Gate 32 chapter 6 and elsewhere], is associated with the soul of *Mosheh* [=345], and the numerical equivalence, indicates that It is the root of his soul. The role of *Mosheh* is the restoration of wholeness to the souls of Israel [see PEH Gate of Shabat chapter 8 pp. 402b-403a], a process that sometimes requires raising them up from the *Qelipot*. Here, in RH"V's version, the consolation of *Rahel*'s tears comes not from a 'promise', but as the result of awakening the potency of *Mosheh*, and his role as the restorer of wholeness and liberation. This *Yihud* [on the Name of *Mosheh*] is performed in the *Qabalat Shabat* for that function [PEH *ibid.*].

Thus, to summarize the salient aspects of this *Yihud*, which is typical of the *Yihudym* of the 'AR'I [although, this is hermeneutically more complex than most of his *Yihudym*], we may observe that the content-implications of the Divine Names amplify the meaning the verse. This is also typical of his *Yihudym*. In addition, the 'AR'I firmly grounds the practice of its recitation within the larger context of Lurianic theurgy, taking into account the minutiae of the 'place' in the prayer-process wherein the *Yihud* is being performed [Back-to-Back or Face-to-Face]; making adjustments accordingly. It is an exercise in concentrated devotional symbolic prayer-magic, that artfully makes use of previously existing hermeneutical material, such as: earlier Name-traditions [*Hasydey 'Askenaz*]; the laws of letter-transformation; and most 'Lurianically', the symbolic meanings and implications of Divine Names and their associations, in creating a compact dynamic contemplation exercise employing multivalent symbol-transformations. Its meanings and implications are developed and amplified here, by intertextual analysis, which views this *Yihud* in the 'full context' of Lurianic theory and practice; presumably in the same way that a *Kavvanot* practitioner would [or should]. In its invocational activity, it may be construed as a process of symbolic communication between the different imminent Divine aspects of the cosmos.

As we shall see, with reference to the invocation of 'Ayn-Sof here, as well as during *Qriy'at Shmā*; and the same holds true with the *Kavvanot* of the *Ämydah* and *Nefylat 'Apayim* [where although there is no direct invocation to 'Ayn-Sof, as we shall see below, the 'Ayn-Sof is 'implicated'],¹³⁸ the form of *Kavvanah* taken by those *Yihudym* often contains a combination of both hermeneutical-transformations as well as systemic-structural elements, where Divine Names are invoked that correspond to pneumatic and ontological domains. This is also true of numerous special *Yihudym* in the *ShRhQd* such as the *Yihud haYodin vihaVavin shel Yod-Gimel Hyverty d'Reish'a* that we will discuss in DS 11, and the *Yihud haHotëm vihaPeh d'Arykh 'Anpyn* which is related to the mostly-structural *Yihud-haHishtähtut*.¹³⁹

At the outset of the section of the Morning Prayer corresponding to the World of *Yezyrah*, the practitioner unites the World *Äsyah* with the World of *Yezyrah* and raises the sparks associated with the inner General *Nefesh* and *Ruah* of these Worlds, intentionally including his own *Nefesh* and *Ruah* as well,¹⁴⁰ by intermingling the Divine Names corresponding to these Worlds,¹⁴¹ and by expanding the Tetragrammaton with the value of 45 into a Name of 42 letters; which is the

¹³⁸ But see *ZoharQ* [discussed briefly above, in n. 126] fol. 106b, where RH"V states in the context of the rising of the worlds during prayer, that they all rise within the other, and into *Azylut* which rises to 'Ayn Sof.

¹³⁹ This last one refers to the *Yihud* written by the 'AR'I for the sake of communion with the souls of departed saints, in *ShRhQd* fol. 43a-b; and see *ibid.* the second variation on fol. 43b where combined with the *Kavvanot* of *Qriy'at Shmā* and *Nefylat 'Apayim*. And for the historical background of this combination, see below, Appendix Chapter on Pneumatic Mystical Soul Impregnation, the section regarding RH"V's Pneumatic Experience, and for its use in *Qriy'at Shmā* see below, DS 13f and note 359-361. Other examples of mostly-structural *Yihudym* would include the *Yihud haYodyn vihaVavyn shel Yod-Gimel Hivertai d'Reish'a* [the *Yihud* of the letters *Yod* and *Vav* of the Thirteen Whitenesses of the Head and the Thirteen *Tyqunym* of the Beard] *ibid.* fol. 50a-53a, which will be further discussed in DSs 11 and 13; or the *Yihud 'Or-Mayim Raqi'ah* *ibid.* fol. 53a-55b, [alluded to above in DS 1].

¹⁴⁰ As emphasized in *ShaKav* fol. 11d-12b.

¹⁴¹ These correspond to Tetragrammaton spellings of 52 and 45. And see *MvSh* fol. 16a and *EH* Gate 39 chapter 11 principle 16, where he states explicitly that each day, the process of the purification of the sparks effects changes even in the world of 'Azylut.

formulaic theurgic mode that precipitates the rising of spiritual energy.¹⁴²

The *Pesugey dZimrah* begins with the Benediction *Barukh she'Amar viHayah haÖlam* "Blessed is [the One] Who declared, and the World came to be". This Benediction, which on the whole corresponds to the potential of the inner Mind level of *Zëyr Anpyn*, Who abides in the World of *Yezyrah*, contains within it, thirteen mentions of the word 'blessed'. Each of these correspond to both: one of the Thirteen Attributes of the Compassion of 'Arykh 'Anpyn, and to one of thirteen levels that encompass, in the form of a near-spiral, the levels beginning with Unknowable Mind of *Ätyq* wherein [as mentioned earlier in this DS] the 'Ayn-Sof abides, down to the *Malkhut* of *Beryah* within the rubric of the first 12 mentions of blessing. Then, between the twelfth to the thirteenth mention of 'blessed', where the Benediction is elaborated, the *Kavvanah* gradually descends to *Malkhut* of *Äsyah* and then, on the thirteenth mention of 'blessed', 'leaps' back in one go, to *Zëyr 'Anpyn* of 'Azylut, which is associated there with the Thirteenth Attribute of the Compassion of 'Arykh 'Anpyn.¹⁴³ This calls to mind the citation of DS 2

¹⁴² See *ibid.* Drush 1 of Qadysh fol. 15a, and see in the AR"I's own writing, in *ShMRsh* fol. 3c-d, where this Name is associated with the raising of the *Feminine Waters*, and corresponds to the 32 Paths of Wisdom [the Ten *Sefyrot* and the 22 Letters as the pathways between Them] and the Ten *Ma'amarot* [Divine Pronouncements that brought the creation into being]. This Forty-Two Letter Name is arrived at by adding the four letters of the Tetragrammaton, to the ten letters of the 'Filling' and then each of these ten are spelled out, yielding an additional twenty eight [see n. 98 for the 28 letter form of the Name of 72]. The entire process is derived from the *TqZ* fol. 104a [see in the 'alternative version' published in the Mosad haRav Kook ed.] where this entire process is explicated. There are numerous Forty-Two Letter Names corresponding to the means by which the *Feminine Waters* of the different Worlds rise. See above, Drush 1 of Qadysh, and *EH* Gate 4 chapter 5; Gate 9 chapter 2 Gate 13 chapter 13 [with reference to the invocation of *Keter*] gate 39 chapter 6 [with reference to the process of 'Or-Mayim-Raqyā]; and Gate 46 chapter 7 with reference to prayer, and elsewhere.

¹⁴³ See the Drush preserved by RH"V in the name of his colleagues, recorded in *PEH* pp. 144b-145a, but missing from the *ShaKav*, edited by R. Shmu'el Vyt'al, and yet, included in all of the extant published *Kavvanot*-Prayerbooks of the Lurianic tradition, including the edition of the school of R. Shalom Sharaby. And see *PIdZ* in *SfhD* p. 233b and *ShMRsh* fol. 55a where it is stated that the Thirteenth *Tyqun* suffices to establish *Mohyn* within *Zëyr*

regarding the function of ritual recitation; which serves to embed the 'Ayn-Sof and the intervening levels, within Zëyr 'Anpyn, by the active contemplative practice. It also illustrates the element of simultaneity in the *Kavvanot*.¹⁴⁴

The second place in the *Pesugey dZimrah* where the 'Ayn-Sof is invoked is in the recitation of Psalm 148, 'Haleluya! Praise God from the heavens. Praise Him from on high, praise Him in His Power, Praise Him ...', where, in accordance with Lurianic symbolism, the particular praises encompass the Four Worlds, the four elements, and the four levels of sentience. At the center of this Psalm, following the invocation of the higher levels and before the praise of the four elements and the four levels of sentience, is the verse "Praise the Name YHVH for He has commanded and they were created ...", which is taken there, to denote the praise to 'the Most Hidden One', that the World of 'Azylut sings to the "Cause of all causes, the 'Ayn-Sof".¹⁴⁵

In both of these instances during the *Pesugey dZimrah*, the invocation of the 'Ayn-Sof takes place in the form of a structured 'world-picture' that serves the function of situating the theurgist within the territory of the cosmic map, as it were, while consciously affirming the Presence of the 'Ayn-Sof everywhere; although in each case, the specific map is constructed and invoked differently. We shall see

'Anpyn, although through this *Tyqun* alone, the potential of the *Mohyn* of Zëyr is far from exhausted.

¹⁴⁴ And see above, DS 1 regarding the multiple correspondences of the Name of 45, referring to Zëyr 'Anpyn as being the essence of the World of *Yezyrah* where the *Pesugey dZimrah* section of prayer is 'located'. And with reference to multiple correspondences in the *Qriy'at Shmā*, see *ShaKav* fol. 22d-23a, where three processes are invoked simultaneously, and see below DS 13 with reference to *Qriy'at Shmā*, and 14, with reference to the *Kavvanot* of *Rosh haShanah*. This phenomenon of invoking multiple correspondences is a common feature in Lurianic theurgy, and regarding the phenomenological aspect, see note 137 above, DS 13 and section B of this chapter.

¹⁴⁵ See the Drush preserved by RH"V in the name of his colleagues, recorded in *PEH*, p. 152a-b, but missing from the *ShaKav*, and yet, included in all of the Lurianic *Kavvanot*-Prayerbooks.

below, with reference to the affirmation of the Presence of the 'Ayn-Sof everywhere as it takes place in the section of the recitation of *Qriy'at Shmā* of the Morning Prayer, and at the end of the Morning Prayer, that the 'map' is again constructed differently, and in those instances, additional theurgic functions are introduced.

4c.3 As for the invocation of the 'Ayn-Sof during the recitation the of *Qriy'at Shmā* of the Morning Prayer, it occurs during the section corresponding to the World of *Beryah*, within which the practitioner includes, by means of the Name of 42, the two lower Worlds, and one's own *Nefesh Ruah* and *Neshamah* corresponding to the Three Created Worlds.¹⁴⁶ This section of prayer, is explicated in the *Heykhalot* of the *Zohar*¹⁴⁷ and details the theurgic ascent from the Benedictions of *Qriy'at Shmā*¹⁴⁸ (beginning the World of *Beryah* section in the Lurianic rendering of the ascent of prayer) and continues up to and including the *Ämydah* [located in *Azylut*]; thereby providing an immediately applicable context for the entire *Heykhalot* section of the *Zohar*¹⁴⁹ which although also dealing with the *Kavvanot* of prayer,¹⁵⁰ the text as a whole is far more concerned with the eschatology of the soul. In this connection, it is it is important to note that in the first four *Heykhalot* the discourse is essentially dualistic, contrasting the saintly with the wicked.¹⁵¹ This mode of discourse ceases

¹⁴⁶ See above, note 1, Terminological Preface; the three Lower Names of the second and third set of correspondences.

¹⁴⁷ See *Zohar* vol. 2 fol. 260b.

¹⁴⁸ For an historical and literary analysis of this section of Prayer, see the recently published monograph by Reuven Kimmelman, "The *Shema* Liturgy: From Covenant Ceremony to Coronation"; and regarding the dating of its motifs, structure, and accompanying blessings to "at least the first two centuries of the common era", and their origins in the Second Temple period, and further development up to the Middle Ages, see *ibid.* page 12, and notes 5-9 and *passim*.

¹⁴⁹ Vol. 2 fol. 244b-262b.

¹⁵⁰ See particularly in the introductory section, fol. 244b-245a and in the first *Heykhal*, *ibid.* 245b, as well as nearly the entire section of the seventh *Heykhal*, 259a-262b - the *Heykhalot* section of the *Zohar* deserves at the very least, a full-length monograph.

¹⁵¹ It seems to me that the Lurianic Corpus, being aware of this [and see *ShaKav* fol.

upon entry into the fifth *Heykhal*, the *Heykhal* of Love, wherein the *Qriy'at Shmā* is recited, and continues in this essentially non-dualistic mode through the sixth *Heykhal* [of Divine Favor]¹⁵² and the seventh, the *Heykhal* of the Holy of Holies.

The *Zohar*¹⁵³ describes the theurgic pattern through the Benedictions of *Qriy'at Shmā*, that is followed by both the 'AR" I and R. Moshe Cordovero;¹⁵⁴ but with a significant difference. For according to the 'AR" I, the *Heykhalot* are situated in the World of *Beryah*, and thus, the ascent of the *Ämydah* prayer, taking place through the seventh *Heykhal* (the *Heykhal* of the Holy-of-Holies) is into 'A*zylut*. But according to R. Moshe Cordovero, the *Heykhalot* are situated in the World of

52a, and *PEH*, chapter 5 of *Shaär Minhah uMaäryv* [from *QT* fol. 47a], stated that in the *Ärvyṭ* Prayer, being recited in the evening, at a time of *Dyn*, albeit not of the most powerful variety [as is the case with the Afternoon *Minhah* Prayer], the *Heykhalot* passed through in that prayer include only those of Compassion, so that after the entry to the *Heykhalot* in the first Benediction, the theurgist proceeds directly to the Fifth *Heykhal*, the *Heykhal* of Love. The *Heykhalot* play no role in the *Minhah* Prayer.

¹⁵² It seems to me that this four-fold distinction of categories vis-a-vis the *Heykhalot* [1. the dualistic *Heykhalot*; 2. the *Heykhal* of Love [associated with the universal obligation of the recitation of the *Shmā*]; 3. the *Heykhal* of Divine Favor [which contains six *Heykhalot*]; and 4. the *Heykhal* of the Holy of Holies [associated with the entry into the Divine realm of *Azylut*] reflects the Rabbinic three-fold distinction in the holiness of the different sections of the Temple, between: 1. the 'Ulam [the sacred courtyard of the outer Alter]; 2. the *Heykhal* where the inner-Alter and the other sacred vessels are displayed, which carries a degree of holiness surpassing that of the 'Ulam; and 3. the Holy of Holies, where only the High Priest is allowed to enter once a year [and regarding the three-fold division of sanctity in the Temple see *Masekhet Kelym* Chapter 1 *Mishnah* 9 and BT *Yom'a* fol. 12a]. The outer dualistic *Heykhalot* would then reflect the world outside the Temple.

It is not unreasonable to suppose that the ordeal of the 'Ten Martyrs' explicated in the *Zohar*, in the section of the sixth *Heykhal* fol. 254b-255a [a central motif in Lurianic Kabbalah based on that section's clear intertextual association to the 'Idr'ot section of the *Zohar* and see above chapter 2 section C where a Lurianic commentary on this text is discussed], is an allusion to the ordeal of the Sixth *Heykhal* of the Classical *Heykhalot* literature, regarding which, see Joseph Dan "The Entrance to the Sixth Gate" [Hebrew] pp. 197-220.

¹⁵³ Vol. 2, fol. 260b.

¹⁵⁴ See *Teflīm* fol. 57a-114a.

Yezyrah,¹⁵⁵ and the ascent of the *Ämydah* prayer constitutes the incorporation of the three highest *Heykhalot* to the field of the *Kis'ey haKavod*, the Throne of Glory in the World of *Beryah*, which forms a 'field' extending to *Keter* of 'Azylut wherein the 'Ayn-Sof abides.¹⁵⁶ Thus, the clear structural 'Four Worlds' element is present in the Lurianic pattern of prayer but is occluded in the Cordoverian model. There is however one fragment from the writings of the 'AR" I himself, where we find most of the Cordoverian elements mentioned above - including the role of the

¹⁵⁵ This difference is documented by I. Tishby, see his monograph referred to above, chapter 1 note 144. However, the situation regarding the ontological place of the *Heykhalot* is not as simple as Tishby would have us believe. See ShaKay Drush 1 on the *Qadysh*, and EH Introduction to Gate 43, and Gate 48 chapter 2 where we read that the Zoharic names of the *Heykhalot* apply to those of the Worlds of *Yezyrah* and *Äsyah* as well. Although see *ibid.* Gate 46 chapter 2 [based on ShMRsh fol. 13b (with reference to Zohar vol. 1 fol. 23b-24a where the names of the seven lower *Heykhalot* of 'Azylut are given), and see from the 'AR" I, *ibid.* fol. 16c], where we read that the *Heykhalot* of *Beryah* are those of Zohar Parsha^t *Pequdey* whereas those of *Yezyrah* are those mentioned in the classical *Heykhalot* d'R. Yishma'el [it is difficult to know if this is a reference to 3 Enoch, or, more likely, to the *Heykhalot Rabaty* or perhaps, to both]. And see EH Gate 1 chapter 4 based on TqZ fol. 119a, regarding the *Heykhalot* of 'Adam Qadmon. And see EH Gate 5 chapter 5 and Gate 39 chapter 1 and ShaKay *ibid.* elsewhere, where we read how the seven *Heykhalot* subsume the entire 10 *Sefyrot*. Thus, the much deserved monograph on the *Heykhalot* of the Zohar would do well to include sections on Cordoverian and Lurianic usages.

¹⁵⁶ Regarding the relation of the 'Ayn-Sof to *Keter* in the Kabbalah of R. Moshe Cordovero, see SPR Gate 3, and with reference to this in the Cordoverian *Kavvanot* see TefiM particularly fol. 71a, 78a, 83b, 85b, and 92a, and for a more nuanced discussion of this relationship, emphasizing transition points between Them in the context of *Zymzum*; perhaps reflecting a later period in the R.M. Cordovero's writing, see Bracha Zak BeShaärei pp. 76-82 and the Cordoverian sources there. It is interesting to note that the TefiM [which does not reflect these well documented nuances] is not cited there. And see with reference to the 'theurgic field' described above: TefiM from fol. 67b-74b, regarding the *Heykhal* of Love and *Qriy'at Shmä*; and with regard to the *Ämydah*, see especially, fol. 83a-88b; and see fol. 111b [beginning with chapter 21] - 114a, regarding *Nefylat Apayim*, where we find much in common with the Lurianic *Kavvanot*. Some of the above will be incorporated in our discussion below. And see fol. 98a-101b with reference to the psycho-phenomenological dimension of the Cordoverian *Kavvanot*, which, based on Zohar vol. 2 fol. 262a-b, also contains similarities to the Lurianic orientation, as will be pointed out below, in section B.

Heykhalot and the 'field' described above.¹⁵⁷ In my estimation, this was written either in a much earlier period, or more likely, it was a paraphrase written by the 'AR''I when he first arrived to Safed and was in personal contact with R. M. Cordovero.¹⁵⁸ This however is not to say regarding the later Lurianic formulations, that they abandoned the 'field' construal of function of *Qriy'at Shmā*, but that the lower onto-psychological parameters were constructed differently.

The Lurianic recitation of the Morning *Qriy'at Shmā* is different from the Cordoverian practice in other ways as well. Whereas both describe it in terms of a *Zivvug*,¹⁵⁹ both the function of this *Zivvug* and the roles of the *Sefyrotic* participants are different. The primary reason for this, it seems, is because the Lurianic doctrine of the *Parzufym* and their interactions play a crucial role there,¹⁶⁰ but are entirely absent from the Cordoverian discourse.

In R. M. Cordovero's *Kavvanah*, all of the *Sefyrot* form one *Zivvug*, in the following pattern: in the recitation of "*Shmā Yisra'el YHVH Elohyinu YHVH 'Ehad*": '*Shmā Yisra'el*' [Hear oh Israel] - *Tif'eret* and *Malkhut* unite, rising up to '*YHVH*' which denotes *Hokhmah*, that unites with *Bynah* denoted by '*Eloheynu*' [is our God], and all rise to *Keter* and unite with the '*Ayn-Sof*', denoted by the words '*YHVH Ehad*' [YHVH is One].¹⁶¹ The purpose of this *Zivvug* in the Cordoverian *Kavvanah*, is the reaffirmation of the '*Ayn-Sof*' as ruler of the 'chain of being', and

¹⁵⁷ See *OT* p. 21a-b and *PEH* Chapter 7 of *Shaär haBrakhot*.

¹⁵⁸ Other paraphrases by the 'AR''I of Cordoverian material are also found in the above mentioned work, see *OT* p. 2a, and the beginning of the third introduction to *PEH*.

¹⁵⁹ See *TefiM* fol. 67a, 69b, and especially, 71a, and with reference to the 'AR''I, see below; and regarding the Cordoverian *Zivvug* extending to the '*Ayn-Sof*', see *ibid.* fol. 70a and 71a.

¹⁶⁰ These are derived from the '*Idr'ot*' strata of the *Zohar* and detailed below in DSs 8-14.

¹⁶¹ See *TefiM* fol. 71a.

the renewal of all the upper and lower levels.¹⁶² A nearly identical *Zivvug* takes place in the first Benediction of the *Ämydah* Prayer, and there is no evident process-connection between the two.¹⁶³

The Lurianic *Zivvug* of *Qriy'at Shmä* is far more complex and ramified, positing also, a process-connection between the *Zivvug* of *Qriy'at Shmä* and the *Zivvug* of the *Ämydah*, and not merely a reiteration. I shall leave most of these details of this connection for DS 13, where I will also outline the hermeneutical transformation of the verse '*Shmä Yisra'el ...*' into a theurgic 'formula' of Divine Names; and to DS 14, where I will outline the *Zivvug* of the *Ämydah*. Here I will focus on the necessary background for understanding the significance of the invocation of the '*Ayn-Sof* in the *Shmä* recitation.

4c.3.1 In the Lurianic understanding, the focus of the *Zivvug* of *Qriy'at Shmä* is not with reference to *Zëyr 'Anpyn* and *Nuqv'a* as is the case in the Cordoverian *Kavvanah*, but on '*Ab'a v'Im'a*, who unite in order to 'give birth' to new *Mohyn* [Mature, or Sacred Consciousness] which are bestowed on the two lower *Parzufym*, *Zëyr 'Anpyn* and *Nuqv'a*; so that they could unite in the *Zivvug* which is the focus of the *Ämydah*.¹⁶⁴ As mentioned numerous times in the Lurianic Corpus,¹⁶⁵ the innate nature of *Zëyr 'Anpyn* consists in the six lower *Sefyrot* and the 'point' of *Nuqv'a*, united from 'behind',¹⁶⁶ as well as the unceasing connection-of-nurture to the higher *Parzufym* through '*Im'a*. This, in principle, exists even without human

¹⁶² See *ibid.* and fol. 67a.

¹⁶³ See *ibid.* fol. 85a.

¹⁶⁴ See *ShaKav* Drush 1 of *Qriy'at Shmä* fol. 19b, and Drush 4 of the *Ämydah*, fol. 34b, and elsewhere.

¹⁶⁵ See above Chapter 1 note 142 for the earliest [implicit] Lurianic sources, and Chapter 2 note 44; and see *ShaKav* Drush 5 of *Zytzyt* fol. 6d; Drush 4 of *Qriy'at Shmä* fol. 20c, and see Drush 6 of *ibid.* fol. 22d; and see *EH* Gate 29 chapter 2; Gate 39 chapter 11 principle 8 and 10; and see [perhaps the earliest explicit mention of this principle] the *PIdZ*, [see *SfhD* p. 227b and *ShMRsh* fol. 52c], and elsewhere.

¹⁶⁶ And see above DS 2.

effort.¹⁶⁷

In the activation of the process there are two components. The first is the enabling of Zëyr 'Anpyn to become a vessel that raises *Feminine Waters* so that It progresses beyond the lowest state of the innate nature of Zëyr 'Anpyn,¹⁶⁸ enabling the activation of the potential for growth.¹⁶⁹ This is attained by invoking the *Yihud*-indication of the minimal self-awareness that is necessary for the immature Zëyr 'Anpyn to effect the higher levels, so that it be enough for those higher levels to respond with a higher level of nurture, through 'I'm'a-Understanding. Above this there are two additional levels of nurture, corresponding to the above-mentioned levels, that come to maturity by means of the invocation of six-directions of 'Ab'a-Wisdom.¹⁷⁰ These four levels, as we shall see in DS 13 correspond to the four daily recitations of *Qriy'at Shmā*, and are within the general category of processes that do not require human effort,¹⁷¹ being dependent on the constant *Zivvug* of 'Ab'a v 'Im'a, that results in 'minimal-sustenance and establishment'.¹⁷²

The second component of the *Zivvug* of *Qriy'at Shmā* depends on the human raising of *Feminine Waters*, the ultimate aim of which, is the enabling of Zëyr 'Anpyn to reach the extent of fully embodying 'Arykh 'Anpyn,¹⁷³ although the availability of such embodiment is not always readily attainable. Indeed, this takes

¹⁶⁷ See sources in note 165 and 171.

¹⁶⁸ This is described in EH Gate 39 chapter 11 principle 8 as 'the inner-nurture of the six-directions of immature-Mind, drawn from Understanding'.

¹⁶⁹ This is described in EH *ibid.* as progressing from the 'inner-nurture' to the 'encompassing-nurture of the six-directions of immature-Mind, drawn from Understanding' where in addition to the inner light there is a surrounding light, containing higher levels.

¹⁷⁰ *Ibid.*

¹⁷¹ See EH Gate 29 chapter 2.

¹⁷² And see above, chapter 1 near notes 142-3 and notes.

¹⁷³ See ShaKav Drush 2 of 'Inyan Pesah fol. 80d; EH Gate 14 chapter 8, and Gate 20 end of chapter 12; MvSh fol. 36b.

place, with minimal human effort, in the course of every *Shabat*,¹⁷⁴ as it took place also, at the time when the Holy Temple was in place.¹⁷⁵ The celebration and theurgic enactment of this process in its more elaborate form, takes place on *Pesah* [Passover] Night and on *Shavuöt* [Pentecost], The 'territory', represented by a detailed 'map' of the particular states of the intervening levels is made present at that time, so that with minimal human effort it can be invoked and *miTuqan* [readied and rectified]. Then, in the period between *Pesah* Night and *Shavuöt* [Pentecost], during the forty nine days of the Counting of the *Ömer*,¹⁷⁶ the attainment of the territory, although more available than during the rest of the year, depends on requisite human effort.

After the destruction of the Temple, without human effort, the state of *Zëyr 'Anpyn* returns to Its original position after each *Zivvug*.¹⁷⁷ And indeed, for a new *Zivvug* to take place, during the Exile, *Zëyr 'Anpyn* needs to regain access to the 'field' which would enable It to acquire the requisite *Mohyn* of maturity. Thus, the first level, enabling *Zëyr 'Anpyn* to be a vessel for a higher-than-minimal *Feminine Waters*, requires minimal human effort, since in principle, this is within the purview of the constant *Zivvug*. However, the second *Zivvug* is for the sake of drawing new effluence, beyond the minimum required for sustenance and establishment. Its purpose is to result in the creation of 'new souls', arising from the successful continuation of the process of new *Berurym*; the purifications of 'sparks' which enable them to rise anew from the *Qelypoṭ* and be incarnated.¹⁷⁸ And as stated in

¹⁷⁴ See *ShaKav* *ibid*, and fol. 75a-d, 'Inyan Minḥaṭ Shabat.

¹⁷⁵ See *ShaKav* Drush 6 of *Qriy'aṭ Shmā* fol. 22c-d, and see above, note 69.

¹⁷⁶ This is beyond the scope of the present work, and will be taken up in a future work.

¹⁷⁷ See note 175.

¹⁷⁸ See *EH* Gate 14 chapter 7; Gate 39 chapter 1; *ShaKav* Drush 6 of *Qriy'aṭ Shmā*, fol. 24a; *ShPs* Parshaṭ Vayer'a fol. 10a; and see *EH* Gate 15 chapter 1. And for a further discussion of this last citation, which constitutes a problematic text, see below DS 14, where I discuss it based on the parallel earlier Drushym as found in *SfhD* pp. 179-182, and *ShMz* fol. 54b-58b, which are earlier versions of this Drush, and the *SfLiQ* Parshaṭ Vayer'a, fol. 11c-d; *LqTr* Parshaṭ Vayer'a, a Drush recorded from the Colleagues, fol. 29b.

It seems to me that we are justified in providing both a literal as well as a figurative and metaphorical interpretation for the phenomenon of the "creation of souls" that comes as a result of a *Zivvug*. And that indeed, at least R. Ya'akov *Zemah* and R. Me'iyar Poppers may have thought so. For we read in the *Sha'ar Klalut haTefilot*, p. 6a of the *OT* edited by *Zemah*, and in the introduction to *PEH* edited by his disciple, R.M. Poppers [see also in MS 70a fol. 12a, written by Poppers' scribe in Cracow, ca 1652, and Drush 2 of the introduction to the standard printed *PEH*], taken from the *AY*, and placed in *EH* Gate 40 chapter 2:

ואמנם הכונה במחשבה הוא הנשמה בין בחיצוניות כמו כוונת עשיית המצות שהוא בחיצוניות וכן הוא נשמה לפנימית כגון כוונת התפלות

Indeed, the *Kavvanah* within [the person's] thought is the *Neshamah*; whether it be on the outer level, such as in the physical performance of *Mizvot*; and so too with reference to [the provision of] a soul for the inner dimension, such as in the *Kavvanot* of prayer ...

And in an apparently similar vein, we read in *ShaKav* Drush 1 of *Qriy'at Shmā*, fol. 19b, regarding the need for the different recitations of the *Shmā* throughout the day, whose purpose is the creation of souls:

ואמנם אותם המוחין שנמשכו בתפלת שחרית אל זרין מיוחד או"א בעת הק"ש כנו' הנה נפסקו המוחין ההם וכבר הולידו והוציאו נשמות מתוספת המוחין ההם וכבר נפסקו

Indeed, those *Mohyn* that were drawn to *Zēyr* and *Nuqv'a* in the course of the Morning Prayer by means of the Union of 'Ab'a v'Im'a at the time of *Qriy'at Shmā*, had already expired, and had already given birth to *Neshamot*, causing them to emerge due to the super-abundance of those *Mohyn*, and [(presumably he means the effluence of) those *Mohyn*] have already ceased ...

And at the end of chapter 2, *ibid*, fol. 19d, we read in general about the function of the type of *Zivvug* that takes place through *Qriy'at Shmā*:

הנה כפי ערך שלימות המוחין דקטנות שיש לו אז טרם שיאמר ק"ש כך כפי הערך שהוא מושכין או"א מוחין דזרין מלמעלה כי הנה הכלל הוא שלעול' הזווג של או"א הוא להוריד אורות עליונים מן המדרגות שלמעלה מהם אל המדרגות שלמטה מהם

The principle is, that the *Zivvug* of 'Ab'a v'Im'a is to cause the supernal lights of the levels that are higher than Them [i.e. 'Arykh and Ätyq] to descend to levels below Them [i.e. 'Ab'a v'Im'a]

What kind of *Neshamot* is he talking about here - since he doesn't seem to be talking about a physical emergence of souls into the world [nor, a physical *Zivvug*]? It seems to me that two possibilities avail themselves - and both of them may indeed be the case, simultaneously: 1. that he is referring to [see *ShGil* chapter 12 and 39] on the one hand, those soul-sparks that

EH¹⁷⁹ no *new* effluence can come to be without the direct participation of the 'Ayn-Sof. Therefore the second *Zivvug* requires the creation a new chain of *Zivvugym* that reaches to the 'Ayn-Sof, and thus, the second *Zivvug* requires full human participation. The *Zivvug* of *Qriy'aṭ Shmā* is therefore actually a double *Zivvug*, involving the functions outlined above, that are to be contemplated nearly simultaneously.¹⁸⁰

The first *Zivvug* occurs during the words *Shmā Yiśra'el* and is in order to regain the 'field' for the effect of the raising of *Feminine Waters* to 'register' The second *Zivvug*, effected by the *Kavvanot* of the words *YHVH Eloheinu YHVH 'Ehad*, results in a *new* *Zivvug* of 'Ab'a v'Im'a, which bestows new *Mohyn* to the 'field of' *Zëyr 'Anpyn* and *Nuqv'a*, so that during the *Ämydah*, they can, with minimal human effort, participate in a *new* *Zivvug*.¹⁸¹

This, according to ShaKav,¹⁸² also requires the offering of new *Feminine Waters* on the part of 'Ab'a v'Im'a, and so on regarding the invocation of new internal *Zivvugym* of 'Arykh 'Anpyn and Ätyq'a,¹⁸³ proceeding up to "what the mouth is not

emerge from the *Qelypot* into the womb of *Malkhut* so as to later enter into the wombs of terrestrial women [and regarding this, see below, note 383 section 4], and on the other; those soul-sparks that are *ready* to emerge; or 2. that he is referring to the power to produce the 'thought-souls' of a person's *Kavvanah* and good deeds during the course of the day; and that these need to be replenished. And see in ZoharQ fol. 90d [the fifty page fragmented Lurianic commentary on the *Sab'a dMishpäim* that is much longer than what is found in ShMRSh and contains sections not duplicated elsewhere] regarding the souls of *Gerym* created by the *Zadyqym* in *Gan Eden*; that although there are very few actual *Gerym*, this is not a problem since these souls may become the "garments of [living] souls"; and since the souls of *Gerym* are of those sparks that emerged from the *Qelypot*.

¹⁷⁹ Gate 39, chapter 7, and see above, chapter 1 note 113.

¹⁸⁰ See ShaKav *ibid.* fol. 22d-23a.

¹⁸¹ Some of the details of these *Kavvanot* will be discussed in DS 13.

¹⁸² *Ibid.* fol. 24a, and see PEH *ibid.* pp. 174-175.

¹⁸³ See below, DS 5-11.

able to utter”¹⁸⁴ i.e. the ‘Ayn-Sof. And RH”V reports¹⁸⁵ that he did not receive the specific *Kavvanot* corresponding to this process.¹⁸⁶

Here we find the invocation of the ‘Ayn-Sof taking on both structural and intensely devotional elements as we shall see below, in our discussion of the psycho-phenomenological and teleological components of this *Zivvug*, in DSs 10 and especially in DS 13, and in section B of this chapter. Indeed, this process constitutes the crux of the *Kavvanot* of the Morning Prayer.

4c.4 The final two places in the Morning Prayer where we find the invocation of the ‘Ayn-Sof, take place during the final stages of the Prayer. The first of these, as far as I can see, is not alluded to at all in the Lurianic Corpus!¹⁸⁷ It occurs just prior to the final recitation of the Incense offering, put to the words of ‘Ayn k’Eloheinu taking the form of a ladder of ascent, from *Malkhut* of *Asyah* to the ‘Ayn-Sof.

There are five stanzas to this chant, each of which contains four appellatives for the Divinity: ‘Ayn k’Eloheynu [*Nuqv’a*] ‘Ayn ka’Adoneynu [*Zëyr ‘Anpyn*] ‘Ayn

¹⁸⁴ In the words of the *Sefer Yezirah* Chapter 4 Mishnah 4.

¹⁸⁵ See explicitly, in *EH* Gate 39, chapter 7 and *ShPs* *ibid.* and *LqTr* Parshat Vayer’a fol. 26b.

¹⁸⁶ It is here that R. Shalom Sharaby introduced an innovation, which is based on the principle of *Feminine Waters* as the necessary prelude to *Zivvug*, as described in DS 13 between notes 320-333. This practice amounts to the contemplative recollection - but from Below to Above - of the process of the New Emanation described below, in DSs 5-12; rising up to and including the ‘new *Zivvug* of the Names 72 and 63 of ‘Adam Qadmon [see below DSs 5 and 6]. See *Haqdamat Rehovot haNahar* fol. 8a, and particularly (in the text following this *Hakdamah*, in *NhSh* fol. 17b-18a, both printed in the back of the standard edition of *EH*.

¹⁸⁷ And see, for example, in the *SydKavRAsh* [used in the Brody *Kavvanot* Conventicle, fol. 115a-b, based largely on the *Syður Rashqov*]. More surprisingly, see in the *Kavvanot*-Prayerbook of the School of R. Shalom Sharaby, which does not usually include *Kavvanot* without a textual basis; see *SydNehSh*, vol. 1 pp. 530-531.

kiMalkeynu ['Im'a] 'Ayn *kiMoshiëynu* ['Ab'a and 'Arykh 'Anpyn]¹⁸⁸ - "There is none like our God; none like our Lord; none like our King; none like our Savior." The pattern is repeated four more times, with the appellatives being prefixed by *Miy ... Nodeh ... Barukh ... 'Atah Hu' ...* [Who is like ... We shall thank ... Blessed be ... You are ...] The first four of these correspond, in ascending order, to the four letter-values of the Tetragrammaton-values of 52, 45, 63, and 72 respectively. The last stanza corresponds to the Hidden Mind; the Supernal Crown; the Ancient Holy-One [Ätyq]; and 'Adam-Qadmon united with 'Ayn-Sof. The inclusion of such a *Kavvanah*, particularly without clear textual warrant, attests further, in my opinion, to the centrality of the 'Ayn-Sof in the minds of the *Kavvanot*-practitioners.

The final invocation of the 'Ayn-Sof in the final prayer of the Service [repeated at the end of each of the three daily prayers], was probably derived by the editors of the Lurianic *Kavvanot*-Prayerbooks, from the *ShaKav* and the *ShRhQd*.¹⁸⁹ This prayer has both a pneumatic value and a prophylactic value. The pneumatic *Kavvanah*, although not in the *ShaKav*¹⁹⁰ is for the purpose of connecting one's soul with the souls of certain of the 'heroes' of the *Zohar* who are said to be constantly present with the Divine Presence, and said to be 'automatically invoked' whenever any *Yihud* is enacted.¹⁹¹ Although this strictly speaking, is not an invocation of the 'Ayn-Sof, we must bear in mind that these *Zadyqym* are credited with "uniting all of the worlds and all of the roots" during their lifetimes, and with "uniting the fragmentary with the All".¹⁹²

This is followed by a declaration of prostration to "The King, the King of kings,

¹⁸⁸ Regarding this combination, see below DS 13.

¹⁸⁹ See fol. 50b and *PEH* p. 313a.

¹⁹⁰ But see *PEH* p. 311a-b, expanding the *ShRhQd* fol. 62a, # 134 in *ShRhQd* 2.

¹⁹¹ R. Hamnun'a Sab'a, R. Nehor'ay Sab'a and R. Yeyv'a Sab'a; see *ShRhQd* fol. 27b-28a, and *ShMRsh* from the writings of the 'AR"l, fol. 12b-d; and see below, in our Appendix on Pneumatic Soul Impregnation.

¹⁹² *ShRhQd* fol. 28a and see 13a.

the Holy One blessed be He". The *Kavvanah* here is the invocation of the Surrounding Light of each World; up to and including the 'Ayn-Sof, for the sake of dispersing the *Qelypot*, so that they not usurp the *Tyqunym* enacted in the course of the Prayer.¹⁹³

The evidence assembled here ought to suffice to correct the misconception promulgated by G. Scholem,¹⁹⁴ who claimed that the 'Ayn-Sof plays an insignificant role in the Lurianic Kabbalah.

¹⁹³ See the SydKavRAsh fol. 119a; this *Kavvanah*, interestingly enough, is not included in the *Kavvanot*-Prayerbook of the School of R. Shalom Sharaby, the SydNehSh (see there, vol. 1, p. 541), according to which, it is sufficient, in order to dispel the *Qelypot*, to invoke the Surrounding Lights up to and including the Surrounding Light of *Bynah* - I have no explanation for this, and it does not accord strictly speaking, with ShaKav fol. 50b and PEH p. 313a, although it may have been derived from QT page 25a-b.

¹⁹⁴ See above, chapter 1 near note 32 and note.

Appendix 1: A Meditation on the Divine Image within the Human Being

In a section of PEH,^A the manual of Rabbi Isaac Luria's meditation instruction system for all ritual purposes, edited in about 1580 by his chief disciple, Rabbi Hayyim Vital, we find a meditation practice for the purpose of the acquisition of the Holy Spirit, that appears in at least two other places in Vital's writings; in both his early and late recensions of the Lurianic teachings.^B Its appearance in all these recensions attests, in my opinion, to its importance as essentially a precis of the entire Lurianic meditation system.

The earliest editors of the published Lurianic *Kavvanot* Prayerbooks, [the standard manuals of contemplative intention] situated this meditation as the opening section to the morning prayer practice.^C The text of PEH reads:^D

It is fitting for one to constantly bear this in mind,
particularly before one begins to study or pray,
that one esteem oneself as one who is a dwelling place and a throne
for the Divine Emanation of Holiness.
For it is written [Gen.9:6]: "... In God's image did He create humankind".
Thereby one will be helped from heaven
and will be able to unite all the worlds;
for the Most High Holiness will be dwelling within the person.
How [does one do this]:
One should attune oneself to prepare [the crown of] one's head
as a throne for the Name YHVH with the [inner]^E vocalization of the *Qamaz*:

^A PEH Sha'ar Hanhagat haLymud [pp. 354b-355a].

^B ShRhQd 1 fol. 57b, and ShhY fol. 15c.

^C See at the beginning of the Morning Prayer: SdRshQ: fol. 36b-37a; SydKavRAsh, fol. 27b; SdZ, fol. 43b; and SydNehSh, vol. 1, pp. 294-295.

^D I am using the text of the PEH, augmented or clarified by the other two texts [the text of ShhY is much closer to the PEH; the text is missing from the ShaKav], as indicated:
ראוי לאדם לכוין תמיד ובפרט קודם הלימוד וקודם התפלה, ולהעריך כאלו הוא מדור וכסא אל האצילות הקדוש. כי הלא בצלם אלהים עשה את האדם, ובוה תענה ותקובל תפלתו ותורתו. כי על ידי זה יוכל לקשר כל העולמות, על ידי שתחול הקדושה העליונה בו. כצד: יכוין האדם להכין ראשו כסא אל שם הויה בניקוד קמץ וב' מוחין דיליה חכמה ובינה, גם כן הוויות פתח וצירי. ושני זרועותיו סגול ושבא, וגופו חולם, ושני כפיו [בשער היחודים: וב' ירכותיו; ובשער רוח הקודש: וירך ימין וכו'] קובץ וחירק, ויסוד בניקוד שורק ועטרה הויה בלי ניקוד, כנוצר בתיקונים [דף קכט ע' א] ויכוין גם כן כי האדם הוא שם ס"ג כנוצר אצלינו. ויכוין כי און הוא שם ס"ג חוץ ה' האחרונה ואולי עם זה ישיג לשמוע איזה קדושה עליונה בתפלה ובעת לימודו. גם חוטם שלו בשם ס"ג, כי הוא גימטריא כן; ואולי יריח איזה רוח קדושה [!]. וגם בפה שלו שם ס"ג וכ"ב אותיות מה' מוצאות הפה אולי ישיג לרוח ה' ידבר בו, ומלתו על לשונו בעת לימודו ותפלתו. והכל תלוי כפי עוצם כוונתו והתדבקותו. ובסוד העינים [בשער רוח הקודש: ובבחינות העינים שלו] אם הוא בעולם העשיה יכוין לה' הויות שכשבונם עיין, ה' פעמים כ"ו, ויכוין השם במילוי ההין. וביצירה שהוא מ"ב ברוך שאמר" עד "ישתבח" יכוין ההויות דאלפין. וביצור שהוא עולם הבריאה יכוין לה' הויות דס"ג, ובעמידה שהוא באצילות, יכוין לה' הויות דע"ב. וכן אם הולך בשוק יכוין שב' רגליו הם נצח והוד. וכשמסתכל, יכוין כי שני עיניו הם חכמה ובינה. וכן כיוצא בזה בכל הפרטים. ויכוין שהוא כסא לקדושה עליונה. ואין ספק אם כך יתנהג כמה זמן, שישג לדעת את אשר ירצה ויהיה כאחד המלאכים המשרתים ברקיע וזה סוד 'בכל דרכיך דעהו' ובפרט אם בכל רגע יחשוב, ולא יעבור המחשבה [בשער רוח הקודש: ולא יפריד המחשבה]. וזכור זה בלבך.

^E I added the word 'inner' to 'vocalization' [*Nyqud*], based on the Lurianic conservatism regarding the pronunciation of Divine Names; see ThM fol. 56-57.

the Wisdom intelligence [right brain] with the Name vocalized as *Patah*;
the Understanding [left-brain, heart], with the Name vocalized as *Zeyrey*;

The text proceeds to provide the vocalizations of the Tetragrammaton for the various attributes [*Sefyrot*] and body parts, according to the system of *TqZ*^F [see diagram], and gives the elaborated spellings of the Name according to the Lurianic symbolism, corresponding to the various orifices and sense organs of the head, the levels of spiritual ascent of the different sections of prayer, and the type of action that one is involved in; and the text continues:^G

... And one's ear becomes the Name of 63 [Yvd Hy Vav Hy]^H ...
Perhaps [thereby] one will merit to hear the Supernal Holiness during prayer or study ... and so too the mouth [is transformed], perhaps he will attain to the Supernal Breath that will speak through him ...
And all this depends on the power of one's *Kavvanah* and *Devekut* [one's intention and the adhesion of one's mystical union ...]
And in the prayer section [that corresponds to the realm] of *Asyah*-Action] one should invoke the Name {YHVH} as It is filled with the letter 'Hh', and then [when rising in prayer to the realm of *Yezyrah*], invoke the Name as It is filled with the letter Alef [*Ha*] etc. ... and in the Silent *Amidah* prayer, [fill It] with [the Yod, i.e. *Hy*, so that It has the 'numerical value of] 72' ...
And in walking in the marketplace, regard your legs as [the *Sefyrot*] *Nezah* and *Hod* [Eternity and Glory],
And in using of one's eyes, regard them as [the *Sefyrot*] *Hokhmah* and *Bynah* [Wisdom and Understanding].
And so too with regard to all of one's comportments.
This is the secret meaning of [the verse, Prov. 3:6] "Know Him in all your ways". No doubt, if one proceeds in this way for some time, one will know all that one requires, and will be as one of the ministering angels on high; particularly if this is in one's consciousness at all times, so that it is not removed from one's thoughts [so that it is not separate from (the) awareness (of the realm that one is invoking)]^I Remember this in your heart.

We find here, that the practitioner is transforming himself into a 'dwelling place' for the emanation of the Divine manifestation, in order to pray effectively with the *Kavvanot*. Also, it counsels that one integrate the ordinary uses of the senses into the service of the Divine Presence. The contemplator rises to different levels of spiritual existence and activates the qualities of Divine manifestation, corresponding to the different configurations of the Name contemplated. It is as if the Name empowers the person to see one's own qualities as Divine manifestation. This practice uses the different 'Fillings of the Tetragrammaton' to invoke the levels of shared human-divine ontological realms i.e. realms of Being, and transforms the human faculties by invoking the *Sefyrot* in connection to the inner-vocalizations of that Name. Its success depends on the "the power of one's *Kavvanah* and *Devekut* one's intention and mystical union".

^F *TqZ* fol. 129a.

^G See text in note d.

^H For all the designations here and their associations, see DS 1c.

^I The translation in the brackets is based on the text in *ShRhOd*.

The editor of the PEH, R. Meir Poppers, comments as follows:^J

This implies to me, that the levels of one's soul that depart from the person during sleep: the *Nefesh*, or ['animating soul']; *Ruah* ['emotive-spirit'], *Neshamah* ['consciousness soul'] and *Hayah* ['soul of Pure Life'] - all return to the person, and are rectified [in the person] by means of prayer ... For this reason it is forbidden to eat before one prays for the person raises the holy sparks [of the food that one eats] by means of invoking [and embodying] these aforementioned different levels of soul, and if they are not established [in the person] until after Prayer, how can one properly raise [the sparks in the food] ... ?

R Meir Poppers is saying that when the practitioner invokes in contemplation, the different variants of the Name and rises to ever higher Divine Realms during prayer, he reconnects with the corresponding realms of his soul that reside in these realms; and that in order to properly raise the sparks of holiness hidden in the mundane world, one needs to invoke the higher levels of holiness in one's soul.

R Abraham Azulai writes as follows, in the introduction to his precis of Lurianic *Kavvanot*, which later was printed as the introduction to the published editions of the PEH.^K

For the sage by virtue of his intention, when he contemplates the steps of the ladder, his soul will ascend from level to level ... until it reaches [on high] and [his soul] is observed and desired by it's Maker. Thus he cleaves to his source, the source of life. Then the great effluence descends upon him ... and from him it is imparted to the entire world ... and corresponding to the level of the ascent of his consciousness, so shall he effect ...

Some of the early Hasidic parallels to these texts will be adduced below, in section B of this chapter, where we will discuss the psycho-phenomenology of *Kavvanot* practice.

^J See his comments in OZ p. 191b, on PEH Shaär haTefylah pp. 2a-3a, where we read:

אמר מאיר: משמע לי שהאדם נכנס בו כל יום ויום נפש, רוח, נשמה, וחייה שלו שנסתלקו בלילה ... והוא מתתקן על ידי התפלה [כנזכר בזהר פרשת תרומה ח"ב דף קלא]. ולכן אסור לאכול קודם התפלה, כי האדם עושה בירורין על ידי הנפש, רוח, נשמה, וחייה שלו, ואם הם לא נתקנו עד אחר התפלה איך יברר המאכל

^K See the introduction to R. Avraham Azulai's Sefer Kenaf Renanym page 3. In the printed editions of PEH, this introduction is published as the 'Introduction of R. Nathan Shapira; a colleague of R. Me'iyar Poppers and later, of R. Mosheh Zacuto. I have not yet determined the manuscript-source of this mis-attribution. And see there [on the unnumbered second page of the introduction], where we read:

כי החכם בטוב כוונתו כאשר יכוין במעלות הסולם תתעלה נשמתו בהתעוררותו ממדרגה למדרגה [ומסבה לסבה ומעילה לעילה] עד שתגיע ותראה ותרצה לפני קונה ותדבק במקומה במקור החיים, ואז ישפיע עליה משם שפע רב [ויהיה הוא מקום ומושב ומכון להשפיע] וממנו יתחלק לכל העולם ... כי כפי מקום עלית המחשבה כן תהיה ההשפעה

Keter
Yah Hah Vah Hah *Qamaz*
Crown-Transcendent Consciousness

Right [Brain-Eye] Ya Ha Va Ha *Patah* Wisdom - **Hokhmah**
Bynah Left [Brain-Eye] Yei Hei Vei Hei *Zeyrey* - Understanding

Eyes visualize: 5 X :YHVH [5 X 26 =130 = "ayin - eye]
[World of]Action-5X:YvdHhVvHh=52; Feeling-5X:YvdHaVavHa=45; Thought-5X:YvdHyVavHy=63;
Emanation-Being-5X:YvdHyVyvHy=72

Ear['Ozen=Yvd Hy Vav Hy = 63+1]

Ear['Ozen=Yvd Hy Vav Hy = 63+1]

Nose [*Hoïam* = 63 = Yvd Hy Vav H y= 63]

Mouth [*Peh* = 85 = Yvd Hy Vav Hy = 63 + 22 letters = 85]

Grace - right arm - Ye He Ve He - *Segol* - **Hesed**

Gevurah - Strength - left arm - Yi Hi Vi Hi - *Shv'a*

Breast - Compassion - **Tiferet** - Yo Ho Vo Ho - *Holam*

Endurance - right leg - Yee Hee Vee Hee - *Hyriq* - **Nezah**

Hod - Glory - left leg - Yu Hu Vu Hu - *Shuruq*

Reproductive Organ - Foundation - **Yesod** - Yoo Hoo Voo Hoo - *Qubuz*
The Realm - The Outside World - **Malkhut** - **YHVH** - [without vocalization - contains all of them]

<u>Four Worlds-Existential Function</u>	<u>Letter:Name-Filling Symbolism</u>	<u>Prevalent Divine Attribute</u>
'Azylut - Emanation-Being	Yod - Yvd Hy Vyv Hy = 72 [4Yod points]	Wisdom Hokhmah
Beryah - Creation - Thought	Hy - Yvd Hy Vav Hy = 63 [3Yods, primal space]	Understanding Bynah
Yezyrach - Formation - Emotion	Vav - Yv dHa Vav Ha = 45 [3Alefs - 6 directions]	Harmony- Tiferet
Asyah - Action - Embodiment	He - Yvd Hh Vv Hh = 52 [letters duplicated]	Realm Malkhut

⁵ Notes 5-8: A Description of the Internal Zivvug to Produce the Tyqun

5a It is important to trace the internal logic of the process of Lurianic *Tyqun*. According to the sources cited earlier,¹⁹⁵ the formal designation-level of this *Zivvug*,

¹⁹⁵ See above, DS 3a and note 74: SfhD pp. 17 col. b -18b and p. 29 col. b - 30a, and particularly, p. 52a, and compare to ShHQ fol. 21d and 28b; and EH Gate 5 chapter 1, Gate 8 chapter 2, Gate 9 chapter 6, and Gate 10 chapters 1, 2, and 5; and MvSh fol. 2d. It seems to me that RH"V is describing a four-fold process [some of the following elements are also included in R.Y. 'ibn 'Tabul's *Hefzybah*, but a complete analysis of these details, including the similarities and differences between them is beyond the scope of this work]:

1. There was a *Zivvug* of the *Täämym* of 72 and 63 [see DS 1c2] - referring to those aspects of 63 that partook entirely, of the intentionally-expressed-as-metaphorical aspects of the Ear, Nose and Mouth ['*Ozen Hotëm, Peh*] of '*Adam Qadmon* [see SfhD pp. 2b and 10a, and ShOd fol. 5b, and EH Gate 5 chapter 1, where we read that those levels above '*Arykh* and '*Anpyn* can only be spoken of metaphorically '*Lišakhekh eṭ ha'Ozen* - 'to appease the ear' - and note, that it is the 'ear' that holds the most prominent position in this formulation, taking place in '*Adam Qadmon*].

The *Zivvug* came about as a result of the rising of the *Feminine Waters* which were constituted by the lights of the lower half of '*Adam Qadmon* rising up to the upper half of '*Adam Qadmon* referring to the potential effluence that the works of the *Zadyqym* would draw into the worlds. In this context, it is interesting to speculate regarding the metaphoric use of the terms *Täämym* and '*Ozen* [also in terms of the expression '*Lišakhekh eṭ ha'Ozen* - 'to appease the ear'] where one obvious connotation of the word *Tääm* is 'taste' or 'reasoned explanation'; so that the meaning of the first level of this process, that represents the state of the non-breaking of the Lights and Vessels, is directly associated with the '*Ozen* and the *Täämym* [see EH Gate 8 chapter 2 and Gate 10 chapter 2 and in the other recensions, SfhD p. 18a, and ShOd fol. 22a], meaning that because the functions of the process of the *Shevyrah* and *Tyqun* are constantly being disclosed to them [i.e. to those Lights, and to the insight of the *Zadyqym*] from the 'place' beyond the *Shevyrah*, they are able to withstand it [and see below, note 208]. For a further discussion of *Täämym*; their provenance, usage, and meaning in Lurianic Kabbalah see below DS 11c and note 307.

This *Zivvug* caused an emergence of a 'New Light' from above the *Galgalt'a* of '*Adam Qadmon*, i.e. from the '*Ayn-Sof* [see SfhD p. 17b-18a, and parallel texts, and particularly EH Gate 9 chapter 6 and comment # 3 of HaguB referring us to Gate 42 chapter 1 of EH where this is referred to as "a small spark of the Infinite Creator, as the *Yehyidah* of '*Adam Qadmon*"]; and one aspect of this Light and the *Feminine Waters* that produced It

remains above, within the upper half of *'Adam Qadmon*, where It is associated with the Lights of *Äqudym* and the constantly Self-renewing process of the formation of that level by means of the 'Tending-and-not tending-Lights' [*Mätey vLo Mätey* - and see above, Chapter 1 note 59] by means of which, the Ten differentiable Lights of the *Sefyroṭ* of *'Adam Qadmon* become differentiated. There the Lights emerge first, and when the complete set of ten emerge, they are contained within one vessel; the *Keṭer* of the *Keṭer*, that constantly merges into and reemerges from the *'Ayn-Sof*, by means of 'direct gazing' to the *'Ayn-Sof* and *'Adam Qadmon* 'turning to face below' to generate the lights of the *Sefyroṭ*. It is these characteristics that create the aspects of 'front' and 'back' of 'vesselhood', whereas the principles of 'expansion' [from the *'Ayn-Sof* into *'Adam Qadmon*] and 'withdrawal' [from the 'direct gazing'] characterize the nature of the Light-hood; as we read in *ShHQ* fol. 16d and 17d. This ontological level is associated-with, during the *Kavvanoṭ* of *Shabat* Day, particularly in the *Ämydah* Prayers [where the *Ṭäämyṃ* are invoked; and see below, note 307], and more directly, during the second meal, the Meal of the Day, called *Seüdata d'Ätyq'a Qadysha* [and see *ShaKav* fol. 74b and Chapter 21 of *Shaär haShabat* in *PEH*];

2. This new Light also contained the *Niqudym*, *Tagym*, *v'Otyoṭ* which emerged into the whole Body of *'Adam Qadmon*, in the form of the full Name of 63, and partaking of the Lights of the *'Ozen Hoṭem*, *Peh* of *'Adam Qadmon*, remained unbroken;

3. The Light that emerged into the entire *'Adam Qadmon* was gathered for a new *Zivvug* of 72 and 63 [see n. 199] and emerged to the 'outside' through the Eyes of *'Adam Qadmon* as the *Ṭäämyṃ*, *Niqudym*, *Tagym*, *v'Otyoṭ* of the Name of 52, which is actually the 'lower form' of the Name of 63 [just as the final *Heh* of the Tetragrammaton is a lower form of the first *Heh*], and is where the *Shevyrah* took place. In this instance, the vessels emerged first, and then the lights [see *EH* Gate 8 chapter 6], and only those [lights and] vessels that emerged to the 'outside' through the Lights of the Eyes of *'Adam Qadmon* were broken. The meaning of this 'outside' is not explicated in the sources, but it seems to imply that prior to this process, there were the 'inner lights' and the 'surrounding lights', the latter being that which is beyond - or greater than - what the inner vessel can contain; whereas resulting from the light 'emerging out of the Eyes of *'Adam Qadmon*', there comes to be an 'outer' level, with the connotation of it as being 'lesser than' what the inner aspect contains [with reference to other metaphorical-psychological dimensions, and with reference to the Name of 45, see *DS* 7]; and it is those lights contained in the vessels that were broken; and the lights returned to those levels higher than them;

4. The new *Zivvug* [which seems to be a reenactment of the first level of this four-fold

whose purpose is to 'revive' the process of the Divine Emanation so as to effect the *Tyqun*; is the *Zivvug* of the *Hokhmah* and *Bynah* levels of the *Galgalt'a* [the Skull, or the Crown or *Keter*] aspects of the Tetragrammaton values of 72 and 63, within the essence of 'Adam Qadmon, where absolutely no *Shevyrah* took place.¹⁹⁶ Since this *Zivvug* took place on the level of the *Galgalt'a*, within the 'inner' lights and not in the emerging lights, nor in the vessels of 'Adam Qadmon;¹⁹⁷ and since the light which is called '63' is called *Hokhmah* of 'Adam Qadmon,¹⁹⁸ it therefore seems to me that we are talking here, of the *Zivvug* of the *Hokhmah* of the *Keter* of 'Adam Qadmon with the *Hokhmah* of the *Hokhmah* of 'Adam Qadmon, functioning here as *Bynah*.

Thus, we may interpret the statement in EH mentioned above in DS 3:¹⁹⁹

Then the inner aspects which are the true aspects of the *Hokhmah* and *Bynah* levels of the Tetragrammaton values of 72 and 63 United and then the world was created through the Attribute of *Dyn*

which refers to the *Zivvug* that produced the *Shevyrah*, as referring to the *Zivvug* of the *Hokhmah* of the general aspect of *Hokhmah* [72] with the *Bynah* of the general

process, in that it also resulted from the internal-potential *Feminine Waters*, coming apparently from levels 2 and 3, and joining with level 1; having the same effect, but this time, descending into the entire lower half of 'Adam Qadmon] that produced the 'New Name of 45' [see DS 7a]. All of these are of the *Zivvug d'Reüt'a*; see ch. 2 n. 57, and below, note 208.

¹⁹⁶ See particularly, the citation in SfhD p. 17b-18b, ShHQ fol. 28b, and EH Gate 10 chapter 2.

¹⁹⁷ And see *ibid.* Gate 5 chapter 1, second version and also *ibid.* final version, where it is stated that this inner light is greater than the light that *emerges* from 'Adam Qadmon, which in turn, is greater than Its vessels.

¹⁹⁸ See *ibid.*, and Gate 6 chapter 2.

¹⁹⁹ EH Gate 9 chapter 6, and see DS 3, note 75 and following [in the text], which raised the issue that this text seemed to indicate that this level of *Zivvug* produced both the *Shevyrah* as well as the *Tyqun*. And see note 195 with reference to the third aspect of the *Zivvug* that followed the *Zymzum* that produced the *Shevyrah*.

אז נזדווגו ע"ב ס"ג הפנימיים שהם חו"ב ממש ואז נברא העולם במדה"ד

aspect of *Bynah* [63],²⁰⁰ whereas the *Zivvug* that produced the *Tyqun*, deriving from the level where there was no *Shevyrah*, that originates from the *Galgalt'a*, refers to this higher-level *Zivvug* described in the previous paragraph.²⁰¹

5b We find this pattern [i.e. the *Zivvug* of the *Hokhmah* of the *Keter* with the *Hokhmah* of *Hokhmah* functioning as *Bynah*] already prefigured by the internal *Zivvug* of the 'Tending and not Tending Lights', in the formation of the vessels of 'Adam Qadmon',²⁰² and this would in turn serve as a prefiguration of the internal *Zivvug* of the highest *Tyqunym* of 'Arykh 'Anpyn where the *Keter* of 'Arykh 'Anpyn functions as the Masculine, and the *Hokhmah* of 'Arykh 'Anpyn functions as the Feminine.²⁰³ This I believe is further confirmed in the *ShHQ*²⁰⁴ where the roots of the Masculine and Feminine syzygy on the pre-*Shevyrah* level of 'Tending-and-not-Tending Lights' within the vessel of *Keter*, are designated as *Keter* and *Hokhmah* respectively.²⁰⁵ And see below, DSs 12-14.

²⁰⁰ Corresponding, therefore, to the second set of associations outlined above in the Terminological Preface of DS 1.

²⁰¹ Another proof that we are dealing here with two different levels of *Zivvug* comes from the fact that the *Shevyrah* was produced by the *Nequdoṭ* whereas the *Tyqun*, was produced by the *Taämyṃ*, where there was no *Shevyrah*. And see *EH* Gate 5 chapters 1 and 5; Gate 6, chapters 1-2; Gate 8 chapters 1 and 2; Gate 9 chapter 2; Gate 10 chapter 2; and Gate 12 chapter 1, And see above, note 195.

²⁰² See *EH* Gate 7 chapter 3.

²⁰³ See *EH* Gate 13 chapter 10, and in the 'AR''T's own writing, *ShMRsh* fol. 20d-21a, and in this latter work, the *Parzuf* of 'Ab'a is united with 'Im'a on the level of 'Ab'a.

²⁰⁴ Fol. 17b.

²⁰⁵ See above chapter 1 note 45, and compare *SfhD* p. 71a-b which as pointed out by the editor, is one of the very few examples where there is a complete departure from *ShHQ*; the text of the former, being replicated precisely by *EH* Gate 7 chapter 3, where the same idea is expressed.

⁶ Specifics as to Intra-Divine Participation - 1

6a What is gleaned from numerous sources in the various recensions²⁰⁶ is as follows: The *Keter Hokhmah Bynah* of the *Keter* of the lower half of 'Adam Qadmon [i.e. that aspect of the Names of 45 and 52 that had risen together to the upper half of 'Adam Qadmon and then intentionally descended so as to cause the *Shevyrah*], descended but remained unbroken. The inner aspects of *Hokhmah* and *Bynah* remained unbroken, but the 'outer' aspects, or the 'backs' [which included the potential for the manifestation of the seven lower *Sefyrot*] of *Hokhmah* and *Bynah* descended into what was later to become 'Azylut to form the *Parzufym* of *Yaäqov* and *Le'ah* in the seven lower *Sefyrot* of 'Azylut.²⁰⁷ The seven lower *Sefyrot* themselves, from the *Daät* until the *Yesod*, fell and were broken; and all were in need of repair. This includes the aspects just mentioned, as well as the seven aspects of the roots that are higher than them, up to the level of 'Arykh 'Anpyn, but not including Its *Keter Hokhmah Bynah*; even with regard to their potential-levels-of manifestation within the seven lower *Sefyrot* themselves, nor did the *Shevyrah* include the level of Ätyq'a above 'Arykh 'Anpyn; even with reference to the seven lower *Sefyrot* of those levels; but this is the case only with regard to their root essence.²⁰⁸ The *Keter-Point* of *Malkhut* emerged complete, but Its nine potential

²⁰⁶ See EH Gate 8, chapters 1,2, and 6 [and see also Gate 11 chapter 6, all second version, and regarding an earlier parallel, see SfhD p. 18b, and pp. 85a-87a, and correspondingly, ShHQ fol 53b-55c, and see also MvSh fol. 5d; and see SfhD 17b and correspondingly, ShHQ fol. 21c, and SfhD 51b and correspondingly, ShHQ fol. 10d; and EH Gate 9 chapter 6, and compare SfhD pp. 18a-b and 23b with ShHQ fols. 22a and 24b.

²⁰⁷ See EH Shaär haKlalym chapter 1 [fol. 5c]; ShHQ fol. 23c; EH Gate 8 chapter 1, Gate 9 chapter 2; and Gate 11 chapter 8 and elsewhere. It is stated there that the 'backs' of *Hokhmah* and *Bynah* refer to the *Hasadym* and *Gevurot* that will later constitute the *Parzufym* of *Yisra'el Sab'a uTevunah* who offer nurture to the lower aspects of *Zëyr* that remained in *Azylut* as *Yaäqov* and *Le'ah* to enable Them to grow to the full extent of *Zëyr vNuqva*.

²⁰⁸ See above, note 195. Regarding the three basic aspects of Ätyq'a in the early Lurianic writings, see above, Chapter 2 the quote near n. 64 and note, and the citations from the Zohar [as well as note 55], and compare with note 46. In the recensions of RH"V [and see also, Chapter 2 note 57], the procedure is described as follows:

A. Regarding the non-breaking of any aspect of the Ten *Sefyrot* of the Point of *Ätyq'a*, and the two Points of *Hokhmah* and *Bynah* that were 'taken' by *Ätyq'a* in the *Tyqun* [and see *EH* Gate 11 chapter 2 regarding this being one of the systemic doubts (*Sefeqot*) of *Ätyq'a*; i.e. whether this 'taking' refers to their one Point or to the entire three upper unbroken Points, and see *SfhD* pp. 18b, 30a, and 62b and *EH* Gate 11 chapter 1], we read of the three unbroken Points, that Self-generated an unbroken manifestation of seven lower Points [and see parallel texts in *ShHQ* fol. 19c, 21b, 28b, 28b and 29a-b; *EH* Gate 8 chapter 2, Gate 9 chapter 6, Gate 10 chapter 2; and *MvSh* fol. 2b, 4b-c, and 5b-c]; and

B. This is to be contrasted with *SfhD* pp. 19a-b, 21a, 25a, 28b [this last citation mentions 'falling' but not 'breaking'], 33b, and 64a [and see parallel texts in *ShHQ* fol. 22c, and 25a]; and *EH* Gate 8 chapter 2 [from *OzH*], Gate 9 chapter 7, and Gate 11 chapter 2, and *MvSh* fol. 3d, where we read of the *Pegam* - blemish - referring apparently to what was to be the '*Arykh* '*Anpyn* aspect of *Ätyq'a* [as in *SfhD* p. 25a, and compare *ShHQ* fol. 25a and compare *MvSh* fol. 3d 7a-b, and 20c-d for alternative formulations; and see 20c-d where *RH*'V confesses that he doesn't know how to resolve all these formulations; although elsewhere, these seem to be resolved, through what is stated in the very *Drush* in *MvSh* (and see the comment of R. Moshe Zacuto there, and see below) and see sources such as *ShHQ* fol. 19d-20b, [which is perhaps what is implied in *SfhD* p. 64a; and see *ibid.* pp. 36a-b and 34a and here, below]. The *Pegam* manifests as the outer aspects of the *Nezah*, *Hod* and *Yesod* of *Keter* [i.e. '*Arykh* '*Anpyn*], that provided the *Mohyn* for the *Zivvug* of '*Ab'a v'Im'a* which produced the *Shevyrah* in the lower *Sefyrot* of the *Nequdym* [and see *EH* Gate 8 chapter 3, the anonymous marginal note in that chapter, which points out that in the *Tyqun* state, the *Mohyn* for the *Zivvug* of '*Ab'a v'Im'a* is provided by the higher, *Hesed* and *Gevurah* of '*Arykh* '*Anpyn* and see *YfSh* there].

C. Elsewhere, in *SfhD* p. 65b [and see from the '*AR*'I in *ibid.* p. 214b], and *ShHQ* fol. 11d and *EH* Gate 11 chapter 4, it is written that even now, the lowest aspects of *Nezah* and *Hod* of *Ätyq'a* that gathered and nurtured all the fallen sparks until they were ready to rise and form the Five *Parzufym* of *Azylut*, remains in the World of *Beriy'ah* until all the sparks are purified and raised [and contrast with *ShHQ* fol. 9a-b, and 17 chapter 1 [from *OzH*] and Gate 48 chapter 2 [from *OY* where this function is assigned to *Malkhut* and see above, DS2 note 40].

From all of the above [starting with the *Zohar* 's various characterizations of *Ätyq'a*,

and see the citations from Chapter 2 at the beginning of the note; and following through in the Lurianic material], it seems to me that we can isolate three aspects of *Ätyq'a*:

1. The essence of *Ätyq'a*, where the full Ten *Sefyroṭ* emerged throughout the course of the *Shevyrah* and were never broken [and see below note 270 for additional sources stating that *Ätyq'a* was not constituted from any of the sparks that underwent *Shevyrah*]; and this level rose to be united with *Äqudym*. This is the level regarding which, no name or sign or appellation is applicable; and although Everpresent, is beyond 'extension' to lower levels [referring perhaps to levels 1 and 2 of n. 195], containing neither "hairs" nor "beard" which can 'engarment' Its Light and would draw Its effluence below [see Chapter 2 notes 46, 57];

2. The Seven Lower *Sefyroṭ* that were originally Self-generated from the upper three points of *Ätyq'a* in aspect 1, were engarmented into the all levels that descended and broke. And in accordance with the statements in the *Zohar* [*Idr'a Rab'a* fol. 128a-b and 135a]: "One who wishes to enact the *Tyqun* should mend himself first ... [and] any head of a nation who doesn't rectify himself first, shall not be able to rectify his nation", *Ätyq'a* endured the *Shevyrah* and rectified Himself, and thereby, rectified all of the *Parzufym* of *Azyluṭ* [and see *EH* Gate 3 chapter 2, where that section of the *Zohar* is understood in this context and see there the comment of *Zemah*; and see Gate 3 chapter 1, and *Zemah*'s third comment there, which reflects the first aspect of *Ätyq'a*; and see level 1 of note 195].

In this connection it is important to note that in both the *Zohar* and in the Lurianic Corpus, one of the central meanings of the term *Tyqun* is 'garment', referring to the 'hairs' of the *Moh'a Styma'a* of 'Arykh 'Anpyn that became the 'Thirteen *Tyqunym* of the Beard of 'Arykh 'Anpyn', enabling the world to be unconditionally sustained while the *Tyqun* [in the sense of 'repair'] continues. Regarding this, see in the *Zohar*, vol. 1 fol. 148a; vol. 2 fol. 232b; vol. 3 fol. 98b, 101a, *Idr'a Rab'a* fol. 127b [perhaps in both senses, repair and engarment], 140b, and in *Idr'a Zut'a* fol. 291b; and as for the writings of the AR'I, see Chapter 2 near note 69 from the *Per Sif dZ*, and there, in the *SfhD*, pp. 241a, 242b, 244b, and especially 258b-259a; and in the writings of RH'V, see *EH* Gate 9 chapters 2 and 6, Gate 13 chapter 6 and see especially Gate 39 chapter 1 [from *OY*]. There we read that these hairs were generated as a result of the *Feminine Waters* of the sparks that fell, which are purified by the *לֹא אֵין דְּמַחֲשָׁבָה דְּלֹא אֵין דְּמַחֲשָׁבָה* the "Light of the Thought that is not disclosed" - the aspect of the *Daät* of the Unknowable Mind of *Ätyq'a* [see *ibid.* Gate 13 chapter 2 based on *Zohar*, vol. 1 fol. 65a and vol. 2 fol. 269b] that constitutes the *Neshamah* of 'Arykh 'Anpyn which is simultaneously subtly within It and hovering above It, as we read in *PIdZ* in *ShMRSh* fol. 49c [and compare with the earlier version in *SfhD*, pp 217 and 219 where this is not stated directly]. And see *ObR* 1 fol. 11a [in the earlier ed. this is in the name of the 'AR'I but see

QbR 2 p. 29 where it is recorded in the name of RH"V] regarding the principle [see above chapter 2 near note 69 and note] that 'the hiding [of the Infinite] is the cause of Its ability to be revealed', and it is through this process that the sparks become re-rooted in *Ätyq'a* [see above chapter 2 in the quotes from the early 'AR" I following notes 42, 66, 71, and especially 69, and see notes 73 and 97].

One of the systemic doubts regarding this level of *Ätyq'a* is with reference to the question of which of these aspects of level # 2 also rose to be united with *Äqudym* and which descended below [this is a question also with reference to stages 1 and 2 of note 195 above]; and see SfhD pp. 34a-35a and 36a-b and EH Gate 12 chapters 3 and 5, and contrast with EH Gate 11 chapter 2 where we read that the aspects of the vessels of the seven lower points that were associated directly with *Ätyq'a* rose to unite with the seven lower Self-generated Lights of *Ätyq'a*. It seems to me that those aspects that rose and descended, refer to what was later to become the 'hairs' of the *Moh'a Styma'a* of 'Arykh 'Anpyn that became the 'Thirteen Tyqunym of the Beard of 'Arykh 'Anpyn' and the systemic doubt regarding them is if their roots rose to be united with the *Äqudym* or if They too were engarmented in the Lights of 'Arykh 'Anpyn. It also seems to me that the specifics of the *Yihud* discussed in DS 11c [as well as the *Kavvanot* of *Shabat* above n. 195], and the section alluded to above from the PIdZ reflect this. This formulation would resolve the problem raised by RH"V in MvSh, and reiterated by R. Shalom Sharaby in EH *ibid*. All of the above is crucial as background for understanding the Fall of Adam and the ramifications of the process of the theurgic *Tyqun*;

3. After the Fall of *Adam* [as indicated in the sources in C. above,], *Qayin* and *Hevel*, the lowest aspects of *Nezah* and *Hod* of *Ätyq'a* [or Its engarmenting as the aspect of *Malkhut* that descends into the created worlds, and see above, n. 72 and 137] continue the process of transferring the constantly newly rectified sparks from the lower worlds to the appropriate *Parzufym* of *Azylut* [and see quote from SfhD page 238a-b in Chapter 2, near n. 39a, the intertextual reading of the Zohar 'Idr'a Rab'a [vol. 3 fol. 128a-b, 135a, and especially 143a] with the Zohar vol. 2 fol. 254b].

It seems to me that this reconstruction resolves all the apparent contradictions found in all the various recensions, and furthermore, it establishes a continuity that runs from the early writings of the 'AR" I to the later writings of RH"V. And see below, DS 10 near note 279, where R. Moshe Zacuto reaches similar conclusions. These ideas are also reflected in the Zohar ['Idr'a Zut'a] vol. 3 fol. 288a:

... למשמע בחרוה מלין סתימין ושבחא דעתיקא קדישא סתימא דכל סתימין. פריש ואתפרש מכלא ולא פריש. דהא כלא ביה מתדבק. והוא מתדבק בכלא הוא כלא עתיקא דכל עתיקין סתימא דכל סתימין אתתקן ולא אתתקן אתתקן בגין לקיימא כלא ולא אתתקן בגין דלא שכח. כד אתתקן אפיק ט נהורין דלהטין מניה מתקונוי

And see also, EH Gate 13 chapter 2 and Gate 42 chapter 3, that refer to the three upper

Sefyrot were separated from It; some aspects of which rose up, and some of which descended and were broken.²⁰⁹

As for each vessel that had fallen, being comprised of three aspects - the inner, middle, and outer - because in its fully developed potential state, each *Sefyrah* has three aspects;²¹⁰ these fell and became what were to become the lower worlds of *Beryah*, *Yezyrāh* and *Äsyah*: Creation, Formation, and Action, respectively.

6b In order to effect the repair, upon the reappearance of *Ätyq*, Its seven lower levels that were unbroken manifested through, or were 'engarmented by' the seven higher *Sefyrot* of '*Arykh* '*Anpyn*'.²¹¹ This came to be via the three lower *Sefyrot* of *Ätyq*, each of which contain three levels; the two higher aspects of which remained in '*Azylut* and the third aspect of which descended into *Beryah-Yezyrāh-Äsyah* where most of the sparks of the broken vessels had fallen. All these levels ascended progressively, to produce and 'engarment' '*Arykh* '*Anpyn* - so as to be reintegrated with the potential of the higher levels that remained unbroken. And '*Ab'a* and '*Im'a* ascended and returned 'Face to Face' within '*Arykh* '*Anpyn* so as to unite and produce a rudimentarily rectified *Zëyr* '*Anpyn* and *Nuqv'a*.

⁷ Specifics as to Intra-Divine Participation - 2

7a We may surmise from EH²¹² that the reason why this is called the 'new' unbroken Points of *Ätyq'a* as being the '*Ayn Sof* as He is engarmented within '*Adam Qadmon*, from the center of His Heart to the lower extremities of His 'Body'. The above notes, 195 and 208, are examples of analytically resolving disparate Lurianic texts, without resorting to rather artificial reconstructions based on a 'methodology of stages'.

²⁰⁹ See n. 206.

²¹⁰ See ShMRsh fol. 45a on the '*Idr'a Rab'a* of the Zohar, where he derives this principle from Zohar vol. 1 fol. 241a.

²¹¹ See below, DSs 8 -11.

²¹² See Gate 9 chapters 6 and 7 from AY, [one of the works hidden by RH"]V, and

Name of 45, is because the 'original' Name of 45, within which the *Shevyrah* took place, was the aspect of this Name within the lower levels of the Name of 63, in which there were originally the six lower points that were broken, plus the point of *Nuqv'a* which was its *Keter* and contained the potency of ten points. [In some of these sources, these ten points are subsumed into five points which are the roots of the five *Parzufym*]. The three upper points of the Name of 45, however, [which together with the other seven comprised the full (potential) Ten *Sefyrot* of the Name of 45] remained above, unbroken, with the Name of 72. Whereas regarding the Name of 52 [which is the original 'point' below the six points of 45], all of Its aspects emerged in the process of the *Shevyrah*, but only the six lower aspects broke, and the higher three *Sefyrot* emerged complete, and united with the unbroken aspects of the Name of 45. Elsewhere²¹³ it is stated that the 'Point' of 52 that emerged unbroken in the course of the *Shevyrah* was Its *Keter*, and the nine lower *Sefyrot* departed, so as to be united with Her only when unbroken aspects of the Name of 45, which represent the potential for the active process of *Tyqun*, are manifested.²¹⁴

7b From the text of the EH²¹⁵ we gather more clearly, that the unbroken aspect of 45 is the *means* of the *Tyqun*, whereas its corresponding aspect of 52 is the actual *ground*. And whereas the six broken aspects of 45 is where the *Tyqun* takes *place*, the nine other aspects of 52 added to Her so that She manifest the entire Ten *Sefyrot* are the *result* of the *Tyqun* in accordance with the particular level that the

edited by R. Y. Zemah, which are often fragmentary (see above DS 2 n. 45); see there, pp. 88-95. And see from Gate 10 chapter 3 [from the above mentioned writings; the only one of those that was edited by RH"V himself, the OzH p. 30b-31b].

²¹³ In this same work, edited by RH"V. see OzH p. 73b-74b, corresponding to Gate 11 chapter 6, and see the earlier-written parallel text in SfhD p. 86b. And see above, Chapter 2 note 80.

²¹⁴ See SfhD p. 85b. And see above, DS 2 note 72 and DS 13, which discusses three apparently disparate pronouncements by the 'AR" I regarding the nature of this essence-point of Malkhut, and see ShaKay fol. 54b and there, HaguB note 5.

²¹⁵ OzH p. 73b-74b, corresponding to EH Gate 11 chapter 6.

Tyqun is taking place. And there it is stated²¹⁶ that in the instances when an individual choice is made in this world that does not further the *Tyqun*, the unbroken aspect of 45 [which did not participate in the *Shevyrah*] departs to the level of the Name of 72, as do, the nine aspects of 52 that would otherwise be the result of the *Tyqun*; whereas the six broken aspects of 45 remain in a rudimentary sustained level of *Tyqun*, as does the unbroken point of the 52.²¹⁷

As a result of the new inner *Zivvug* of 'Adam Qadmon'²¹⁸ the Name of 45 emerged anew together with the aspects of the Name of 45 that had remained in the Name of 72 and hadn't emerged before - thus, It is called the *new* Name of 45 [*Shem Mah haHadash*]. Thereupon, the 'new' Name of 45, which is masculine, unites with the Name of 52, which constitute the lower feminine levels of the Name of 63, containing both fallen elements, as well as those which descended but did not fall. Together they each contain the potency of all the Ten *Sefyrot*. We also find an earlier Lurianic formulation of the 'non-breaking' of the vessel of *Malkhut*.²¹⁹ Indeed, each of these Names contain all Ten *Sefyrot*, each of which contain Ten *Sefyrot*; through which each of the Five *Parzufim* become enclothed by the aspects of the *Sefyrot* appropriate to their rudimentary requirements; the complexities of which, and their systemic 'set-theoretical' doubts [*Sefeqot*]²²⁰ - due to the different origins

²¹⁶ Ibid.

²¹⁷ And see above, chapter 2 near note 80 where this section of *OzH* and addenda are discussed.

²¹⁸ Described in DSs 3, 5, and 6.

²¹⁹ See chapter 1 of the "Shaär haKlalym" of *EH* [fol. 5 col. 2 towards the bottom], edited by RH"V from the works of R. Mosheh Yonah, and containing some of the Lurianic teachings from the period before RH"V started studying with the 'AR"i, as well as teachings that apparently were revealed to RH"V after having received the teachings recorded in his early version of the *PIdZ*. And regarding this, see "Shaär haKlalym" chapter 12 where we find a teaching regarding the *Teflym* of the arm, that corresponds to the *Parzuf* of *Rahel*, which is also discussed in the later version of the *PIdZ*, see *ShMRsh* fol. 56c-57b, but is missing from the earlier version of the *PIdZ* in the *SfhD* pp. 229-231.

²²⁰ These are described in *EH* Gate 12, and corresponding sections in all recensions. And see above note 208.

of manifestations of the Names 45 and 52 - shall not concern us here, except when they are immediately important.

⁸ The Gestations resulting from the Internal Zivvug to Produce the Tyqun

8a See citations in DS 3.²²¹ RH"V reports here two unresolved difficulties regarding the 'Gestation' [*İbur*],²²² stemming from [his expectations of] the otherwise regularly homologous Lurianic usage of anthropomorphic metaphor.

RH"V's uncertainties are as follows:

1. Are the 'gestations' of these twelve 'units' [6X2=12], lasting the duration of 'twelve months' [*hodashim* - a word that also has the implication '(re)newals'] is simultaneous or successive: i.e., did the male and female aspects" of *Ätyq'a* for instance, take two 'months' of the 'year' [*shanah* - also bearing the connotation of 'change'], followed by two months for the gestation of 'Arykh etc.? Or did the aspects" of *Ätyq* develop along with the other ten aspects throughout the twelve

²²¹ See above, DS 3 note 74 and especially EH Gate 10 the end of chapter 1, and see SfhD page 40a [and ShHQ fol. 32b] and compare with EH Gate 17 chapter 1, and Gate 28 chapter 2 [all of the above EH citations from OzH].

²²² Regarding the background history of the imagery of Divine Gestation, we may say that it appears numerous times in the Zohar; for some examples, see vol. 1 fol. 29b and 72b; vol. 2 103b; and in the 'Idr'a dMishpatym fol. 123a-b; and in the Sifr'a dZne"ut'a fol. 178b; vol 3, fol. 10b, 65b [and this became an important proof-text for the Lurianic doctrine of the "Second Impregnation" within 'Ab'a v 'Im'a for the sake of conducting the *Mohyn* of Zëyr; see PIdZ, in SfhD p. 228a and ShMRsh fol. 53b], and 77b; and in the 'Idr'a Zut,'a, fol. 290a. I have come across this image in the writings of the *İyun* Circle, which may have served as a source for the Zohar and the 'AR"İ. See in my M.A. dissertation, Sefer haYihud ha'Amity lines 111-116 which apparently describes the gestation of *Tif'eret* within *Bynah*. It is important to note that this imagery of Divine Autogenesis, central to Lurianic Kabbalah, and found in Zoharic and pre-Zoharic Kabbalah, seems to have played at-best, a minor role in the Kabbalah of the intervening periods of Kabbalistic development. And see below, note 230.

months, integrated with them: this is further complicated by the 'time of gestation factor' which usually is seven 'months' for the higher functions of *Mohyn* nine 'months' for *Zëyr* as a whole, and 'twelve months' for the entire whole;²²³

2. 'Where' did this gestation take place? He does not elaborate on the detailed ramifications of this *location* question - which he indeed, leaves as a mystery for individual contemplation. We may perhaps fill in the details as follows: Did this gestation take place within '*Adam Qadmon*, or up to and not including *Äryq'a Qadish'a*, or above '*Adam Qadmon* within '*Ayn-Sof*,²²⁴ or one level within the other, each within the level higher than it.²²⁵

8b Regarding the details of this last hypothesis, the only one explicated by *RH"V*,²²⁶ we read that there were four levels of gestation for *Zëyr 'Anpyn*; two outer gestations, for the *vessels* of both, the seven lower *Sefyrot* and for those of the Three Supernals respectively, and two inner gestations for their respective

²²³ Regarding the 'time of gestation' factor, see *EH* Gate 28 chapter 2, and the *PIdZ*, in *SfhD* p. 234b and *ShMRsh* fol. 58d and elsewhere.

²²⁴ These considerations are also important, since the *Zivvug* took 'place' through the *Galgalt'a* of '*Adam Qadmon* [see above near note 196 regarding the ramifications of this, and see above, notes 195 and 208]. And although the 'place of appearance' of the Names 45 and 52 within '*Adam Qadmon* is in His lower half, the origin of the Light of 45 is the Forehead of '*Adam Qadmon* [see *EH* Gate 10 chapter 4 and *SfhD* pp. 52a-53a; and regarding this, I would like to point to a possible parallel to the *Kavvanot* of *Tefylyn*, where *Zëyr 'Anpyn* attains a new level of *Mohyn* that is revealed in His Forehead, upon achieving contact with '*Arykh 'Anpyn*. See *PIdZ*, in *SfhD* p. 229b-230a and *ShMRsh* fol. 56b. Here we may have an example of 'prefiguration' in terms of the development of the Lurianic doctrine of '*Adam Qadmon*, where the pattern taken by the lights of the *Tefylyn* in the earlier period of Lurianic exposition was also used in the exposition of '*Adam Qadmon*.

²²⁵ This seems to be what is implied in the *PIdZ*, of the *ShMRsh* fol. 58a, and see also, fol. 52a; and compare with the *PIdZ*, of the *SfhD* pp. 234b-236a, and see 220b, 222a-b, and 223b. Since no other possibility is developed in the Lurianic Corpus, we may apply the 'Principle of Implicit Obsolescence'. And the same holds for the 'duration' question [see sources in n. 223]. But all of this seems to be from the point of view of *Zëyr 'Anpyn*; and see above, notes 195 and 208. Therefore the question of *RH"V* remains.

²²⁶ See above notes 224 and 225.

lights. We also read²²⁷ that those aspects of gestation referring to the coming to be of the *Neshamah* levels of *Zëyr 'Anpyn* and *Nuqv'a*, occurred through 'Arykh 'Anpyn without the direct mediation of 'Ab'a v 'Im'a except for the gestation of the nurturance that they receive via 'Im'a, as a precondition for the attainment of the higher lights. The description of this process is based on an important distinction that has implications for both Lurianic cosmogony and theurgy.²²⁸

8c This distinction appears with reference to the passage of light or Divine effluence from the higher to the lower levels, or its theurgic invocation, when intermediate levels, which can function in one of two ways: either as further engarmenting the light with their own properties, or as a mere 'passageway' [or *maävar*], so that the original integrity of the higher level of light is preserved in the transfer, and is not mediated by the intermediary levels. This idea has long provenance in the development of Lurianic Kabbalah²²⁹ and it seems to me that this is one of the major points of departure between the 'AR"i and R. Moshe Cordovero. For in the writings of R. Moshe Cordovero we read of the process of engarmenting and 'aspection' [*behynot*] in the course of emanation, but not of the possibility of the mere 'passageway' aspect without engarmenting, as I have gathered from the research

²²⁷ See *ShMRsh*, fol. 52d and in *SfhD* page 223b and see in *SfhD* p. 235b, and *ShMRsh* fol. 58c where it is said that the inner lights of the higher aspects of the *Neshamah* levels of *Zëyr 'Anpyn* deriving from the seven lower *Sefyroṭ* of *Ätyq* occurred via a gestation within 'Arykh 'Anpyn without the direct mediation of 'Ab'a v 'Im'a, whereas the *lights* and *vessels* of the lower aspects [of all the ten *Sefyroṭ* on the levels of *Nefesh* and *Ruah*] although they occurred also within 'Arykh 'Anpyn, this was more directly through the agency of 'Ab'a and 'Im'a, and see the ensuing discussion following this note.

²²⁸ See *EH* Gate 7 chapter 4, and Gate 47 chapter 2, [it is also implicit in *ShMRsh* fol. 34d [on the *Zohar*, vol. 2 fol. 262b] of which, Gate 47 is an expansion [and this text will be discussed in detail in section B of this chapter]; *ShMRsh* fol. 47c [on *Zohar* vol. 3 fol. 204b], *ShGil* section 26. And from the 'AR"i's early writings, see *ShMRsh* fol. 3c and his *Per Sif dZ* pp. 261a and 264a and elsewhere. And see note 231.

²²⁹ See previous note, and note 231. And see DS 13f where we will discuss the significance of the uses of the 'passageway' and the 'engarmentation' for the workings of the *Kavvanot Qriy'at Shmā*. And see *YfSh* on *ShaKav* chapter 2 of *Kavvanot Qriy'at Shmā*. And with reference to the 'Complete *Zivvug*, see *YfSh* on *EH* Gate 34 chapter 1.

of Bracha Zak.²³⁰ It seems to me that this distinction between them points to a deeper distinction between the Lurianic construal of Divinity in terms of *Parzufym*, that bespeaks a living relationship with a living Divine manifestation, as against Cordoverian *behynot*, where Divinity is construed in more static terms. The phenomenon of the *maävar* figures prominently in the theurgic process of bringing about the 'Complete *Zivvug*'.²³¹

²³⁰ "The Concept of *Zimzum* [in the Teachings of the RaMaC]" in her *BeShaärei*, pp. 58-70, and see especially p. 67. This is most likely related to the Lurianic-Zohar-*'Idr'ot* doctrine of the autogenetic development of the *Parzufym*, which seems to be absent in the Cordoverian interpretation of the *'Idr'ot*. And although the term *Parzufym*, strictly speaking, is not used in the 'AR"'I's early writing, and comes to be used only as of the "Shaär haKlalym" and the PIdZ, its ramifications certainly are behind these early writings, where the process of the Gestation [*İbur*] of *Zëyr* is discussed [and the term *İbur* is used in the context of the development of *Parzufym* the early writings of the 'AR"'I, see below in this note, whereas in Cordovero's writings it does not appear in this context], originating within *Ätyq'a* and onto *'Ab'a v'Im'a* is described at great length, in the *Per Sif dZ* see page 244a-b [on the development of the *Neshamah* of *Zëyr* (although here, the term *İbur* is not used), based on the *'Idr'a Zut,'a Zohar* vol. 3 fol. 289b, which is very similar to the description earlier in this DS 8 section b, based on the PIdZ, and there, the term *İbur Sheny* is used, based on the AR"'I's reading of *Zohar* vol. 3 fol. 65b, and see in *SfhD* p. 228a, and see next note]; and see in the *Per Sif dZ* pp. 258b, 260b and 263a regarding the *İbur* and *Yenyqah* of the lower levels of *Zëyr* [where these terms are used], and regarding this, see also from the AR"'I's early writings, *ShMRsh*, fol. 5d, 8a, and 12b.

With reference to the Cordoverian use of the term *İbur*, [based on the appearance of this term in the researches of B. Zak], it is always within the context of the souls of *Zadyqym* [and particularly, Mosheh] and never in a cosmogonic or theogonic or theurgic context.

²³¹ This should be seen in the context of the 'AR"'I's own writings, where we read of this 'passageway' [or *maävar*] with reference to the 'Light implanted for the Righteous' in the *ShMRsh* fol. 3c, and *ibid.* *Parshaṭ Balaq* fol. 47d, which will be further discussed below. And see in the *Per Sif dZ* [in *SfhD* ed. p 244b regarding the light of the *Mazal'a* that unites *'Ab'a* and *'Im'a*, making *'Im'a* into a 'vessel' in the context of Their *Zivvug* within *'Arykh 'Anpyn*, and see there pp. 260a, 261a, and 264a, with reference to the passing on to *Zëyr* and *Nuqv'a* of this primordial property, which figures prominently in the theurgic process of bringing about the 'Complete *Zivvug*' as we shall read in DS 13-14 below in this chapter, and see DSs 10 and 11 regarding the ontological place of the *Mazal'a*]. And see in *EH* Gate 47 chapters 2-3, where the phenomenological element of this distinction with reference to the element of simultaneity in the practice of *Kavvanah* is discussed; the subject of section B of

As for the coming-to-be of 'Ab'a and 'Im'a, these *Parzufym* appeared not as a result of *İbur* or autogenetic impregnation within 'Arykh 'Anpyn, but spontaneously, as the 'by-product' of the manifestation of the engarmenting of *Ätyq'a Qadish'a* by 'Arykh 'Anpyn, within the 'space' or 'Aether' between the 'Thirteen `Attributes of the Beard' and the upper body of 'Arykh 'Anpyn.²³²

8d And with reference to the coming-to-be of the *Mohyn* of 'Ab'a and 'Im'a in the earlier writings of the 'AR'I, we see²³³ that he describes the *Zivvug* to bring about the *Tyqun* through the coming-to-be of *Zëyr* 'Anpyn, which, in contrast to the original back-to-back *Zivvug* of 'Ab'a and 'Im'a²³⁴ came about when 'Ab'a and 'Im'a appeared face-to-face as the *Hesed* and *Gevurah* of 'Arykh 'Anpyn, and united within the *Mohyn* of 'Arykh 'Anpyn by means of the *Mazal'a* that brought about the *Zivvug* of the Aether of the Palate - the effluence of the Hidden-*Hokhmah* of 'Arykh 'Anpyn with the Fire of the Throat - the *Bynah* of 'Arykh 'Anpyn.²³⁵

8e As for the *Zivvug* within 'Arykh 'Anpyn, to bring about the *Mohyn* of 'Ab'a and

this chapter. And see EH Gate 7 chapter 4 regarding the application of this process within the pre-*Shevurah* 'Tending-and-not-Tending' Lights', where the light of the Emanator is preserved within the Emanation. And see above, note 229.

²³² This, as we read in the *PIdZ*, [see SfhD p. 217a-b and ShMRsh fol. 50d-51a] based on the '*Idr'a Rab'a* section of the *Zohar*, vol. 3 fol. 131a and elaborated in the '*Idra Züt'a* ibid. fol. 289a-b and 292a. We should note that here, the 'space' is not the ground for the appearance of the *QelypoL*, as is the case regarding the 'space' between 'Ab'a v'Im'a and *Zëyr*. And see above, n. 126.

²³³ In ShMRsh fol. 5c, 11b-c, and 20d, and in his *Per Sif dZ* in SfhD pp. 237b, 239a, 240a, and in about twenty other places; see especially, 242b

²³⁴ This is described there on p. 238a-b and see above, chapter 2 between notes 49-63; as well as with regard to his description of the 'Complete' *Zivvug* which will be discussed below especially in DS 13-14.

²³⁵ See above, note 231, and below, section e.

'Im'a, in the PIdZ²³⁶ we read that the *Hesed* and *Gevurah* of 'Arykh 'Anpyn on the level of the coming-to-be of 'Ab'a and 'Im'a are equivalent to the *Hesed* and *Gevurah* of 'Ab'a and 'Im'a themselves, and therefore, in-and-of themselves, 'Ab'a and 'Im'a do not possess renewed *Mohyn* unless they can rise up higher into 'Arykh 'Anpyn. The reason for this is formulated in the later teachings that the 'AR''I imparted to RH''V, as exemplified in EH Gate 12 chapter 1 and in numerous other places in all recensions.²³⁷ It is because the levels higher than the those of *Hesed* and *Gevurah* of 'Ab'a and 'Im'a are not regarded as being of their domain, but of the domain of *Keter*. This, as we shall see,²³⁸ will become an important principle in the teleological mechanics of the *Kavvanot* particularly with reference to the *Qry'at Shmā* cycle.²³⁹

In the work stemming from possibly the earliest period of association between the 'AR''I and RH''V,²⁴⁰ we read that the *Mohyn* of 'Ab'a v 'Im'a,²⁴¹ were produced by

²³⁶ See PIdZ, [see SfhD p. 228b and ShMRsh fol. 53d.

²³⁷ See in SfhD pp. 32b, 38a-b, and 62b; and in the later editions, see EH Gate 12 chapter 1 from OzH; and from AY, EH Gate 9 end of chapter 6; Gate 14 chapters 1 and 3; Gate 19 chapter 5; Gate 20 chapters 9 and 10; and Gate 40 chapter 8.

²³⁸ See below, DSs 12 and 13 where the function of the 'Feminine Waters' shall be further explicated and DS 13 and 14 with reference to the 'Complete' and 'Incomplete' *Zivvug*.

²³⁹ It is my contention that what was construed as 'myth' in earlier academic works on the Lurianic Kabbalah, may more accurately be described - when looking at the interactions of its details - as 'teleological mechanics'. This is generally the case in my estimation, with the possible exception of the early stages between the first and second *Zimzum*, and the original construction of the vessels, where the mechanics seem to be essentially functional, albeit often prefigurative of later stages. And see notes 59 and 60 in Chapter 1 above.

²⁴⁰ As I have argued in note 219, and see above, DS 3 sections b and c, and below, in the Appendix chapter on Pneumatic Mystical Soul Impregnation regarding the PIdZ, and see in SfhD p. 222a, and see ShMRsh fol. 51d.

²⁴¹ I.e. the Three Supernal *Sefyrot* comprising the Pure Intelligence levels of 'Ab'a and 'Im'a that are the prerequisite for the Creative *Zivvug*. Because the Three Supernals of 'Ab'a and 'Im'a are within the realm of *Ätyq'a* [see, n. 236, 237, and DS 12], it seems that

there are two aspects to this *Zivvug*: 1. when the *Zivvug* remains within the domain of 'Arykh, and 'Ab'a and 'Im'a manifest only their Seven lower *Sefyrot*, and this is the root of the Constant Outer *Zivvug* [and see below, note 339]; and 2. when 'Ab'a and 'Im'a draw the Three Supernal *Sefyrot* into Them by rising into 'Arykh, conducting new effluence from 'Ätyq'a, and manifest the full Ten *Sefyrot* Themselves. This is when there is a Complete *Zivvug* resulting from a new rising of *Feminine Waters* from below, continuing unto the 'Ayn-Sof. As for an earlier version of this type of *Zivvug* from the 'AR"Ts writing of the Egyptian period, see ShMRsh fol.7c, [which is part of a long piece on Zohar vol. 1 fol. 2a-b, beginning in ShMRsh fol. 6a-8c] where we read:

ואמנם צריך אני לבאר עוד מהו ארכנא בפומאי ושפיכנא דמעאי מהו התועלת בהזכרת הפה ובשפיכת דמעות ויהיה זה שרש לתפלה ולברכות ולבכיה ויתבאר עם זה מפני מה שערי דמעות לא ננעלו. והענין הוא כי האדם התחתון הוא דוגמת צורה עליונה ופיו כפה העליון ועיניו כעיני עליון וכאשר יתעוררו למטה יתעוררו למעלה וזה כי כללות הפה ירמוז לבניה לים שלה פה למלכות שבה והשפתים לנצח והוד שבה והלשון ליסוד ולת"ת והשינים לל"ב גתיבות חכמה והחך לחכמה שבה ולחי עליון ותחתון לחסד וגבורה שבה וגרון לבניה שבבניה הנה על עשר ספירות שבכללות הפה רומזים העשר שבבניה עצמה ומה שלמעלה מן הפה בחכמה ... והנה להיות כי אימא עלאה גם היא אתתרכת בחרבן בית קרשינו לפיכך נסתמו שערי תפלה הנמשכין מן הפה שהיא אימא עלאה כיון דאתתרכת ושערי תפלה הם השפתים נצח והוד שבבניה. ... ואמנם נצח הוד שנחכמה הם שערי דמעה ולז"א רב המנונא סבא ע"ה לבעל החוטם אני מתפלל שהם עשר שבחכמה אשר סופם החוטם כי הם לא ננעלו וכאשר יוריד האדם דמעות ויתכוין למתק הדינין ... אשר שרשם בחכמה בנצח והוד שבה ויתבסמו ויתמתקו ואין שטן ואין פגע רע והרחמים מתרביין והחוטם העליון מחזיר הרברים אל שרשם ... ושם מתמתקין ולפיכך שערי דמעה לא ננעלו

Indeed, I must further explain the meaning of [Zohar, *ibid.*]: 'and I mention it with my mouth and shed tears' - What is the use of this verbal expression and this weeping! But may this be [construed as the] root [instruction regarding] prayer and benedictions and weeping; whereby will be explained [the Talmudic dictum BT Berakhot fol. 32b]: '[whereas the gates of prayer have been shut,] the gates of tears have not been shut'. [It is] as follows: the Lower Man is in the likeness of the Supernal Form. And his mouth is like unto the Supernal Mouth, and his eyes, like the Supernal Eyes. And when the levels below are aroused, so are the Supernal levels. For in general, the 'mouth' indicates *Bynah* and Her Ten *Sefyrot*:: the mouth itself, corresponds to Her *Malkhut*, the lips to Her *Nezah* and *Hod*, the tongue to [Her] *Yesod* and *Tif'eret*, the teeth to the Thirty-Two Paths of Wisdom; and the palate to Her *Hokhmah* - with reference to the upper palate - and [as for] the lower palate, [these are] Her *Hesed* and *Gevurah*, whereas the throat refers to the *Bynah* of Her *Bynah*. Thus, the Ten *Sefyrot* of the mouth indicate the Ten *Sefyrot* of *Bynah* Herself, and what is above the mouth refers to *Hokhmah*. ... Now, because the Supernal Mother [*Bynah*] was also banished, as a result of the destruction of our Temple, therefore, the Gates of Prayer were stopped-up, for these are drawn from the

Mouth of the Supernal Mother, and thus, the Gates of Prayer, which are the lips, the *Nezah* and *Hod* of *Bynah* [were sealed]. However, the *Nezah* and *Hod* of *Hokhmah* are the Gates of Tears. For this reason did R. Hamnun'a Sab'a declare: "It is to the Master of the Nose that I pray", referring to the Ten *Sefyrot* of *Hokhmah*, whose last *Sefyrat* is the Nose; and these Gates were not closed shut. So when a person sheds tears and intends to sweeten the Judgements, whose roots are in the *Nezah* and *Hod* of *Hokhmah*, they will become enfragranced and sweetened, so that there be no Accuser or mishap on account of them, and Compassion increases. And the Supernal Nose returns the things to their roots, and there they are sweetened. Thus, the Gates of Tears have not been shut.

Here, we encounter weeping as an unparalleled theurgic means to reveal Divine compassion [due no doubt, to it being a transparent expression of conscientious sincerity; and see *ShRhQd* fol. 6b, 8b, and 11b; *ShaKav*, *Haqdamat Rosh haShanah*, fol. 90a; *EH* (*Haqdamat Shär haHaqdamot*) fol. 1b-c and elsewhere].

Regarding the function of weeping, as a Lurianic mystical technique, see M. Idel, *KNP*, chapter 5. And see E. Wolfson, "Weeping, Death, and Spiritual Ascent ..." p. 220 near note 60, and note; and p. 228 and note 105, where he makes a claim for which he offers no proof-text [and the texts he adduces in the notes do not bear witness to this claim]; that the eyes, which symbolize *Nezah* and *Hod*, allude to the testicles, and the tears, to seminal emission. In fact, when we consult the AR"Y's words on the subject [see in *SfhD* p. 214a, and see there, towards the end of 214b] and in RH"V's early and later writings [see his early *PIdZ*, see *SfhD* p. 216a, and more elaborately in his later version, in *ShMRSh* fol. 49a-b, 49d, 50a, 50d, 53d, and 54a], we find that whereas the 'Eyes' refer to *Nezah* and *Hod* of *Ätyq'a*, These have three aspects; two manifesting in *Azylut*, and one in the created realms:

1. the hidden aspect refers to the Genitals engarmenting 'Arykh as His 'Hair' and His recondite 'Ear' that hears prayers;
2. *Nezah* and *Hod* of *Ätyq'a* as the 'Legs' manifest as the 'Eyes' of the 'Arykh, containing more *Dyn*, thereby give rise to weeping [see above, note 137, towards the end of the *Yihud*], which results in sweetening the Judgements; and
3. the 'feet', or the lowest aspect of *Nezah* and *Hod* of *Ätyq'a* descend into the created realms below *Azylut*, so as to nurture the holy sparks until they are ready to be liberated in *Azylut*.

And regarding Divine Weeping, see also *LQhSh* fol. 10b [attributed to the AR"Y], on BT *Hagyga* fol. 5b], alluding to three Divine levels:

1. the *Nezah* and *Hod* of *Zëyr* in Their contracted state;

2. the inner *Nezah* and *Hod* of the inner 'Ab'a v'Im'a, weeping on account of the lack of *Feminine Waters*, which would otherwise, bring about Their new inner *Zivvug* in 'Arykh; and
3. the most-inner *Nezah* and *Hod*, as the unchanging Power and Joy of Ätyq'a.

This it seems to me, mirrors the three aspects of *Nezah* and *Hod* of Ätyq'a; where Its lowest lowest aspect, which nurtures the unliberated sparks, corresponds to the *Nezah* and *Hod* of Zëyr in Their contracted state; i.e. in the created realms. And see below, chapter 4, DS 13 and 14, particularly, sections 5-6 of note 383.

It is important to note that the Ten *Sefyrot* of *Hokhmah*, whose last *Sefyr* is the Nose refer to Its manifestation, as the enclothment of Ätyq'a within the Head of 'Arykh 'Anpyn [see there, fol. 6d towards the bottom and see below, the quote in DS 11a, near note 285; and see DS 13g.1-3 regarding the equivalence of the inner dimensions of *Hokhmah* and *Bynah* to the level of Ätiq'a, asserted by the 'AR"l. As the context in the quote from *ShMRsh* *ibid.* is the 'Complete *Zivvug*' of *Hokhmah* and *Bynah*, we find implicit within this quote, a reference to the 'new' *Zivvug* for the activation of the *Mohyn d'Ab'a v'Im'a*, that takes place within 'Arykh 'Anpyn [the 'Supernal Form'], or at the very least, a precursive description of what would later be understood as such in the Lurianic teachings. And considering the parallel texts in the *Per Sif dZ*, [see below] it seems to me that here too, the above quoted reference has an esoteric aspect that takes place in 'Arykh 'Anpyn.

For with reference to the element of the theurgic 'Union of the Kiss' [referring to words of prayer or of Torah, uttered with *Kavvanah*] in the early writings of the 'AR"l, we read in the *ShMRsh* fol. 3b regarding the Union of the inner *Shekhinah* [which represents the union of the lower *Shekhinah* and *Bynah*], with *Mosheh*, surrounded with the Thirteen Attributes of the Divine Compassion of 'Arykh 'Anpyn [and see this reiterated in the second version found in *ibid.* fol. 3d]. And see the *Per Sif dZ* in the *SfhD* p. 253b, where the 'kiss' is associated with the gift of the Holy Spirit of prophecy, which the 'AR"l believed he had access to. And see *ibid.* p. 258a-b, where the 'Union of the Kiss' is associated with the mingling of the primordial elements within 'Arykh 'Anpyn, in a process that has close parallels to the *Kavvanot* for the arousal of the Supernal Sound within the sound of the *Shofar* on *Rosh haShanah* [see *PEH* Shaär haShofar chapter 2 pp. 587b-588a, and 589b and elsewhere]. And with reference to the *Kavvanot* for this and the 'Complete *Zivvug*' during prayer, see *Per Sif dZ* in the *SfhD* pp. 266a-b, where we find a description that bears a very close resemblance to the above-translated quote, and there, we find a clear association with 'Arykh 'Anpyn, in that this *Zivvug* takes place in the place called 'The Depth of All' [Ämyq'a d'Kol'a, and see *Zohar* vol. 1 fol. 221a, 229a, and 246b; vol. 2 fol. 63b; vol. 3 fol. 26a, 61b, 70a, 150a, 285b, and see *Per Sif dZ* pp. 260a, 261b, 262a-b, 263b, 264a, 266a-267b], associated with the *Hokhmah* and *Bynah* of 'Arykh 'Anpyn, also called the Unlimited Wellspring, from Whence all the participants in the Complete *Zivvug* are fed, and to Which

the 'inner *Zivvug* of 'Kissing' - the *Zivvug* of the Aether of the Palate and the fire of the Throat of 'Arykh 'Anpyn, corresponding respectively to the *Hokhmah* and *Bynah* of 'Arykh 'Anpyn, as they unite with Its *Hesed* and *Gevurah* by means of the *Mazal'a*, functioning to unite the entire realm of the Thirteen Attributes of Divine Compassion. This internal *Zivvug* simultaneously produced the three lower *Sefyrot* of 'Arykh 'Anpyn - as well as those of 'Ab'a and 'Im'a. And in addition, Its effects by means of the Thirteenth *Tyqun* of Divine Compassion [apparently following the internal *Zivvug* just described], extend to what was later to function as the *Yesod* of *Zëyr* 'Anpyn - through the higher manifestation of the *Yesod* of *Ätyq'a* in both Its incomplete and the complete *Zivvug*.²⁴² Thus, 'Arykh 'Anpyn, through the *Maävar* all of one's *Kavvanot* are directed.

Indeed, the Lurianic portrayal of the 'Four-fold Union of the Kiss' in these citations, which is based on the *Zohar* vol. 2 fol. 146b, contains the beginnings of speculations with reference to the raising of *Feminine Waters* that are greatly expanded in *ShPs* and *LqTr* Parshat vaYer'a and in *EH* Gate 39 chapters 4, 9, 11, 12, and 14, where they are further ramified by the relations between the primordial *Feminine Waters* and the 'new' *Feminine Waters* [and see above DS 4c.3.1 and below, DS 13]; and may represent ideas that were further developed by the 'AR'I after his arrival in Safed [as indicated by the fact that all discussions regarding the interplay of *Feminine Waters*, in the extensive but fragmentary Commentary on the *Sab'a dMishpätym* (in the *ZoharQ* fol. 63a-113a, and see there fol. 96b, 99a, 102c-103a) are either by *RH''V* or from a later stratum of the writings of the 'AR'I]. In addition, another Lurianic idea receives its earliest development in the *Per Sif dZ* [[p. 266b]: the preparatory kissing, which is the *Zivvug* of the bowing of the head [*Harkhanaṭ haR'osh*]', and there, the 'AR'I declared, will have to await development until after 'a spirit from on High' illuminates him in this regard. This 'preparatory *Zivvug* of the bowing of the head' is to take on two basic forms in the Lurianic Kabbalah:

1. the *Zivvug* of the Aether of the Palate and the fire of the Throat of 'Arykh 'Anpyn in order to bring about Self-Impregnating *Tyqun* of the two lower *Parzufym* [and regarding this, see below, DS 11c], and
2. the *Zivvug* of 'Nurturance' whereby *Bynah* imparts *Mohyn* to *Zëyr*, or *Zëyr* imparts *Mohyn* to *Nuqv'a*, and both of these will be discussed in DSs below. In any case, the theurgic importance of the 'Union of the Kiss', which represents the sensitive conscious union of the devotionally chanting theurgist, is of inestimable importance for our appreciation of the phenomenological dimension of *Kavvanot* practice, which was discussed in chapter 3; and see above, DS ⁴ Appendix 1.

²⁴² As we read in *ShMRsh* fol. 55a [and see fol. 49d] and *SfhD* page 220b and see

mediation of the *Zivvug* of 'Ab'a v'Im'a upon receiving *Mohyn* and the three lower *Sefyrot*, united to produce the new gestation of *Zëyr 'Anpyn* and *Nuqv'a*.²⁴³

RH"V concludes regarding the questions posed at the beginning of the DS, that "the one who understands, will understand on his own, out of the intuition of his knowledge [*miDaäto*]." ²⁴⁴

8f In the 'AR'I's own early writings,²⁴⁵ he apparently describes two²⁴⁶ twelve-month gestations referring to the *Tyqun* of *Zëyr 'Anpyn* within *Bynah* whereas above, and in PIdZ²⁴⁷ this is specified as *Bynah* within 'Arykh 'Anpyn. Elsewhere,²⁴⁸ however, it is implied that this whole process takes place in the *Bynah* of 'Adam *Qadmon*. This is not necessarily a contradiction, since each citation can be dealing with a different level of the formation of *Zëyr 'Anpyn*. For often, the 'AR'I's own writing is hermeneutically circumstantial, and not systematically exhaustive, as is often the case with RH"V's writings as well. Alternatively, this last citation, from the OzH, represents the post-Safed recording of Lurianic teachings regarding 'Adam *Qadmon* that are missing from the AR'I's early writings.

However, I think that we are on safe ground in saying that although from the period of the writing of the *Per Sif dZ* it is clear that according to the 'AR'I, there were levels of Divinity prior to the *Shevyrah*,²⁴⁹ the specifics of the doctrine of

above, DS 6; and below DSs 10 and 11 for further important details about this. And with reference to the 'relatively Complete *Zivvug*' of *Zëyr* and *Nuqva* in the Weekday *Ämydah* Prayer, see below DS 14 of this chapter.

²⁴³ Ibid.

²⁴⁴ See above, note 221.

²⁴⁵ See in ShMRsh fol. 8a.

²⁴⁶ One for the 'body' and one the *Mohyn* of *Zëyr 'Anpyn*; and see from the 'AR'I, *ibid.* fol. 20d, where he also makes a clear distinction between *Zëyr 'Anpyn* and his *Mohyn* and in the *Per Sif dZ* see above note 230.

²⁴⁷ See SfhD page 234b-235a and ShMRsh fol. 58a-b, and compare with SfhD page 222a-223a,

'Adam Qadmon was explicated only during the period of the 'AR''I's teaching in Safed, and probably developed at that time, as assumed by Avivi and Meroz; although it seems to me, premature, to reconstruct the full details of development. Indeed, we may say the same with regard to the doctrine of *Zimzum*, of which there is no mention in the 'AR''I's earlier writings.²⁵⁰ Therefore it may be the case that the Lurianic doctrine of *Zimzum* was a result of the 'AR''I's association with R. Moshe Cordovero.²⁵¹ Be that as it may, as we may conclude from the evidence presented here, the *pattern* of the process of *Tyqun* seems to be stable from the 'AR''I's earliest writings to his later Kabbalistic teachings in Safed, and see the next DS.²⁵²

9

Ätyq'a Qadish'a: The Ancient Holy One

9a Regarding the syzygy of the Male and Female aspects of Ätyq'a Qadish'a we read²⁵³ that the higher aspects of the 'recapitulation'²⁵⁴ of the Names 45 and 52

²⁴⁸ See EH Gate 10 chapter 1.

²⁴⁹ This is clearly implied in the *Per Sif dZ*, see especially, page 240b.

²⁵⁰ And with regard to ShMRsh fol. 3c referring the "hiding of the Light" and his "other ways of understanding this, but here is not the proper venue for this ..." see *ibid.* fol. 4c and 9d (and see this later citation, which is further evidence for levels of Divinity prior to the *Shevurah*; and indeed it is in this section, fol. 9a-b that the *Shevurah* is discussed), where the "hiding of the Light" is discussed in two other senses [in 4c with reference to the 'Light implanted for the Righteous', and in 9d with reference to the *Zivvug* of the two lower *Parzufym*, after the initial *Tyqun* and prior to the Fall of 'Adam], the *Zimzum* not being one of them. This is to be contrasted with the understanding by the Ketem Paz of this idea, as reported by Boaz Huss in his article [in Hebrew] "*Genizat ha-Or* in Simeon Lavi's *Ketem Paz* and the Lurianic doctrine of *Zimzum*".

²⁵¹ And regarding the Cordoverian doctrine of *Zimzum*, and its close similarity to the Lurianic doctrine, see the article by Bracha Zak referred to in note 221.

²⁵² Regarding the effects of the *Kavvanot* on the entirety of the Twelve *Parzufym*, see below DS 13 and 14 and section b.

²⁵³ See SfhD pp. 32-33 and especially 33b [and ShHQ fol. 29a-c] and compare with

function as the Masculine and Feminine aspects of *Ätyq'a Qadish'a*, both occupying the right and left sides simultaneously, with the Name of 45 being considered the 'Front' and the Name of 52, the 'Back'. And although each has a 'front' and a 'back', the back of 45 is united with the back of 52, and thus, *Ätyq'a* Itself is all 'front'; one side 45, and the other, 52. These two, in an apparently inscrutable way, unite face-to-face, to produce 'Arykh 'Anpyn. In two texts²⁵⁵ it is stated explicitly that *Ätyq'a Qadish'a*, by an internal *Zivvug* produced 'Arykh 'Anpyn. Whereas in a parallel text²⁵⁶ there is an interesting variation, in that the first time the term *Zivvug* is used there, is with reference to 'Arykh 'Anpyn, in order to produce the *Tyqun* of 'Ab'a v'Im'a;²⁵⁷ whereas regarding the coming-to-be of 'Arykh 'Anpyn, the text merely states [perhaps due to circumspection] that:²⁵⁸

By means of this *Zivvug* [referring there to the internal *Zivvug* of 72 and 63 discussed in the foregoing DS], *Ätyq Yomyn* attained *Tyqun* and then 'Arykh 'Anpyn attained *Tyqun* and afterwards there was a *Zivvug* within 'Arykh 'Anpyn who brought 'Ab'a v'Im'a to *Tyqun*

without mentioning the internal *Zivvug* of *Ätyq Yomyn*. Be that as it may, here again,²⁵⁹ we discern a breakdown of the otherwise regularly homologous Lurianic usage of anthropomorphic metaphor, where the 'AR'I uses the elements of the metaphor without adhering to the anthropomorphic image.

9b We may however conceptually deconstruct the nature of this inscrutability by taking note of the account of the *Zivvug* between the Outer Light of the 'Ayn-Sof

EH Gate 5 chapter 1, second version and *ibid.* final version; *ibid.* Gate 9 chapter 6 final version, *ibid.* Gate 10 chapter 2, and especially Gate 12, chapters 1 and 2.

²⁵⁴ See DS 10 for the meaning of this.

²⁵⁵ See SfhD p. 29b and see also in EH Gate 10 towards the end of chapter 1.

²⁵⁶ See in ShHQ fol. 28b

²⁵⁷ Perhaps referring to their *Mohyn*.

and Its inner Light within 'Adam Qadmon,²⁶⁰ in terms of it being the ultimate in balanced permeability between the relative and the absolute 'Ayn-Sof. In addition, we note the account of PIdZ²⁶¹ with regard to the process of the formation of the 'Aḥsant'a and the İtryn²⁶² which constitute the Mind aspects of both 'Ab'a v'Im'a and Zëyr v'Nuqv'a. These are produced by means of the inner Zivvug of Ätyq'a Qadish'a, and the completely self-integrative Zivvug of Its Nezaḥ and Hod. Thus, this first Zivvug here of Ätyq'a Qadish'a, may be conceived as the simultaneous Zivvug of 'front' and 'back' within each of the Names, 45 and 52 as wholes in themselves, as well as the Zivvug of both of these Names within Ätyq'a Qadish'a.

Alternately we may suggest that the internal Zivvug of Ätyq'a refers only to Its seven lower Sefyrot. But this has its own difficulties, as shall become clear in DS 11, and see towards the end of that DS, where we discuss the Yihud haYodyn vihaVavyn shel Yod-Gimel Hiverty dReysh'a.

In one of the early works of the 'AR'I,²⁶³ he writes with reference to the Moh'a Styma'ah [the Hidden Mind of 'Arykh 'Anpyn, referring to It's Hokhmah - Its lowest level] that It manifests as Male and Female, whereas elsewhere in this work,²⁶⁴ he writes with regard to Ätyq'a Qadish'a, that neither of the designations

²⁵⁸ על יד זווג זה נתקן עתיק יומין ואחר כך נתקן אריך אנפין ואח"כ היה זווג בא"א ותקן את אר"א

²⁵⁹ Although not noted by RH'V

²⁶⁰ This is described at the end of EH Gate 1 chapter 3, from the later stratum of RH'V's writings [AY p. 7b this was incorporated in the ShHQ see fol. 7c-d, and does not appear in the SfhD].

²⁶¹ In SfhD p. 225b and ShMRsh fol. fol. 53d-54a.

²⁶² The 'Stored Inheritance' [referring to the Hokhmah and Bynah of 'Ab'a v'Im'a, appearing as the result of the internal Zivvug of 'Arykh 'Anpyn], and the 'Diadems' - [referring to the Hesed and Gevurah of 'Ab'a v'Im'a]; crucial Zoharic symbols referring in the Zoharic-Lurianic Kabbalah, to the prerequisite conditions for the inner Zivvug, bestowed by 'Ab'a v'Im'a upon Zëyr and Nuqv'a and for an earlier formulation, see Per Sif dZ p. 263a, based on Zohar vol. 3 fol. 61b and 65b. And see below, DS 13 and 14.

²⁶³ See EH Gate 19 chapter 9 final version, where he bases himself on the Per Sif dZ

'male' nor female' apply.²⁶⁵ Thus, we may conclude that the gender aspect of *Ätyq'a* was a later development of the AR''I's thought, as a result of the evolution of the details of the Lurianic doctrine of *'Adam Qadmon*, although its roots are in the earlier writings of the AR''I.²⁶⁶

9c It is important to point out the 'AR''I's summation with reference to the inter-relationships between the *Parzufym*, where he states²⁶⁷ that the entire emanation may be summarized as comprising three entities; the engarmenting of *Ätyq'a* as 'Arykh 'Anpyn; 'Ab'a- 'Im'a; and Zëyr 'Anpyn - Nuqv'a d'Zëyr 'Anpyn. This summation is also used in the later strata of the Lurianic Corpus, when describing the Complete *Zivvug*.²⁶⁸ Indeed, these in turn, as indicated in citations from the

see in *SfhD* pp. 257b-258a.

²⁶⁴ See *ibid.* p. 241a.

²⁶⁵ And see *ibid.* pp. 241b-242a regarding the hierarchical relation between *Ätyq'a* and 'Arykh. And see by the 'AR''I himself, probably from the same early period, his commentary on the *Zohar* vol. 2 fol. 166b, in *ShMRsh* fol. 20d regarding this hierarchical relation.

²⁶⁶ See in the AR''I's the *Per Sif dZ* page 267b, and in the *ZohaRQ* fol. 101a [on the *Sab'a dMishpäym*], and *OT* p. 2b, [found in the later stratum of RH''V's writing, but apparently lifted by the AR''I from R.M. Cordovero's *SPR*, "Shär Mahut vihaNhagah" chapter 3 fol. 75d; as are other sections found there; as evidenced from MS Heykhal Shlomoh 70a fol. 12d ff and in the printed versions of the introduction to *PEH*] where he states that that these gender designations are to be understood 'nominalistically' as referring to 'cause and effect', or 'giver and receiver', and see likewise, from *OT*, p. 2b; and see *ShPs* fol. 41d on *Qohelet* [1:5], where we read that in the process of the participation of any syzygy in the effluence of *Zivvug*, they transcend these binary designations. And see Concluding Section # 1; and above, notes 26 and 241, and below, note 361. This explicit statement reduces the Wolfsonian reductionist-literalist claim [if I properly understand it] regarding this process, as being the male effacement of the female. The more resonant claim, it seems to me, is that what is being described is the dialectics of the activation of passive levels, and that the *Zivvugym* occur syzygistically, for as long as the process of growth goes on. Therefore the AR''I states that on the level of *Ätyq'a Qadysh'a*, the designations of male and female don't apply, whereas with reference to the aspect of 'giver and receiver', *Ätyq'a Qadysh'a* could be said to be 'male', and 'Arykh 'Anpyn, 'female'.

²⁶⁷ In *ShMRsh* *ibid.*

later strata, as well as in the AR”I’s early writings, can be expanded into the six male-female aspects listed here.²⁶⁹

9d Thus, the roots of many of the speculations of what would seem to be later Lurianic doctrines are already inherent in the early writings, and their internal logics follow earlier models developed by the AR”I. Often, the details of the ways that the *Parzufym* interact, are indeed greatly expanded in the two versions of the PIdZ, and are further elaborated in RH”V’s later writings; and with regard to this hermeneutic process of unfolding, the works of Y. Avivi and R. Meroz sometimes offer interesting, though often-times dissimilar hypothetical reconstructions of the development of the detail, and sometimes, due to mere surface readings, do not appreciate the inherence of the later in the former.

What all this calls into question is the primacy of the usage of an ‘automatic’ methodology of periodization so as to indicate ‘stages of development’ in the AR”I’s thinking, rather than the application of Vlastos’ ‘Principle of Hermeneutical Charity’. The importance of this latter approach is that it would not discount the

²⁶⁸ See Gate 19 chapter 9, from AY. And see below DS 13 and note 366 and citations there, where it is indicated that this compression of the *Parzufym* occurs only when there is a ‘Complete *Zivvug*’; referring to the integration of the relative *Parzufym* on each level, so that from six pairs, they become three.

²⁶⁹ Regarding *Ätyq’a* and *Arykh*, see from the *Per Sif dZ* page 242a (and see 241b), he writes that from the point of view of *Ätyq’a Qadysh’a*, the ‘Three Heads’ (of which *Arykh* is the second and *Moħa Styma’a* is the third, and see below, following note 280 of DS 10), are one, but they can also be seen as distinct. This is deriving from Zohar vol. 2 fol. 176b, beginning of the Sifr’a d[ti]Zneut’a, and Zohar vol. 3 fol. 288a-b the later ‘autocommentary’ on this work, the ‘Idr’a Züt’a {I am intending to write elsewhere, precisely how the ‘AR”I derives his ‘cosmic map’ from the Zohar, but as this would be a dissertation in itself, I suffice in these DSs with the prooftexts, and will elaborate only when necessary}. And regarding the relation and differentiation between the higher and lower aspects of *Bynah* [*Bynah*, and *Yisra’el Sab’a uTevunah* - and see below DSs 13 and 14 regarding these], see from the early ‘AR”I, in ShMRsh fol. 6a and 11a. and in his *Per Sif dZ* pp. 259a (bottom) -260a, deriving from Zohar vol. 2 fol. 127a and elsewhere; and regarding the two levels of *Zëyr* ‘*Anpyn* [*Zëyr* and *Yaäqov* see below DS 14] and *Nuqv’a dZëyr* ‘*Anpyn* (*Le’ah* and *Raħel*) in the early

earlier as implicit within the later complex disquisitions, on the one hand. And on the other, it would leave open the possibility that the technical weaving out of the ways that the different *Parzufym* 'engarment' each other in their various stages of cosmogonic development are the products of spontaneous, but relatively self-consistent 'revelations' of sorts. The precise stages of development, and sometimes even the specific ontological context of a particular Lurianic *Drush* can not always be explicitly implied from the texts, and are often up to the reader to interpolate. This approach would not be far from the traditional hermeneutical methods used to explicate this body of writing; as is suggested in the Lurianic Corpus regarding the proper approach to Zohar exegesis.²⁷⁰

And see²⁷¹ in one of RH"V's discussions of *Ätyq'a Qadish'a* where he is quite aware of the differences in exposition between the earlier and later teachings that he received from the AR"Y regarding *Ätyq'a*. He values the later over the earlier, not because the earlier teachings are 'flawed' but because the latter are more 'complete'. And he states that they couldn't have been presented in such a complete form from the beginning, because the disciple [i.e. RH"V] did not yet possess the requisite background to follow the more complete explanation. Nonetheless, he claims there that the later teachings are implicit in the earlier ones. In contrast to Avivi and Meroz, my aim here is to demonstrate the overall *continuity* of Lurianic thought, and having established this, we may then proceed with the type of research program conceived [independently] by Avivi²⁷² and Meroz. At this point, however, it seems to me that we may paint the later development of Lurianic thought only in broad strokes, and when possible, point to the earlier Lurianic models for the

Lurianic works, see ShMRsh fol. 3b and 3d, and 4a, (his commentaries on the Introduction to the Zohar), and in the *Per Sif dZ* pp 264a, and 265a-b.

²⁷⁰ See above, in chapter 1 note 68 from PEH pp. 17-18 and 'AY, pp. 12 col. 2 - 13 col. 2 [and see EH Gate 1 chapter 5] where we read of no less than forty three possible contextual modalities of interpretation.

²⁷¹ MvSh fol. 20c [Gate 3 section 1 chapter 5]. And see above note 208.

²⁷² In this connection it is important to point out that when Avivi discusses the innovation of the Lurianic teaching, in contrast to what the earlier Kabbalah [embodied by R.M. Cordovero] had to offer [and see BAr pp. 419-424] what he focuses on is the workings

internal logic followed by those later developments.

10a We continue our discussion of *Ätyq'a Qadish'a*, by pointing out regarding all of the information that we have been sharing here about this 'Unknowable Mind'; that all of it is of a structural and teleological nature, and not with reference to the 'substance' of It. Indeed, it is stated that this Mind does not even know Itself!²⁷³

In numerous places, appearing in all recensions, we read that *Ätyq'a Qadish'a* is not considered one of the *Parzufym*.²⁷⁴ It is also stated²⁷⁵ that *Ätyq'a Qadish'a* does not contain any of the elements derived from the purification of the Fallen Vessels being primordially pure. For we read in this regard,²⁷⁶ that *Ätyq'a Qadish'a* is composed only of those elements that did not undergo the *Shevyrah*. This is implied in the '*Idr'a Rab'a*',²⁷⁷ where it is stated that following the *Shevyrah*, *Ätyq'a Qadish'a* first recapitulates Himself and readies the forms of His 'engarmenting' before repairing the Seven Kings of the *Shevyrah*.

10b Regarding this there seems to be contradictions in the Lurianic writings,²⁷⁸ of the 'Complete *Zivvug*' which were already discussed by the 'AR'I in the Egyptian stratum of his writing.

²⁷³ See in the Zohar vol. 3 fol. 288a-b [*'Idr'a Zut'a*] and see the 'AR'I's reiteration of this in his *Per Sif dZ* in the SfhD p. 257b, and see note 46 of chapter 2.

²⁷⁴ See EH Gate 13 chapter 2 second version, and see the beginning of [both versions of] the *PIdZ*.. And see citations in note 270.

²⁷⁵ See EH Gate 11 chapters 1-3, Gate 13 chapter 8, and PEH *Shaär haSelihot* chapter 5, and ShaKav Drush 4 of *VayaÄvor*, fol. 44a.

²⁷⁶ See EH Gate 12 chapter 1, and see also Gate 14 chapter 4, and ShHQ fol. 29a, and elsewhere.

²⁷⁷ Zohar vol. 3 fol. 128a-b and 135a.

which are to my mind resolved by R. Moshe Zacuto,²⁷⁹ who states that the aspects which *did* originate from the *Tyqun* of the *Shevyrah* are those that were 'mixed' with the lower aspects of *Ätyq'a* that were engarmented into the sparks of the other *Parzufym*, and descended into the World of *Beryah* where the sparks of the *Shevyrah* had fallen, in order to purify them and send them on their way to ascend to 'Azylut so as to form the Five *Parzufym* of 'Azylut. These aspects were not with the original essence of the *Sefyroṭ* of *Ätyq*. Although the lower aspects of *Ätyq'a*, i.e. the lowest of the three levels of the *Sefyroṭ*, which constitute the triad *Nezah-Hod-Yesod* that effect the transformation, descending into the World of *Beryah*. They are not of the substance of the *Shevyrah*, but rather, represent a creative intermediate level that effects the *Tyqun* by setting the holy sparks in upward motion.²⁸⁰

Because the function of a *Parzuf* is the transformation-by-incorporation of the sparks of the Fallen Vessels into enduring entities,²⁸¹ since the 'Unknowable Mind' did not contain any of these sparks, It is not directly incorporated in these *Parzufym* but rather, Its seven lower *Sefyroṭ* are engarmented by the *Parzufym*. This is because all the elements of the Four Worlds as well as the manifestations of Divinity within them are comprised of these sparks of the *Shevyrah* that had undergone *Tyqun*.²⁸²

²⁷⁸ See for example, Gate 11 chapter 2.

²⁷⁹ See his comment in *MvSh* fol. 20d, and see the long discussion in *Mazkyr Shalom* vol. 1 pp. 247d-249a, who comes to a similar conclusion. And see our extensive discussion in note 208, which justifies this assertion.

²⁸⁰ And see above, note 208. Regarding this level, (particularly regarding the fact that according to the 'AR"l, these descended aspects of *Ätyq* function even at the present time, to increase and perfect the Five *Parzufym* of the Godhead within 'Azylut, and in the lower worlds, and serve to bring new souls into the various worlds) my discussion in DS 13 on Lurianic *Kavvanot* cycle of the daily *Kavvanot* of *Qriy'at Shmā* with reference to the Morning Prayer, note 379, and DS 14, where I will discuss the Lurianic sources asserting this, and their implications.

²⁸¹ As discussed in *EH* Gate 9 chapters 4 and 8.

10c Thus, we may understand *Ätyq'a Qadish'a* as the Primordial Purifier, who never was in need of purification; being the perfect presence of the 'Ayn-Sof as far as the Divine potential to manifest finitely.²⁸³ 'Arykh 'Anpyn is then understood as the successful engarmenting of the Presence of the Infinite, which is the cause of Its ability to be revealed, resulting in 'Arykh 'Anpyn being the Power of purification, manifesting the already gathered sparks as the field wherein all of the *Parzufym* are engarmented; and being in turn, the Destination-Place of those sparks that are in the process of purification, whose realm is increased thereby as *Zëyr 'Anpyn* rises to unite with 'Arykh 'Anpyn.²⁸⁴

10d Regarding the religious-experiential dimension of This 'Unknowable Mind', that in the Lurianic Kabbalah, is the ultimate source of the *Tyqun*, see Zohar that states:²⁸⁵

Above the Above is the Unknowable, who is not disclosed and not imprinted, and He includes all. And the Two Heads²⁸⁶ are included within [alternative reading: 'are dependent upon'] Him [i.e. the Unknowable]. Thus, all come to the state of repair [*itTaqqan*] by this means. And This One is not within the counting [*biMinyana*], nor within the General Appearance of All

²⁸² As we read in EH Gate 42 chapter 2.

²⁸³ This is similar to the understanding of the nature of *Keter* in the Shaär haSho'el by R. Äzry'el of Gerona, as being the perfect Power of Finitude, coextensive with the Infinite. See there, section 8 [fol. 3a].

²⁸⁴ See above, chapter 2 the quotes following note 66, and see note 73. Indeed, the entire process of emanation and creation is due to there being 'sparks' that were not rooted in *Ätyq'a Qadysh'a*. And see EH Gate 39 chapter 11 Principle 16 and MvSh fol. 16a, where we read that every day there are new *Tyqunym* that take place effecting the entire range of the *Parzufym* of 'Azylut. And see above, note 275.

²⁸⁵ Vol. 3 fol. 289b ('Idr'a Zut'a) [and ibid. Vol 1 fol. 45b],

לעילא לעילא אית דלא אתידע ולא אשתמודע ולא אתרשים והוא כליל בלא ותרין רישין ביה כלילין (ס"א תליין)
וכדין בלא הכי אתתקן והוא לאו במניינא ולא בכלללא ולא בחושבן אלא ברעותא דלכא

²⁸⁶ I.e. the Mind of All minds - the Great Countenance; and the Mind for all minds

[*biKhlal'a*], nor within the reckoning [*beHushban*]. [He is present] only within the Passion of the heart [*biReüt'a d'Lyb'a*].

The 'AR"ı²⁸⁷ comments on this section of the Zohar, in the context of explaining how the *Zivvug* of *Hokhmah* and *Bynah* depends on the *Mazal'a* also called the *Hesed İla'ah* the Transcendent Grace [which is the first of the Seven lower *Sefyrot* of the highest of the Three Heads, the 'Head that does not disclose Itself']. There he states that in this *Zivvug*, *Hokhmah* is activated from whence it derives, i.e. from the *Kiṭra İla'ah* Supernal Crown [i.e. the second of the Three Heads of the Crown, *Kiṭra İla'ah* i.e. the Mind of All minds - the Great Countenance], and *Bynah* from is activated from whence it derives, from the *Moha Styma'ah* the Hidden Mind for all minds [i.e. the Hidden Mind which is the lowest of the Three Heads of the Great Countenance], and their *Zivvug* derives from the active manifestation of the *Mazal'a*, which derives from the Highest of the Heads; the One that does not disclose Itself. Regarding the 'Head' of this *Mazal'a* he says as follows.²⁸⁸

"And regarding 'That One', i.e. the Head that does not disclose Itself, It is not within the counting [*biMinyan'a*] so as to be regarded as a *Sefyrah* in Its Own right, nor within the General Appearance of All [*biKlal'a*]; for although He cannot be counted individually [we would have thought that] it is possible to count Him within the general realm [of the Crown - M.K.], for we *have* regarded Him [i.e. the *Mazal'a*] as within the category of the Supernal Crown, which is of those that are emanated. Therefore did [the Zohar *ibid.*] state: [that It is] 'Not [to be included] in the General Appearance of All [*biKlal'a*]. [And as for the Zohar *ibid.* stating:] 'And [He is] not within the reckoning' [*beHushban*], this refers to the realm of thought [*Mahshavah*].

Great Countenance - and see Zohar *ibid.* fol. 288a-b.

²⁸⁷ In his *Per.Sif dZ* [*SfhD* p. 243a].

²⁸⁸ *Ibid.*

וההוא דהיינו דישא דלא אתידע לאו במנינא שימנא ספיר בפני עצמה ולא בכללא אעפ"י שלא ימנה ביחוד אפשר שימנה בכללא כי נכניסהו בכלל כתר עלאה להימנות בכלל הנאצלי ולפיכך אמר ולא בכללא ולא בחושבן היינו מחשבה אלא ברעותא דלבא דהיינו רצון והוא יותר דק מהמחשבה ודע דבהאי כתר לא ליכא תיקונין וכולהו במוחא

[And with reference to the concluding remark in the Zohar *ibid.* stating that He is perceived] only through the Passion [*Reüt'a*] of the heart', this refers to the 'Will', which is more subtle than the Thought. And know, that within that [level of the] Crown, there are no *Tyqunym* [i.e. there is no engarmenting so as to directly facilitate and participate in the *Tyqun*-M.K.]; all of them [i.e. the *Tyqunym* or 'garments'] are within the Hidden Mind [the lowest Head of the *Keter* - and see EH Gate 13 - M.K.]".

The term *Reüt'a* is generally translated as 'Desire' or 'Will', which is seen here as the deep passion on the part of the Infinite, for the creation of an imperfect or non-absolute realm that would fulfill the function of carrying on a process of perfection. This process, as far as the Infinite is concerned, is already fulfilled, but needs to be activated 'below' in the non-absolute realm.²⁸⁹ Thus, the human *Reüt'a* is the actual embodiment of innate pleasure and expression of the desire of the aspiration towards the Good wherein the human being and the Divine unite.²⁹⁰

It would take us too far afield to discuss the intellectual-historical background to the Lurianic understanding of *Keter* as 'not within the reckoning', for it would involve us in analyzing the Sefer Yezirah [1:3] and the commentary on this by R. Isaac the Blind, and the Sefer Lyvnat haSapir,²⁹¹ The 'AR" I takes an independent dialectical view, which I hope to discuss elsewhere. And see towards the end of next DS as regards the significance of this for our understanding of the origins of evil.

סתימאה נינהו

²⁸⁹ This is discussed in Chapter 2 see in the chapter, following note 91.

²⁹⁰ As indicated above, in chapter 2 note 57. For further discussion as to the phenomenological and ontological designations of the realms of thought and passion, see DS 13, and section B below.

²⁹¹ Regarding R. Isaac the Blind as the source of this idea in the Lurianic Corpus, see, see EH Gate 25 chapter 25. And regarding Lyvnat haSapir, see Nizozey Zohar [in the standard ed. used here] on the Zohar vol. 3 fol. 289b, note 5] and regarding the opinion of R. Moshe Cordovero see source in note 2 of Derekh 'Emet [in the standard ed.] on the Zohar

11a The process by which 'Arykh 'Anpyn 'engarments' Ätyq'a Qadish'a is based on the Lurianic interpretation of the opening lines of the Sifr'a d[t]Znëut'a which read as follows:²⁹²

"Prior to there having been a cosmic Scale, there was no gazing of face to face, and the Primordial Kings died, and their adornments were not to be found, and the land was in waste, until the 'Head' [the Mind] of the Passion of all passions repaired and made ready His precious garments. This scale hangs in a place that was not, and those who are not to be found are weighed upon It. The scale subsists in His [Cosmic] Body. It does not unite and it is not seen. Upon it emerge and depart those that were not and those that are and those that will be. Recesses within recesses, He readies Himself and appears within: [1] One Cranium [2] filled with the Dew of Bdelium [3] the Membrane of Aether pure and sealed [4] His Hairs like white wool in perfect balance [5] the [Forehead, reflecting the] Desire of all desires, revealed by means of the prayers of the terrestrial ones [6] The Intelligent Observation that does not waver and is constantly vigilant; the observation of the terrestrial plane within the observation of the Supernal Light [7] the Two Nostrils [of the Intelligent Observer] breathing life to all [... all of those below depend on these Seven of the Head ...]

ibid. And see above, DS 4c note 110.

²⁹² Zohar vol. 2 fol. 176b, the beginning of which was quoted above, Chapter 2 following note 42.

... דעד לא הוה מתקלא לא הוה משגיחין אפין באפין, ומלכין קדמאין מיתו, וזיוניהון לא אשתכחו, וארעא אתבטלת עד דרישא דכסופא דכל כסופין, לבושי דיקר אתקין ואחסין, האי מתקלא תלי באתר דלא הוה, אתקלו ביה אינון דלא אשתכחו. מתקלא קאים בגופית לא אתאחד, ולא אתחזי, ביה סליקו, וביה סלקין דלא הוו והוו ויהויין. סתרא גו סתרא אתתקן ואורמין, א) בחד גולגלתא, ב) מלייא טלא דבדולחא, ג) קרומא דאוריא אורכך וסתים, ד) אינון עמר נקי תליין בשקולא, ה) רעוא דרעוין אתגליא בצלותא דתתאין, ו) אשגחא פקחא דלא נאים ונטיר תדירא, אשגחותא דתתא באשגחותא דנהירו דעלאה (רביה), ז) תרין נוקבין דפרדשקא, ואתער רוחא לכולא ... כולא לתתא ו[תליין משבעה דגולגלתא

11b Here again we have a proof-text for the indirect participation of *Ätyq'a* or the 'Unknowable Head' [*Reysh'a dL'o 'itYadä*] in the process of *Tyqun*. He 'repairs His garments', and manifests them in the 'Cosmic Body' here referring to '*Arykh 'Anpyn*', which according to the PIdZ²⁹³ enclothes the seven lower *Sefyroṭ* of *Ätyq'a*, and refers particularly to the *Hesed İla'ah* - the Transcendent Grace, also called *Mazal'a*, which manifests the highest aspects of all the seven lower *Sefyroṭ* of the 'Head' [the Mind] of the Passion of all passions [the Passion of the '*Ayn-Sof* to re-root all of the sparks that are not necessarily rooted in It, from their point of view], i.e. It is the Transcendent Grace manifesting as the seven lower *Sefyroṭ* of *Ätyq'a* that are engarmented as the Head of '*Arykh 'Anpyn*'.²⁹⁴ Indeed, the exposition of the role of the *Hesed İla'ah* is one of the central topics of this early Lurianic work, discussed in the 'AR''I's *Per Sif dZ* in more than sixteen places,²⁹⁵ as being responsible for both the inner and outer *Zivvug* of '*Ab'a v'Im'a*'; providing both unconditional existence and the conditional means for new effluence.²⁹⁶

The *Hesed İla'ah* begins the process, based on the principle explicated at the beginning of [both versions of] the PIdZ²⁹⁷ stating that the 'engarmenting' of any higher *Parzuf* by a lower *Parzuf* can only internalize the seven lower *Sefyroṭ* of the higher *Parzuf*. Indeed, the *Neshamah* level of '*Arykh 'Anpyn*' derives from the Three Supernals of the Head of *Ätyq'a*, and because It is too great to be enclothed,

²⁹³ See in the SfhD p. 217b, and in ShMRsh fol. 49c and d, and 50c and see in the 'AR''I's *Per Sif dZ* p. 241b.

²⁹⁴ Ibid.

²⁹⁵ Pp. 237b, 239b, 241b, 242a-b, 243a, 244a-b, 251a-b, 256a, 257a, etc.

²⁹⁶ This is derived from Zohar 3:134a, 292a-b and elsewhere and see *Per Sif dZ* p. 239b and 241b bottom] and is the purveyor of the 'Divine Essence' [*Äzmuṭ*] from *Ätyq'a* to *Zëyr* [see *ibid.* p. 258b, and see also from the 'AR''I's own hand (possibly written in Safed), ShaKav *Shaär Nefylat* 'Apayim chapter 5 fol. 48a-c, and see below, DS 13f and note 345.

²⁹⁷ SfhD p. 215b and ShMRsh fol. 48b and 49a.

It remains as a 'Surrounding Light' over *Arykh* as we read in the PIdZ.²⁹⁸

11c The *Yihud haYodin vihaVavin shel Yod-Gimel Hyverty d'Reish'a*, expounded²⁹⁹ in the PIdZ and the ShRhQd, which unites all the levels of 'Arykh 'Anpyn including the *Neshamah* level, in order to draw new effluence to *Zëyr 'Anpyn*, is one of the most complex of the Lurianic *Yihudym*, and was perhaps the first *Yihud* taught to RH"V, after being taught the *Yihud* for communing with the souls of departed *Zadyqym*.³⁰⁰ It was most central to the contemplative practice of RH"V.³⁰¹ It is based on a section of the '*Idr'a Züt'a*'³⁰² that the 'AR" I had already

²⁹⁸ See SfhD p. 216b and ShMRsh fol. 49c, and see EH Gate 13 chapter 6. And see above, DS 6 note 208, and DS 9 with reference to the internal *Zivvug* of *Ätyq'a* to produce 'Arykh 'Anpyn, for what is implied here, given that the *Neshamah* of 'Arykh 'Anpyn derives from the level higher than the seven lower *Sefyrot*, is that this *Zivvug* took place within the entire *Ätyq'a* and not only its seven lower *Sefyrot*. And see likewise, ShRhQd fol. 50a-53a, and especially 52b, where the Three Supernals of *Ätyq'a* are also called upon to effluence the levels of 'Arykh 'Anpyn below, in the important *Yihud haYodyn vihaVavyn shel Yod-Gimel Hyverty d'Reish'a*, to which we now turn.

²⁹⁹ See citations in note 297.

³⁰⁰ This, according to his report in the ShYh [fol. 5d]. However, see in ShGilg Section 38 pp. 363 and 341, from which, we may conclude that the accuracy of this statement seems in question. And see ShYh fol. 6a where we find references to the MvSh, which may indicate that this was a later recension; on the other hand, this may have been an interjection of an early copyint, for it is important to note in this connection, that the appearance of these statements of the ShYh are corroborated by the earliest extant manuscript of the version of this work edited by R. Me'iyar Poppers, and copied [probably by his scribe] in Cracow, 1651. See MS Heykhal Shlomoh 70 a chapter 7, at the bottom of fol. 327d, which corresponds to the printed version fol. 5d, and see there fol. 328a where he states that the 'AR" I had instructed him saying that this *Yihud* should be contemplated by him with great frequency. There [fol. 328a] he also references the MvSh. The rest of the work is substantially the same as the printed version, including the magical diagrams [see in the printed version, fol. 32 c-d and compare in MS fol. 351b]. On fol. 329c [and compare fol. 6d] we read of the centrality of this *Yihud* for the *Tyqun Hazot* - the Midnight Vigil. And see below, Analysis of Texts # 3. Whatever the case may be, see ShRhQd fol. 50a regarding centrality of this *Yihud* for the month of *Elul*, beginning with *Rosh Hodesh*.

³⁰¹ See SHez page 150.

began to expound 'in the direction of' this *Yihud*, in his *Per Sif dZ*,³⁰³ and then expounded further in the two versions of the *PIdZ*.³⁰⁴

The section of the *Zohar* on which it is based reads as follows:³⁰⁵

... And all of these Hairs and all of these Strands [emerge] [are fastened] from the Hidden Mind, and all of these are [fine and smooth] [flowing] in even balance, and the back of the neck is not seen. All are He, for the Ancient Holy One abides in Oneness. All are in [a state of] freedom and never veer from compassion. This is present [to existence] within the Thirteen Pathways of Compassion, for the Hidden Mind that is in It is differentiated as the three times; four within each, And this Ancient One includes them all and rules over all of them.

The 'AR''I understands the 'Hairs' and 'Strands' as referring to conduits of effluence from the highest of the Three Heads down to *Zēyr 'Anpyn*. The "three times; four within each" refers to three Tetragrammatons [probably because "past present and future" can be rendered as *היה והיה ויהיה*, which contains the letters of three Tetragrammatons; and regarding this, see beginning of note³⁰⁶]. And "this Ancient One includes them all" refers to the *Kolel* [i.e. the number plus itself as an

³⁰² See *Zohar* vol. 3 fol. 288b [*'Idr'a Zut'a*]

³⁰³ See there, pp. 237a, 251b, 254b-255b.

³⁰⁴ See *SfhD* sporadically from p. 216b to 218b (and see page 218a-b which is directly related to the 'AR''I's own *Kavvanot Nefylat 'Apayim* referred to above [n. 244], particularly with reference to the theurgic uses of the different forms of visualization of the 'Alef]; and is much more developed in *ShMRsh* fol. 48c-d, where there is a direct reference to its most complex form, which is the one found in the *ShRhQd* [fol. 50a-53a].

³⁰⁵ See *Zohar* vol. 3 fol. 288b [*'Idr'a Zut'a*]:

וכל אינון שער. וכל אינון נימין ממוחא סתימאה נפקין (תליין) וכלהו שעיעין (ס"א יתבין) בשקולא. ולא אתחזי קדלא כלא הוא בגין דהאי עתיקא קדישא בחד הוי. כלא בחידו ולא שניא מרחמי לעלמין בתלת עשר מכילן דרחמין אשתכח. בגין דהאי חכמתא סתימאה דביה מתפרש תלת זמנין לארבע ארבע. והוא עתיקא כליל לון ושליט על כלא

entity, i.e. plus one], which enables the *meKhaveyn* to draw from the “Whiteness of the *Galgalt’a*” to the Hairs of the *Galgalt’a*, to the “Thirteen *Tyqunym* of the Beard” which correspond to the “Thirteen Pathways of Compassion”.

Within these Tetragrammatons, which are filled to their Ten-Letter capacity³⁰⁶ are the letters Yod and Vav, and these function as ‘Hairs’ and ‘Strands’. These Tetragrammatons are joined by the ‘filled-out’ Names of AHYH [YHVH being Wisdom and AHYH being Understanding]. By means of particular *Niqdot* [Vocalizations] that correspond to the *Sefyrot*, and by means of particular *Ṭämyim* [Cantillations that correspond to the World of ‘*Azylut*’ but whose meanings are not further explicated in the extant texts and manuscripts],³⁰⁷ the letters combine in

³⁰⁶ Regarding ויהיה ויהיה ויהיה, see Sefer haShem of R. Eläzar of Worms, MS British Library, 737, fol. 166b, and see, with reference to *Kavvanot Qriy’at Shmā*, M. Idel, “*haSefyrot shemeÄl*”, pp. 278-279. Regarding the ten-letter ‘filling’, see above, DS 1c.1; and here there is some variance between the PIdZ, and the ShRhOd.

³⁰⁷ See DS 1c.1, and see note 195; the *Ṭämyim* [Cantillation] refer to the drawing of the effluence from the essence-level of ‘*Azylut*’. And see EH Gate 5 chapter 1, Gate 6 chapter 1 and Gate 8 chapter 1, where they are associated with the ‘*Ozen Hotam Peh*’ of ‘*Adam Qadmon*’ that did not undergo *Shevyrah* whose effluence extends to the middle of the ‘Body’ of ‘*Adam Qadmon*’. And see ShGil section 38 where it is said that those souls deriving from the root of Cain [see Appendix II] can attain to this level, whereas those from the root of Abel attain to the *Tagym*. However, as a result of merit [such as the case with Mosheh] they may attain to the *Ṭämyim* as well, although it is higher than their root.

It seems to me that the Lurianic doctrine regarding the *Ṭämyim* derives from the TqZ [see fol. 7a, 20b, and 105a where this denotes *Keter* and see fol. 20a and 39b where it is associated with *Maḥshavah* [Thought]; and 8a where it ‘guides the letters, as their soul’; and 108b where these themes are mentioned in the context of inflection, as reflecting the subtle nuances of thought] and Zohar Hadash [fol. 84 col. b, that discusses the *Ṭämyim* of the Tetragrammaton in terms of their being the ‘hidden bridges to the ‘*Ayn-Sof*’], and possibly from R. Moshe Cordovero [see his commentary, ‘Or Yaqar on Sefer Yezirah’ Chapter 2, where the *Ṭämyim* are described as ‘supporting the Pillars of *Keter* within the ungraspable Aether’, and see there with regard to their revelation, as being the result prophecy; and see his Shyür Qomah in ‘Or Yaqar’ vol. 21 pp. 188 col. b - 189 col. b and compare SPR Gate 29 where we read that the *Ṭämyim* are in *Keter* and guide the nature of the ‘motion of words’, and function to provide ‘measure to the Attributes’. In SPR *ibid.* each of the thirty *Ṭämyim* is

Zivvug, and paths of the effluence are visualized and theurgically drawn to the given a *Sefyrotic* explanation, but it is unclear whether the 'AR'I used these designations, as there is nothing in the Lurianic Corpus to indicate as such. This is all the more so with regard to the explanations of the *Ṭäämyṃ* by the 13th century Cohen Brothers in their *Ṭäamey haṬäamym*, where the functions of the *Ṭäämyṃ* often enter the realm of the *Qelypoṭ* to do battle with them [although there seem to be some parallels to these functions in *TqZ*, such as in fol. 29b]. Aside from the *Yihud haYodyn vihaVavyn shel Yod-Gimel Hyverty d'Reish'a d'Arykh 'Anpyn*, where twenty different *Ṭäämyṃ* are employed [with no explanation as to their function; and of these, some nine of them are elliptically discussed in *TqZ* see fol. 29b, 48b, 52a, and related sections on the *Zohar* such as in vol. I fol. 24a, and vol. II fol. 158a, and *Zohar Hadash* *ibid.*], we find them operating in some of the *Kavvanot* of the *Ämydah* of *Shabaṭ* [in *Shaharyṭ*, *Musaf* and *Minhah*, see *PEH* *Shäär haShabaṭ* chapter 11 [p. 411b] in the name of the Colleagues. This section is missing from *ShaKav* and likewise, from *SydNehSh*, but is found in *SdRshQ* vol. 2 fol. 75b, 79a-80a, and 85a, and likewise in *SydKavRAsh* fol. 257b, 264a-b, 266b, and 273a-b, but again, without explanation [we may venture detailed reasoned explanations in the case of the *Kavvanot* of *Shabaṭ* but this would lead us far afield]. Considering that the *Ṭäämyṃ* function on the level of *Ätyq'a* and higher, this comes as no surprise. On the other hand, their very appearance attests to the self-perception of the 'AR'I as master of prophecy.

With regard to the experiential, or psycho-phenomenological dimension, it is interesting to point out that with reference to the drawing-down of 'Arykh 'Anpyn so that the level of *Keṭer* be revealed in all the worlds, in the *Kavvanot* of the entry of *Shabat*, we read in *ShaKav* fol. 64c [and see there fol. 70d and 74b regarding the conducting of the higher levels of *Mohyn* to *Zëyr 'Anpyn*], that this takes place 'by itself' without our mediation. Nonetheless, one is enjoined to enact the *Kavvanot* of the Names that manifest this. On the other hand, see *ibid.* fol. 36a, with reference to the *Keṭer* of *Zëyr 'Anpyn* during the weekdays, where we read that due to Its exalted status, it ought to be conducted by Itself, but due to the destructive influence of the sectarians [*mynym*] upon the destruction of the Temple, It is conducted as the result of theurgic effort. It seems to me that there is a three-fold distinction here. During the weekdays, after the destruction of the Temple, because the very status of *Zëyr 'Anpyn* is lower than before, Its *Keṭer* can be drawn-down theurgically; particularly due to the need to counteract the damage of the sectarians. During the Temple period, or on the *Shabat*, although human mediation is not necessary, human participation probably serves to enhance religious experience. So too regarding the *Kavvanot* of the *Ṭäämyṃ* in the *Yihud haYodyn vihaVavyn* and in the other instances mentioned above, it seems that it is their very inscrutability that makes them experientially effective. And with regard to the actual conducting of the higher levels of *Ätyq'a* to *Zëyr 'Anpyn*, this 'happens by Itself' in accordance with the Will of *Ätyq'a*. On the other hand, one is enjoined to contemplate this *Yihud haYodyn vihaVavyn* only during an *Ēṭ Razon* [a time of Cosmic

lower levels, so that these too unite in order to draw new effluence to further the living development of the Torah, by means of the *Zivvug Zëyr* 'Anpyn and *Nuqv'a* effluenced by 'Arykh 'Anpyn.

11d Here we find significant variance between the PIdZ and the ShRhQd, which may be explained as a result of understanding the function of the PIdZ text as

Favor], such as after midnight, or during the month of 'Elul, or on *Shabat* Eve before midnight, as preparation for the *Zivvug* to draw new souls into the world [see above notes 293 and 297 for sources in ShYh and ShRhQd].

With reference to the *Nequdot*; see ShRhQd fol. 28a-b, where we find a statement not found in ShhY in the parallel sections; based on RH"V's final rewriting of the *Drush Shyluah haQen*, EH Gate 15 chapter 1, from the OY and not found in the earlier versions, in SfhD [pp. 179-182, and see MS Columbia X893 m6862 fol. 68b, an early 17th century MS of SfhD, where this is among those *Drushym* directly attributed to the AR"I [regarding this, see in the Hebrew Appendix below, note 79]; indicating probably, that this version is a direct transcription of the AR"I's discourse written shortly after delivery] or ShMz [54b, ff; and see Meroz: Dissertation pp. 224-225 regarding this *Drush*, although she does not note the MS (which she uses elsewhere), or the changes between the earlier and later versions; and see below note 299, and see Analysis of Texts # 3 note 91]. The statement in ShRhQd asserts that when one unites 'Ab'a v'Im'a, one should unite the Names without *Niqud*, because the letters of the Names are in *Bynah* and the *Niqud* is in *Hokhmah*; and through the process of *Niqud*, a new *Zivvug* is achieved. And because the Blessed Holy One swore not to enter the Upper Jerusalem [i.e. the realm of 'Ab'a v'Im'a before entering the Lower Jerusalem [*Zëyr vNuqva*], one ought to perform *Yihudym* without *Niqud* [see YfSh on EH *ibid*, and on ShaKav fol. 10b, and see R. Shalom Sharaby's comments on EH *ibid*. and NhSh who reaches the same conclusions as the YfSh regarding the centrality of *Niqud* in theurgic activity, without mentioning this source - fol. 9b, 33b (and see 27b regarding the ultimate root of the *Nequdot*). And contrast this to LqTr fol. 29b and SfLiq fol. 11c-d, where it is said explicitly regarding this 'oath' that it refers to Divinity not entering into a new *Zivvug* of 'Ab'a v'Im'a before *Zëyr vNuqva* ready themselves to enter - by means of new *Feminine Waters* from below. It is not clear if this statement in ShRhQd is by RH"V or by his son R. Shmu'el, reflecting, perhaps the pessimism of his father [see below, DS 13 and its longer footnotes, and DS 14]. The *Yihudym* given by the AR"I are full of *Niqud* [this is easier to observe in ShhY; see fol. 5c-14d where on every page you observe them; and these *Yihudym* appear in ShRhQd - with *Niqud* as well].

explicating the “essence of these Heads”³⁰⁸ whereas the ShRhQd text explicates a practice of ‘drawing down the effluence from the essence’. Indeed, the patterns of internal-vocalization are similar in both texts, only in the first text the vowels are more differentiated [with each letter containing only one vocalization], and in the second they are combined with greater complexity [in all, six Names invoked, but with only the ‘Filling’ of 72; some letters bearing up to four vocalizations that blend into each other, as well as up to four cantillations]. In addition, the Cantillations are missing in the PIdZ text, and the ‘Fillings of the Names’ although more simple as to their vocalizations, are more elaborate there [in all, eighteen Names are invoked, with three different ‘Fillings’; 72, 63, and 45], than they are in the ShRhQd text.

11e These ‘Fillings’ in the PIdZ also furnished the *Kavvanot* for the daily Priestly Blessing of the public recitation of the Morning *Ämydah*,³⁰⁹ and apparently also in the *Kavvanot* for receiving the holy effluence of the arrival of *Shabat* in the introductory Prayer of *Shabat* Eve, conducting the revelation of ‘*Arykh* ‘*Anpyn* within the lower Worlds of Creation, Formation and Action.³¹⁰ The function of the *Kavvanot* for the daily Priestly Blessing is to ‘fill out’ the Nine Attributes of Divine Compassion usually possessed by *Zëyr* ‘*Anpyn* that function on the relative plane, so as to unite with the full Thirteen Attributes of Divine Compassion as possessed by ‘*Arykh* ‘*Anpyn* on the absolute plane, in order to enable the *Zivvug* to take place between the two lower Divine Countenances at the culmination of the Morning *Ämydah*. A further function of the above mentioned *Yihud* will be further discussed in DS 13, with reference to *Tyqun Hazot*.

³⁰⁸ See there, fol. 48d.

³⁰⁹ See *ibid.* fol. 48d and the allusion in the SfhD p. 217a, which both point to ShMRsh fol. 46b-47a, and see ShaKav. Shaär *Hazaraṭ* ha*Ämydah* chapter 5 fol. 40a-41b, and particularly, fol. 40d-41b.

³¹⁰ See ShaKav fol. 64d bottom - 65c.

11f What is additionally significant with regards to the relationship between *Ätyq'a* and *Arykh* is that the seven lower *Sefyroṭ* of *Ätyq* enclothe the seven higher *Sefyroṭ* of *Arykh*, whereas it is stated³¹¹ that the three lower *Sefyroṭ* of *Arykh* are not essential to It, as is the case with regard to the three lower *Sefyroṭ* of all the other *Parzufym* as well.³¹² These three lower *Sefyroṭ* within *Arykh* are the root of *Zëyr* and *Nuqv'a*, and as mentioned above,³¹³ by means of the internal *Zivvug* of *Nezah Hod, Yesod* of *Ätyq'a*, which although essential to *Ätyq'a* [although, not to '*Arykh* and below], is regarded as the realm of *Dyn* - even within *Ätyq'a*.³¹⁴

Considering what was pointed out in DS 6 and 10, that *Ätyq'a* contained none of the elements of the *Shevyrah*, we must conclude that the realm of *Dyn* within *Ätyq'a* contained none of the elements of *Qelypah*; thus further strengthening my claims in the criticisms of Scholem and Tishby, and the claims at the end of chapter 2 above. The fact that the three lower *Sefyroṭ* of all the other *Parzufym* are 'additional' and thus optional on the part of the Divine further indicates a 'voluntarist' attitude informing the significance of the interplay between free-will and the Divine [and human] potential for manifestation as-such in an ontological context; where turning from the voluntary [on the part of the Divine] initial state of back-to-back where there is no integration at all [and thus, likewise with reference to the lower seven *Sefyroṭ* in circumstances where there is no connection at all between Them and aspects of the presence of Mind], to the state of the process of integration. Thus as regards the origins of evil, it is the teleology of Divine intention, and not Divine necessity that prevails as the proper explanation for its appearance.³¹⁵

³¹¹ See *SfhD* p. 220b and *ShMRsh* fol. 49d.

³¹² Ibid.

³¹³ See DS 7.

³¹⁴ See *ShMRsh* fol. 54a, twenty lines from the bottom; this statement is missing from the parallel text of the *PIdZ*, in the *SfhD* and see also see *ShMRsh* fol. 41c on the '*Idr'a Rab'a*.

³¹⁵ And see below at the end of our discussion of the Fall of '*Adam* and its effects, with reference to our analysis of the *ShMRsh* fol. 39d-40d, regarding the Lurianic ideas concerning the Divine limitations placed on the effects of evil.

And see next DS, and below, DS 14 and section B, regarding the relation of all of this to the *Parzufym* of Zëyr and Yaäqov.

The Engarmented *Parzufym*

To understand the process whereby the *Parzufym* issue forth from 'Arykh 'Anpyn,²⁵⁵ we must preface by saying that there are two essential types of *Zivvug*: 1. the 'upper' *Zivvug* of 'kissing', and 2. the 'lower' *Zivvug* of copulation, each of which comprises two levels: the 'outer' and 'inner' levels of *Zivvug*. These function respectively; for the sake of the coming to be of the relatively stable outer levels, and for the sake of dynamic new inner levels.³¹⁶

12b Although these will be elaborated on below, at present we may say³¹⁷ that the 'AR''I makes a distinction between a *Zivvug* for bare existence and a *Zivvug* for the sake of *Mohyn* - conducting new light from the Three Supernals to the lower levels. Regarding the upper *Zivvug*, also discussed in DS 8, it is important to point out that³¹⁸ just as is the case with Zëyr 'Anpyn vNuqv'a, 'Ab'a v'Im'a also have in their innate possession, only the lower *Sefyroṭ*, and depend on the *Feminine Waters* generated by righteous deeds in the lower worlds, for the inner *Zivvug* of the Aether of the palate [the 'Avyr'a of *Hokhmah* and *Hesed* of 'Arykh 'Anpyn] and the heat of the throat [the *Buzyn'a* of *Bynah* and *Gevurah* of 'Arykh 'Anpyn] so that 'Ab'a v'Im'a may rise from the constant outer *Zivvug* [which is of the domain of 'Arykh 'Anpyn] to a new inner *Zivvug*, which is also regarded as being of the domain of 'Ab'a v'Im'a, drawing from Ätyq'a.

³¹⁶ The two types of *Zivvug* are detailed in [both versions of] the PIdZ, and in EH Gate 39, and will be elaborated on in DSs 13 - 14 below, and in the following sections of this chapter. And regarding the *Zivvug* of 'Kissing' see above, DS 8e and note 241.

³¹⁷ Based on ShaKav Shaär Nefylat 'Apayim chapter 5 and elsewhere and see above chapter 1 near note 142 and see note.

³¹⁸ See PIdZ, [SfhD p. 228b and ShMRsh fol. 53d.

In the original inner *Zivvug* of the Palate and Throat of 'Arykh 'Anpyn,³¹⁹ 'Ab'a v'Im'a manifested initially as only the *Hesed* and *Gevurah* of 'Arykh 'Anpyn, and by means of this inner *Zivvug* attained both Their *Mohyn* and the three lower *Sefyrot* of *Nezah Hod Yesod*, which enabled them to unite face-to-face [as opposed to the initial *Zivvug* of 'Ab'a v'Im'a which was back-to-back, and produced the vessels that were broken], via the lower *Zivvug* of 'Arykh 'Anpyn, in order to produce a rudimentary rectified *Zëyr 'Anpyn* and *Nuqv'a*, and by rising into the domain of 'Ab'a v'Im'a, *Zëyr 'Anpyn* and *Nuqv'a*, brought forth 'Adam and *Havah*.

12c However,³²⁰ the difference between the lower *Sefyrot* of *Zëyr 'Anpyn* and those of 'Ab'a v'Im'a is that it is only with reference to the latter that the *Supernal Graces* are provided to them for the sake of sustenance and stable establishment, whereas on the level of *Zëyr 'Anpyn*, it is only their mere existence that is assured, in addition to the constant access to 'the nurture of suckling' from *Tevunah*; but not necessarily their further development, which depends on human action.³²¹ This also informs us as to the Lurianic appreciation of the nature of the attributes of wisdom and understanding. In order for them to exist at all, they require a basic state of grace and ease. But in order for them to flourish, they must be creatively integrated with the ontologically 'lower' functions of emotion and action, and through them, creatively rise to dynamic performance.

12d It seems to me, however, based on what we read from the 'AR"'I's own writings,³²² that the original intent at the beginning of the *Tyqun*, was that *Zëyr 'Anpyn* and *Nuqv'a* attain to the level of 'Ab'a v'Im'a, so that their *Zivvug* also be

³¹⁹ See *PIdZ*, *SfhD* p. 222a, and *ShMRsh* fol. 51d.

³²⁰ As discussed at the end of note 142 of chapter 1.

³²¹ Or from *Bynah* when this is called for, in cases of complete *Zivvug* and see below DSs 13-14. And see in *EH* Gate 26 chapter 4, Gate 39 chapter 11 principle # 10, *ShaKay* chapter 5 of *Shaär haZyzyt*, and elsewhere.

³²² See *ShMRsh* fol. 5c and 9d.

constant and that they would also have constant access to the *Hesed İla'ah*; and this was indeed the case until the Transgression of 'Adam'.³²³ Therefore, this difference between 'Ab'a v 'Im'a and Zëyr 'Anpyn and Nuqv'a with reference to their different levels of availability of *Hesed İla'ah*, was the result of the Transgression of 'Adam. This is because whereas before the Fall, the Graces and Judgements [*Hasadym uGevurot shel haDaät*] were combined, as a result of the *Tyqun* and therefore, the Judgements were sweetened. After the Fall, the Graces and the Judgements are separated, and the reattainment of this *Hesed İla'ah* comes only as a result of the deeds of the righteous.³²⁴

¹³ The Two States of Zivvug 'Ab'a v 'Im'a and the Daily Cycle of Kavvanot Qriy'at Shmā

13a In numerous places, based on their reading of the *Zohar*,³²⁵ the 'AR"İ and

³²³ And see regarding the availability of the Supernal Grace (*Hesed İla'ah*) prior to the Transgression, in *ibid.* fol. 1d, and 3c, and see also from the 'AR"İ, in *LqTr* fol. 3a and in *SfLiQ* fol. 21d.

³²⁴ As we read in *EH* Gate 39 chapter 11 principle 16. And regarding the various levels of the original *Zivvug* for the coming to be and the potential for the development of the higher levels of Zëyr 'Anpyn and Nuqv'a, see above, DS 8

³²⁵ See *Zohar* vol. 3 fol. [290a,] 290b-291a [*'Idr'a Züta*]. Regarding the two basic levels of *Zivvug* engendered by 'Ab'a v 'Im'a [complete and incomplete], and see from the 'AR"İ's early writing, with reference to the two levels of *Bynah*, *ShMRsh* fol. 9c, 11b, and 21a; and in his *Per Sif dZ* p. 259a-b, based on *Zohar* vol. 2 fol. 127a, and see also *Per Sif dZ* p. 262b based on *Zohar* vol. 3 fol. 61b, and see also from the 'AR"İ's own [probably later] writing, in *ShMRsh* fol. 38d-39a. And see *EH* Shaär haKlalym chapters 10-13 especially chapter 11], and in *RH"V*'s later writings, Gate 13 chapter 13-14, Gate 14 chapter 8 principle # 3, and Gate 15, and Gate 47 chapters 2 [towards the end] and 3, and elsewhere, regarding the complete and the incomplete *Zivvug* of 'Ab'a and 'Im'a, and see below in the DSs immediately following, regarding the *Kavvanot* of *Qriy'at Shmā*, and regarding the *Ämydah*, note 383 section 3C, particularly with reference to the *Kavvanot* of the words *Qoneh haKol* in the first of the 18 Benedictions, with reference to how these different levels are reflected in significant variants found in the different recensions of the traditional Lurianic *Kavvanot* Prayerbooks.

RH"V explain³²⁶ the difference between the higher *Zivvug* of 'Ab'a and 'Im'a which is face-to-face when their statures are of 'equal size' and they receive the effluence of *Ätyq'a*, and the second type, when 'Im'a needs to 'bend down' to provide nurture for the lower *Parzufym*. The purpose of the first type of *Zivvug* is to provide the full level of *Mohyn* required for the *Zivvug* of the two lower *Parzufym* that would yield new souls. In such a case,³²⁷ the higher and lower *Parzufym* detailed in # 3 and 4 at the beginning of this chapter become united, and the two pairs become one pair, engaging in *Zivvug*, to provide the requisite *Mohyn* so that the higher and lower *Parzufym* detailed in # 5 and 6 become united as one pair, in *Zivvug*.

13b This takes place as a result of the new offering of *Feminine Waters* effected due to positive actions [representing the 'outer realm'] and intentions [representing the 'inner realm'] on the part of the created world. These raise the sparks of holiness that had fallen as the result of the breaking of the vessels, and are presently within the realms of the *Qelypot* of the created worlds, until they are redeemed as a result of the effects of these positive acts and intentions.³²⁸ And we read from the

³²⁶ See EH Gate 13 chapter 13 and 14, Gate 15 chapters 1-3 [for earlier versions of this Drush, see SfhD, pp. 174-177 and 179-182, and see above, note 255 with reference to MS Columbia X893 m6862 fol. 68b; and this is expanded in ShMz fol. 54b-58b, and further expanded in EH all of Gate 15, and see additional comments in QT p. 87a-88b and the parallel in PEH *ibid.* chapter 20-21, and the addenda to ShHq fol. 95d discussed below, in note 299]; and especially, Gate 17 towards the end of chapter 2 [all, from the later recensions]; and Gate 47 chapters 2 [towards the end] and 3 [originally from the SfhD pp. 186-188], and elsewhere.

³²⁷ As we read in EH 'Shaär haKlalym chapters 11 towards the end, and EH Gate 23 chapter 6 and Gate 25 chapter 4, and elsewhere see above DS 9].

³²⁸ As we read in EH Gate 39 chapter 11 principle 7. And see *ibid.* chapter 2, where we read that when the sparks ascend as the result of the new *Feminine Waters*, they remain unformed, until a new offering of *Feminine Waters*, which causes the previously risen sparks to begin to attain their form in the impregnation within the *Shekhynah* so as to be able to descend into [some form of] incarnation. And as pointed out by the YfSh [*ibid.* chapter 2 note 2], this was not the case in the original process of the creation and expected *Tyqun* of 'Adam before the Fall. And see note 337. For further discussion of the process of formation of souls

'AR''I's own writing,³²⁹ that it is through the love and awe that accompanies prayer and other positive actions, that 'Ab'a v'Im'a are aroused to the inner *Zivvug* which bestows new *Mohyn* to both them, and to the lower *Parzufym*. In other words, the essence of positive intention is the presence of love and awe, and there, the AR''I identifies these as the embodied experience of 'Ab'a v'Im'a . It is important to note that both of these *Zivvugym*, the constant 'outer' and the 'inner', are theurgically enacted each day, particularly through the contemplation-practice of the Morning *Qriy'at Shmä*.³³⁰

13c It should be added³³¹ that all cases of the rising of *Feminine Waters* take place through the mediation of 'Hahu Ruḥ'a diShadey bah Baālah biBiy'ah R'ish'onah laÄsoṭah Kly' - the original spirit that the Male Countenance [whether it be 'Ab'a or Zëyr] placed within the Feminine Countenance [of both the higher or the lower Female *Parzufym*] during their first coupling, through which She was made into a vessel for impregnation. This emphasis on the 'first coupling' is based on the Talmudic view that states³³² that it is not possible for the first sexual coupling to result in a pregnancy, and on the *Zohar Sab'a d'Mishpatym*³³³ where we read that the first coupling preforms the function of turning the female into a vessel capable of being impregnated.

from soul-sparks, see below, Appendix II between notes 63-68 and notes.

³²⁹ In *ShMRsh* fol. 38d-39a. And see *ibid.* fol. 16d-17a, also from the AR''I, where we read that 'the wise ones [*haMaskylym*]' gaze into the inner meaning of the lower manifestation of Wisdom, discerning the soul, and thereby the higher Wisdom becomes illuminated. And see *ibid.* where the same terminology and dynamic of *Zivvug* as is described below in note 361, is found.

³³⁰ See *ShaKav* Shaär Qriyät Shmä chapter 6 fol. 23a and 23c-24a], as alluded to above in DS 4, and discussed at length below in this DS.

³³¹ Based on the citations from *EH* Gate 39 chapter 11 principle 17 and other citations below, note 334.

³³² B.T. Yevamot fol. 34b

³³³ See *Zohar* vol. 2 fol. 99b and 100a-b and elsewhere.

The function of this first *Zivvug* is further elaborated in Lurianic Kabbalah,³³⁴ and may be summarized, with reference to *Zëyr* and *Nuqv'a* as follows: The Female, being composed entirely of the realm of *Dyn* [and like *Zëyr*, does not possess *Mohyn* unless received from above], is thus unable to receive the *Hasadym* of *Zëyr* unless She is given the *Mohyn* of the *Gevurot* [i.e. of the *Dynym*] through the bestowal-by-*Zivvug* with the Male, which reveals their proximate essence, described as the 'Five *Gevurot* of the *Daät* of 'Im'a'. These are sweetened by the level of *Primordial Hesed* [originating in *Ätyq Yomyn*] purveyed unengarmented, but appropriately 'tailored' for the capacity of *Nuqv'a* by means of *Maävar* by the Male [*Zëyr*], in order to enable the initial *Zivvug*; that took place when *Zëyr* and *Nuqv'a* were back-to-back prior to the creation 'Adam and *Havah*'.³³⁵

13d In general [i.e. after the creation and Fall of 'Adam and *Havah* etc.], regarding the second, i.e. the impregnating *Zivvug* [that follows the *Zivvug* of *Hahu Ruḥ'a* as it takes place now] we read explicitly³³⁶ that regarding the level of *Hayah* or *Hokhmah*, although It is implicit in the first *Zivvug* of *Hahu Ruḥ'a*,³³⁷ in the workings of *Primordial Hesed* of *Ätyq* through *Arykh*, enabling the initial *Zivvug* to occur, It becomes explicit through the new *Feminine Waters* of the second or impregnating *Zivvug*, by means of the contemplative combination of good works

³³⁴ See *EH* Gate 11 chapter 6, and particularly Gate 39 chapters 1, 2, 8, 10, and especially chapter 11 principle 17, and see chapter 12 *ibid*.

³³⁵ See above DS 2 near note 30.

³³⁶ See in *EH* Gate 41 chapter 3 in the second section, which as noted there, by the editor of *EH* R. Mei'iy Poppers, has nothing to do with the first section - although in *AY* p. 135b these sections appear as they do in the printed ed. of *EH* attesting to the occasional fragmentary nature of these later hidden and rediscovered writings.

³³⁷ See Gate 39 *ibid*. It seems that the 'old-new' sparks risen previously enter into the general realm of *Hahu Ruḥa*. Thus there are two implications of the 'initial *Zivvug*': 1. the original *Zivvug* without any human effort at all, only the human potential foreseen by God; and 2. the 'old-new' *Zivvug* which, having already exercised its potential in raising up the sparks, by their having served to raise *Zëyr vNuqva* as *Feminine Waters* to 'Ab'a v'Im'a, still carries the potential of those risen sparks to be actualized, and this aspect passes on the realm of *Hahu Ruḥa* to await a new *Zivvug*.

and intentions, which enable the new rising of *Feminine Waters*, and activate the invocation of the *Reshymu* or 'primordial imprint' of the first *Zivvug* of *Hahu Ruh'a*. However, as we shall discover below,³³⁸ this Primordial *Hesed* of *Ätyq*-through-'*Arykh* is transformed through the lower levels of *Nezah vHod* of *Ätyq*, that provide mere sustenance to those holy sparks that have not yet been purified whereas the new *Zivvug* issues from the higher levels of *Nezah vHod* of *Ätyq*.

13e It seems to me, that the purpose of the theurgic invocation of that first *Zivvug* of *Hahu Ruh'a* is that it serves to place the contemplator in the experiential dimension of the implicit rudimentary level of the primordially necessary for the workings of *Tyqun* to take place as such, whereas the 'second' *Zivvug* or, the *Zivvug* being activated presently, calls upon the awakening of the new *Feminine Waters* which constitutes the arousal of the *Keter* of *Malkhut*, the unbroken Point [see above DS 6 and 7], that raises the level of *Tyqun* from implicit primordial potential to actuality, and calls forth a new intervention of the Primordial Purifier [form the imminent point of view]. This is the meaning of the rise to the higher levels of *Nezah vHod* of *Ätyq*. Perhaps it is the very self-situating of the practitioner in the primordial state that enables the continuity of the process whereby the *Feminine Waters* rise anew - in proportion with the actual level of attained merit.³³⁹

Also, we read³⁴⁰ that this initial *Zivvug* of *Hahu Ruh'a* happened when 'Ab'a v'Im'a first united within 'Arykh 'Anpyn causing Him to unite within *Ätyq'a* and thus, within 'Ayn-Sof. And³⁴¹ the same process occurred again, when for the first time, Zëyr and Nuqv'a rose to 'Ab'a v'Im'a in order to unite there, so as to give birth the 'Adam and *Havah*. In these cases, [the details of which will not concern us here] a special circumstance occurred - the intervention of 'Arykh 'Anpyn on

³³⁸ See below, note 379.

³³⁹ See above, note 144, and see below, note 383 and our discussion of the 'Or Zaruä *laZadyq*, and the text written by the AR'I on fol. 5a-b of *ShMRzl*.

³⁴⁰ See in *ShMRsh* fol. 44d and in *EH* Gate 39 chapter 10.

³⁴¹ As we read in *EH* Gate 40 chapter 7.

behalf of 'Im'a, and 'Im'a on behalf of the Female Countenance of Zëyr making Them into vessels.³⁴² This is what enabled the first Zivvug to result in the birth of 'Adam and Havah without the need for a second impregnating Zivvug. Perhaps this simultaneity [of the first and the impregnating Zivvug] became the paradigmatic precedent for the need to combine the *Feminine Waters* of each new Zivvug with that of the first primordial Zivvug.

It is important to note regarding this,³⁴³ that in the context of 'Adam and Havah before the Transgression, these Zivvugym are understood as taking place essentially from the Divine point of view alone, where, as discussed above, the intention was that Zëyr and Nuqv'a [as well as 'Adam and Havah] embody 'Ab'a v'Im'a. Thus, on the one hand, they may be regarded as a 'Complete Zivvugym', wherein the Parzufym outlined in # 3 and 4 become one, and on the other hand,³⁴⁴ since it was only the *Mohyn d'Im'a* that had penetrated Zëyr and Nuqv'a and 'Adam and Havah and not the *Mohyn d'Ab'a*; from the perspective of those lower levels, their's was not considered a 'Complete Zivvug'.

Returning to the cycle of *Kavvanot Qriy'at Shmä*, with reference to which we read, that therein we find the true meaning of the raising-up of the Zivvugym up to 'Ayn-Sof, in order to draw new effluence into creation, although the 'AR" I did not impart the details of that aspect to RH"V;³⁴⁵ we find that both the outer and the inner Zivvug are enacted.³⁴⁶ The essential Zivvug invoked here is between 'Ab'a

³⁴² And see ShMRsh fol. 33c, 47c and 52b.

³⁴³ As we read in EH Gate 39 chapter 1; implying that this represents Zivvug d'Reüt'a.

³⁴⁴ As we read in ShPs fol. 1d.

³⁴⁵ See EH Gate 23 chapter 6 and ShPs Parshaṭ Vayer'a, fol. 10a. And see above, note 139. And see the Hebrew Appendix, "Authentic Quotes" section 2:12

³⁴⁶ As for the pre-Tyqun prefigurations of some of these, see above, chapter 1 note 129, and chapter 2 note 57. And see in this chapter, DS 5-6 and notes 195 and 208. And for further developments of this central theme in Lurianic Kabbalah, see DS 13, regarding the Lurianic cycle of *Kavvanot Qriy'at Shmä*, and Appendix on Pneumatic Soul Impregnation.

13f *Qriy'at Shmā* is recited four times a day. Beginning with the evening; it is recited once in the Evening Prayer Service [*Ärvyṭ*],³⁴⁸ once before going to bed, and twice in connection with the Morning Prayer. And whereas the technical *Kavvanot* with reference to the transformations of the words of the recitation into Divine Names and symbols is basically the same for all four recitations,³⁴⁹ the levels invoked differ in each of four recitations. This is because the twenty-four hour day is divided into four parts, each containing characteristics, unique to it. I will thus provide a precis of the general formula³⁵⁰ of the *Shmā*, and then indicate the differences between the different levels invoked for each of the four times:

Shmā - The letter *Shyn*-[300]=M \overline{Z} P \overline{Z} =YHVH in the A-T, B-Sh transformation³⁵¹, and together with YHVH [26], and the other two letters DY [14] of the Name *ShaDaY*=340, = *Shm* [Shem - Name], which refers to the holiness implicit in the Tetragrammaton Name of *Malkhut* i.e the Name of 52; which

³⁴⁷ And see above, note 178.

³⁴⁸ See Shaul Magid "Conjugal Union, Mourning and *Talmud Torah* in R. Isaac Luria's *Tyqun Hazot*" in *Daat* 36 [1996] pp. XX-XXI, where he discusses the transition of the *Ärvyṭ* Prayer, from a voluntary to an obligatory prayer, as a result of the current state of Exile, and see there, note 15. It is interesting to note that the same argument is also made by R. Moshe Cordovero, in his *TeflM* fol. 179b. And see above, note 72.

³⁴⁹ See *ShaKav* fol. 20c towards the top, and 21a towards the bottom, and see *DrhKav* of R. Y. 'ibn 'Tabul, p. 84; and indeed, in the *Kavvanoṭ* Prayerbooks, the actual hermeneutical transformations of the formulaic *Yihudym* are all basically the same [the variants will be discussed in the following notes, and in the next section, DS 13f.1-3]. See in the *SdRshQ* fols. 45a-46a; and compare to fols. 71a-72a; vol. 2 fols. 17b-18b and 30a-31a, for all four recitations; and so too in *SydKavRAsh* fols. 31a ff, 64a, ff, 163 ff, and 208d [for the bedtime *Shmā* where he refers us to the earlier citations; and in *SydNehSh* vol. 1 p. 306 ff, 414 ff, 797 ff, and vol. 2 p. 37 ff. For the sources of these formulae, see the following notes.

³⁵⁰ This is based on *ShaKav* chapters 5 and 6 of *İnyan Kavvanoṭ Qriy'at Shmā* fols. 22a and 23b-25c and parallels in *PEH*. And see from R. Y. 'ibn 'Tabul, *DrhKav* p. 82 ff.

³⁵¹ See above, note 137.

together with the 288 Holy Sparks also equal 340. The 288 Sparks are constituted by the four forms taken by the Name of 72 in the four major spellings; representing the aspects of the 'Backs' of 'Ab'a v'Ima that fell in the *Shevurah*, into all the worlds.³⁵² The letter *Äyin* [of *Shmä*] comprises the essential potential of the *Feminine*

³⁵² See *ShaKav* fol. 23b-c, *PEH* chapter 9; and see Gates 18 and 44 of *EH* and see *ibid.* Gate 39 chapter 11 principle 7], and in see *DrhKav* of R.Y. 'ibn Tabul, p. 82: YVD HY VYV VY=72; YVD HY VAV HY=63, and with the ten letters=73=72, plus the Kolel; YVD HA VAV HA=45, + YHVH=71, and with the Kolel=72; and with reference to the Name of 52, Its aspect of 72 is Y+YH+YHV+YHVH=72. Thus, the 288 redeemable sparks [4X72=288 which together with the Name of 52 as the essence of the *Feminine Waters* = 340=*Shm*] involve the correspondences of all of the *Hesed* [=72] aspects of the Four 'Fillings', as explicated in Its most common form, above in DS 1c.4. This is because the Sparks inhere in all Four Worlds, and since the *Shevurah* [which was caused by an intentional excess of *Dyn* that calls forth the Divine response of *Hesed* to counterbalance it and bring it to *Tyqun*], effected all of the levels up to and including 'Arykh 'Anpyn of 'Azylut [because the 'Backs' of 'Ab'a v'Ima fell, and Their *Mohyn* came from the *Nezah-Hod-Yesod* of 'Arykh constituting a 'blemish' manifesting in It, and see above, note 208, and see DS 11f regarding the *Nezah-Hod-Yesod* of 'Arykh], causing *Ätyqa* to engarment Itself in 'Arykh as the *Hesed* 'Ila'ah. The essential aspect of the *Hesed* of the Name of 72 [and this Name corresponds to *Hokhmah*-*Ab'a*, the essence of *Hesed* on the right side of the Tree of Life] is 'the thing itself', i.e. the very expansion of the Tetragrammaton to ten letters, corresponding to the essence of the redeemable Sparks of the Ten *Sefyrot* of 'Azylut.

As for the Name of 63, It is the Filled Name plus the ten letters of the expansion, which together, make for the thing itself' as ten separate expansions plus the Kolel, as 'All-Inclusiveness'. And being a step removed from the first, It symbolizes *Beriyah* which is also the general field of the *Shevurah*, as the effect of the very epiphenomenon caused by the aspect of separation implied in the realm of *Dyn* [and see above, chapter 2]. The Name of 45 plus Its 'quintessence' i.e. the Tetragrammaton Itself, but as an Entity separate from the Name of 45 and added to It, symbolizes the realm the New Name of 45, that emerges from the place where there was no *Shevurah*, but also separate from It, referring to the six lower *Sefyrot* that broke, and need to reattach to the Three Supernal *Sefyrot*. And the 72 [*Hesed*] aspect of the Name of 52, which is twice 26, equaling the numerical value of the Tetragrammaton and It's Filling of the individual letters; the Filling of the Name Itself is the becoming of *Hesed* by the process of completing Its processional form, [Y+ YH+ YHV+ YHVH = 72]; whereas the very phenomenon of there having to be a *process* of *Tyqun* is the expression of *Dyn*; which is implicit as the *Feminine Waters* of the Name of 52 - being the 'field' wherein this entire process occurs, where the manifest aspect of *Malkhut* is the particular expandable 'point' [which may also refer to the 'point' as 'spark'] undergoing the process.

Waters of Malkhut, i.e. the seven lower *Sefyrot* of *Bynah*-*'Im'a*, each filled to Its full potential Ten *Sefyrot* expansion capacity. This is our invocation of the innate *Hah'u-Ruh'a* of *Malkhut*.

Yisra'el - Represents our invocation of the innate *Hah'u-Ruh'a* of *Zëyr* as Its ability to raise the *Feminine Waters* - the *Hasadym* and *Gevurot* of *Hokhmah* and *Bynah* encoded as *Shyr 'El* ['the song of the Gracious All-Powerful' - a rearrangement of the word *Yisra'el*]; *Shyr* as the *Gevurot* of *Hokhmah* and *'El* as the *Hasadym* of *Bynah*.³⁵³ According to *RH''V*, this refers to *Zëyr* as the 'Lesser

³⁵³ See *ShaKav* Drush 6, fol. 23c-d, *PEH* chapter 10, where the *Hasadym uGevurot* here refer to those of *Yisra'el Sab'a uTevunah*, the *Parzuf*-couple that begins from *Tif'eret* of *'Ab'a v'Ima*; and there, the *Kavvanah* for *Yisra'el* refers to *Yisra'el Züt'a* [i.e. *Yaäqov*] receiving the lower *Mohyn* of Nurture from *Yisra'el Sab'a*, the lower aspect of *Bynah*. In contrast, see *ShaKav* Drush 5 fol. 22a-b where it is *'Ab'a v'Ima* that are invoked [and see *Zohar* vol. 2 fol. 43a and 216a, and vol. 3 fol. 262b-263a, where, in this verse, *Yisra'el* refers to *Yisra'el Sab'a* (and in the second and third *Zohar* citations, He is) uniting with and receiving effluence from *Ayn Sof* or *Ätyq'a*]. And see our discussion below, regarding the four levels of the recitation of *Qry'at Shmä*, based on *ShaKav* Drush 2 fol. 19c-d, and *EH* Gate 39 chapter 11 Principle 8, where, on the three lower levels this takes place in *Yisra'el Sab'a uTevunah* and on the fourth level, in *'Ab'a v'Ima*. Perhaps *RH''V*'s understanding in Drush 6 and its parallels [where the *Kavvanah* for the fourth and highest form of *Qry'at Shma* receives its most elaborate treatment, and see there fol. 24a where he expresses his own opinion, to the effect that the *Zivvug* here is between *Yisra'el Sab'a uTevunah*, although *ibid.* fol. 23c-d he states that it is between *'Ab'a v'Ima*], are due to the way he came to understand the implications of *Drush Shyluah haQen* [and see above note 307: the implication of this *Drush* is that when due to lack of merit there is need for a *Zivvug dYenyqa* between *Yisra'el Sab'a uTevunah*, the *Zadyq* is able to embody the function of this *Zivvug*, thereby enabling this Divine level to rise up and reunite with *'Ab'a v'Ima*, so that They may unite in a state of equal stature, thereby enabling the requisite *Mohyn* to descend to *Zëyr vNuqva*, so that They may engage in a Complete *Zivvug*].

The substance of this change in his understanding the implications of *Drush Shyluah haQen*, which is apparently reflected only in the later strata of his writing, in *QT* p. 87a-88b and the parallel in *PEH* *ibid.* chapter 20-21, and the addenda to *ShHq* fol. 95d; and does not appear in the earlier strata of *RH''V*'s writing [and regarding this, see also Appendix II note 106, and Analysis of Texts # 3 note 91]; states that during the week *all* of the *Zivvugym* that take place by means of *Qry'at Shmä* and *Ämydah* are on the level of the *İbur* and *Yenyqah* of

Yaäqov and *Rahel* whereas in *Nefylat Apayim* the *Zivvug* between *Yaäqov* and *Rahel* is in Their aspect of *Gadlut*; and see EH Gate 6 chapter 8 where it is stated that the implication of this *Gadlut* of *Yaäqov* and *Rahel* is that They receive the *Zelem* of the *Hayah* of 'Ab'a, and see *ibid.* Gate 25 chapter 8 where it may be implied that on this level, *Yaäqov* is equivalent to *Zëyr*; whereas in OT p. 87b and in the parallel text in ShHq, RH"V expresses his "humble opinion", that the level of the *Gadlut* of *Zëyr* takes place only on *Shabat*]. Likewise, it is only in these later writings [OT p. 89a which was 'hidden' by RH"V and then placed by R. Me'iy Poppers, in PEH *ibid.* chapter 21], that RH"V states that whereas after the destruction of the Temple there continue to be both the outer constant *Zivvug* as well as the new inner *Zivvug*, and in this new level of *Zivvug*, 'Ab'a v'Ima and *Yisra'el Sab'a uTevunah* unite to become one pair of *Parzufym*; during the Temple period, They united as 'Ab'a v'Ima, whereas after the destruction, They unite as *Yisra'el Sab'a uTevunah*.

Contrast this with ShaKav *ibid.* Drush 4 fol. 20d where it is stated that during the main morning *Zivvug* of *Qriy'at Shmä*, all of the *Mohyn dGadlut* of 'Ab'a v'Ima [both the 'inner' (*Pnymyym*) as well as the 'surrounding' (*Maqyfyfyn*) i.e. those that reflect the levels higher than Them] enter into *Zëyr*; and see ThM of LqTr fol. 102a-b where we read that the secret of *Qriy'at Shmä* is the presence of *Qätnut* and *Gadlut* together. And in the SdRshQ, contrast the first citation in note 349 above, to the second citation there, where in the first Morning *Qriy'at Shmä*, it is *Yisra'el Sab'a uTevunah* that are invoked here, but in the main Morning *Qriy'at Shmä*, 'Ab'a v'Ima are invoked here. These two recitations of *Qriy'at Shmä* however, are not distinguished in the SydKavRAsh. In any case, in most of the above mentioned sources [including ShaKav Drush 6, fol. 24a-b, PEH chapters 11-13], the final four words refer to the new *Zivvug* of 'Ab'a v'Ima, and there, the outer constant *Zivvug* of 'Ab'a v'Ima refers to Their aspects of *Yisra'el Sab'a uTevunah*.

Likewise, there seems to be a serious contradiction in the writings of RH"V regarding the designation of *Yisra'el Sab'a uTevunah* as what is referred to as the outer constant *Zivvug* of 'Ab'a v'Ima. For in PEH *Shaär haTefylyn* chapter 16, and so too in EH Gate 14 chapter 7, Gate 16 chapter 4 [and see ShPs Vayer'a fol. 10a-b and LqTr fol. 8b and EH Gate 39 chapter 5 where it is stated that the 'outer *Zivvug*' refers to the 'Kissing' and see above, n. 241 and see especially, Gate 25 chapters 4-5], it is said that the *Zivvug* of *Yisra'el Sab'a uTevunah* is not the constant one; whereas in EH Gate 23 chapter 6, Gate 29 chapter 2, and Gate 39 chapter 12, all from the later writings of RH"V it is said that the constant *Zivvug* is the one between *Yisra'el Sab'a uTevunah*.

It seems to me, based on the writings of the 'AR"I himself that the outer constant *Zivvug* of 'Ab'a v'Ima, being for the sake of sustained maintenance and the 'in-principle' access to any specific state of effecting *Tyqun*, may not necessarily take on only one form [see ShMRsh fol. 11c-d, based on his reading of Zohar vol. 1 fol. 3b, as to why this *Zivvug* is called 'the unknown path' - for it is 'unknown' if this *Zivvug* is above in 'Ab'a v'Ima or

'below' in *Yisra'el Sab'a uTevunah*; and see likewise, in his *Per Sif dZ*, SfhD pp. 239b-240a, 260b-262b and 263b]. Its root is in the Kiss, as well as in the original full *Zivvug* of 'Ab'a v'Ima within 'Arykh 'Anpyn [and see also in EH Gate 39 chapter 10], but its extensions may also include the *Zivvug* of *Yisra'el Sab'a uTevunah* for the sake of the nurturance of the immature *Zëyr vNuqva*. And see EH Gate 39 chapters 4-5 where we find explicated ten levels of *Zivvug* with reference to the different levels of 'Ab'a v'Ima, within which there are seven *Zivvugym* of Kissing; the first of which was the preparatory *Zivvug* within 'Arykh 'Anpyn leading to the *Zivvug* for the *Tyqun* of *Zëyr vNuqva* that took place in the lower *Yesod* of 'Arykh 'Anpyn; as well as others; the Kissing *Zivvug* being either for the sake of the creation and continued sustenance of angelic realm or for the sake of preparation of the lower *Zivvug* of copulation, for either renewing old souls or for the creation of new souls; referring to the incomplete and the complete *Zivvug*, respectively.

All of these systematic unknowns, which to my mind express the Divine Unpredictability, may also be the reason why [as noted by Scholem, see above, chapter 1 section E and note 99] "the number of Kabbalists who weakened under the temptation [of using Lurianic theurgy for magical purposes] is surprisingly small". On the other hand, as discussed above, in chapter 3, and as will be further examined in our section explicating the first Benediction of the *Ämydah*, we may understand these theurgic operations as constituting a kind of 'sacred magic' for the furtherance of the process of *Tyqun*, which is distinguished from 'non-sacred magic' by its transpersonal devotional pneumatic character - as opposed to being merely for the sake of personal benefit by 'mechanically' manipulating the 'cosmic order'.

Returning to the *Kavvanot* of the *Shmä*, see R.Y. 'ibn 'Tabul, DrhKav p. 83, where the word *Shmä* refers to the reception of the effluence of 'Im'a 'lla'ah to *Nuqv'a* and *Yisra'el*, refers to the effluence of 'Ab'a 'lla'ah to *Zëyr*. The Name 'El=YYAY, the Filling of the Name of 63, corresponding to the *Hesed* of *Bynah*, and *Yisr=Shyr*, referring to the *Gevurah* of *Hokhmah*. And there, we find an additional instruction missing from the Lurianic writings of RH"V, that consists of placing the Name of 72 [*Hokhmah*] on the left, and the Name of 63 [*Bynah*] on the right, and 'ibn 'Tabul states that he did not merit to know its meaning. Regarding the meaning of the positioning of the Names of 63 and 72, we may speculate that since the *Hasadym uGevurot* are what constitute the right and left sides of the *Sefyrotic* Form, and here they are defined as the *Gevurot* of *Hokhmah* and the *Hasadym* of *Bynah*, these designations determined their respective positions.

In addition, since it is in this form that *Hah'u-Ruh'a* together with the new *Feminine Waters* are offered by the *Mekhaveyn* [in the next four word of the *Shmä* - and see below], rising to the 'Ayn-Sof [see above DS 4c.3.1] in order to bring new effluence, it is not unreasonable to suppose that they symbolize the *Feminine Waters* of the original 'new *Zivvug*' of 72 and 63 [see above DS 5 ff] that brought about the original *Tyqun*. And as we read in the *Per Sif dZ* by the 'AR"i [see SfhD pp. 237b-238a and see above, Chapter 2 Text

Yisra'el receiving the essential-potential nurturance from the Greater *Yisra'el* the masculine aspect of *Bynah-Tevunah*.³⁵⁴ As mentioned above, the first two words of the formula refer to the Cosmic *Feminine Waters*.

YHVH - Here begins the raising of the individual *Feminine Waters*;³⁵⁵ and in

C2], the *Shevyrah* took place because 'Ab'a was pure compassion and 'Im'a was pure *Dyn* and therefore They could not unite Face-to-Face; thus, the *Feminine Waters* of the *Tyqun* may have consisted in each of Them taking on the characteristic that They were lacking [and see *Sefer Yezyrah* Chapter 1 Mishnah 3 *הבן בחכמה וחכם בבית*; and regarding the relationship between *Hokhmah* and *Gevurah*, see *PIdZ* in *SfhD* p. 215b, where he relies on R. Yehudah Hayat; probably referring to *Mynhat Yehudah* fol. 51b-52a].

We may speculate regarding *RH''V*'s position, that since the main *Zivvug* of the *Ämydah* of the Weekdays [for which the *Shmä* is a preparation] is between *Yaäqov* and *Rahel*, here, *Yisra'el* refers to *Yisra'el Zut'a*. Nonetheless, we cannot ignore the fact that 'ibn 'Tabul received the *Kavvanah* from the 'AR''I, as referring to the preparatory *Zivvug* for the sake of *Zëyr* as a whole, from 'Ab'a v 'Im'a 'ÿl'ah [and there are aspects of this in *RH''V*, but they are de-emphasized, as mentioned above; such as *ShaKav* fol. 20d and 23c-d and elsewhere]. The differences with reference to the implications of the *Zivvug* between the earlier and later writings of *RH''V*, which also apparently reflect differences between them with regard to *Kavvanot haÄmydah*, will become clear in DS 14 when we discuss the Complete and the Incomplete *Zivvug* in this context. And see here, below, note 361. It seems to me that in general, *RH''V* and perhaps some of those who based their theurgic constructions of the *Kavvanot* of the *Shmä* on his works, may have undervalued the central importance of the constant *Zivvug* of *Hahu Ruha*. This of course, may be an arrogance on my part, to be forsaken once a statement in the early recension of *RH''V*'s writing, or from the 'AR''I, whose significance I hadn't realized, stares me in the face. Until then, I continue to develop this hypothetical reconstruction. And see below, note 370. Alternatively, as will be discussed in note 383 with reference to the *Ämydah* and the 'Or [haGanuz ha]Zaruä laZadyq, we may speculate that the significance of *Hahu Ruha* was intentionally downplayed by *RH''V* due to esotericism.

³⁵⁴ See above, the previous note, and see DS 4c.3.1.

³⁵⁵ See in the AR''I's in his *Per Sif dZ*, p. 261a, based on *Zohar* vol. 3 fol. 203b [and refer to the text in *ShMRSh* fol. 28d where the entire *Zohar* quote is adduced] where, in the Complete *Zivvug*, the following three invocations [of the next three words] are the expressions of the three aspects of the *Yod* of the Tetragrammaton: the thin line of the *Yod* pointing upward refers to the *Keter* and 'Ayn Sof, the 'point' of the *Yod* refers to *Hokhmah*, and the thin line pointing downwards, refers to the effluence below.

the next four words, one draws the four 'filled' letters of the Name of 72 that corresponds to the *Mohyn* of 'Arykh 'Anpyn, so as to effluence 'Ab'a v'Im'a for the sake of providing new *Mohyn* to *Zëyr vNuqv'a* as follows: the first *YHVH* refers to 'Ab'a receiving the *Yvd* of the Tetragrammaton of 72 of 'Arykh 'Anpyn, as the preparation of intention that raises the *Hesed* of *Zëyr* so as to enable It to unite with *Hokhmah*;

Elohyinu - refers to 'Im'a receiving the Name *Alf Hy Yvd Hy* from the *Hy* of the Tetragrammaton of 72 of 'Arykh 'Anpyn, as the preparation of the *Gevurah* [or *Dyn*] of *Zëyr* to rise to *Bynah* [where it is sweetened];

YHVH -refers to the *Daät E'lyon* receiving the *Vyv* of the Tetragrammaton of 72 of 'Arykh 'Anpyn, as filled with the Name of 72 in order that *Hokhmah*- 'Ab'a draw effluence from the Eighth of the 13 *Tiqunym* of 'Arykh 'Anpyn; and as the Name of 63 for *Bynah*- 'Im'a to draw effluence from the Thirteenth of the 13 *Tiqunym* of 'Arykh 'Anpyn, for a new internal *Zivvug* of 'Ab'a v'Im'a via the *Tiqunym* of 'Arykh 'Anpyn;

'*Ehad* - the final *Hy* of the Tetragrammaton of 72 of 'Arykh 'Anpyn. Here, one intends three matters: 1. to raise, through the individual's *Feminine Waters*, the *Feminine Waters* of *Zëyr vNuqv'a* to enable the new internal *Zivvug* of 'Ab'a v'Im'a;³⁵⁶ 2. the inner *Zivvug* of 'Ab'a v'Im'a; 3. the drawing of *Mohyn* [to, and] from that *Zivvug*, to *Zëyr vNuqv'a*. The letters 'EH of '*Ehad* refers to *Zëyr*, the 'brother' ['AH]³⁵⁷ of *Nuqv'a*, and the D of '*Ehad* refers to *Nuqv'a*;³⁵⁸ and as

³⁵⁶ This will be explicated below, in note 361.

³⁵⁷ See *ShaKav* fol. 24a and *PEH* ibid. chapter 12, where the letters 'A+H=9, referring to the Nine *Sefyrot* of *Zëyr*, and the D refers to the Four lower *Sefyrot* of *Malkhut*. [For earlier, pre-Zoharic *Kavvanot* of '*Ehad*, see M. Idel "haSefirot shemeÄl" pp. 278-280]. And see *PIdZ* in *ShMRSh* fol. 49d and 53b-d, and in *SfhD* p. 224a-225a where we read that with reference to the raising of the *Feminine Waters*, there are two differences between the human *Zadyq* and *Zëyr*:

1. *Zëyr* is able to raise them for the *Zivvug Mohyn* of 'Ab'a v'Ima, as soon as He has attained to the complete Nine *Sefyrot*, at the 'age' of Nine years and one day; i.e. after only rudimentary structural completeness, even at a state of spiritual immaturity, before having reached the First Level of Completeness of *Mohyn*, when *Zëyr* is equivalent to a twenty-year-old and is likened to one who is able to responsibly handle business transactions involving

“*Ehad*” means ‘One’, one contemplates the intrinsic unity of *Zëyr vNuqv’a*.

The *Feminine Waters* are raised by the contemplator intending ‘devotion unto death’ in a two-fold way:³⁵⁹ 1. to expiate sin, by means of accepting the four forms

land on behalf on his father, and see *ShaKav* ‘Inyan haPesah chapter 2 fol. 80c, and *PEH* Shaär Hag haMazot chapter 1p. 494a and see *EH* 25 chapter 6. It seems from this last citation that these are symbolic designations as well; i.e. that ‘land transaction’ refers to the purification of the holy sparks of the *Shekhynah* and of the *Mekhaveyn*. This minimal age refers to the minimum level of Divine manifestation necessary in this world, in order for the work of *Berur* to continue [and see *EH* *ibid.*]; whereas the human *Zadyq* can do raise the *Feminine Waters* only after the age of thirteen years and one day, when he is legally obligated to perform the *Mizvoṭ*; and

2. *Zëyr* is able to raise these *Feminine Waters* both by day and at night, but the human being raises his individual-soul’s *Feminine Waters* only by going to sleep. Thus we may conclude, that since during the week, the *Feminine Waters* of *Zëyr* are raised for the sake of a new *Zivvug*, only through the mediation of the *Mekhaveyn* [see *EH* Shaär haKelalym chapter 13, *ibid.* Gate 8 chapter 6, and *ShaKav* fol. 15b and 61a and elsewhere], and each prayer requires new *Feminine Waters*, therefore, it appears that the *Mekhaveyn* transcends his mundane human station and acts on behalf of *Zëyr*. And see *EH* Gate 34 chapter 1, Gate 39 chapter 11 principles 16, 17, and 20, and from the ‘AR”I, in *ShMRzI* fol. 5a-b, where we read that most of the *Zivvugym* taking place during the time of exile occur through the agency of the human *Zadyq*. Alternatively, we may understand this [as stated in the *PIDZ* *ibid.*] as referring to those *Zadyqym* whose souls have attained the level of *Beryah*; whereas those *Zadyqym* who have attained the level of ‘*Azylut*’ are like *Zëyr* with reference to this second distinction.

³⁵⁸ See previous note. The D also refers to the four letters of the Name ADNY.

³⁵⁹ The literature on the spiritual dimensions of martyrdom is vast and is growing, and although this idea is central to Lurianic Kabbalah, a summary of its background is beyond the scope of this study. See M. Fishbane, *The Kiss of God: Spiritual and Mystical Death in Judaism*, and Chapter 9 of B. Zak, *Bishaarei* who both mention the Lurianic phenomenon of contemplative martyrdom. And with reference to R.M. Cordovero, although as with the ‘AR”I, martyrdom or mystical death plays a central role in the *Kavvanot* of Nefylat ‘Apayim [based on the Zoharic understanding of this prayer, and its connection to the Ten Martyrs following the destruction of the Second Temple, and see Zak, *ibid.* for Zoharic sources], R.M. Cordovero does not make it central to *Qriy’at Shmä* as does the ‘AR”I [see *TefilM* fol. 69b-72a, where the central Cordoverian practice is explicated, and the matter of *mesyrut nefesh* makes no appearance, although in his explication of the Benediction of Love that preceeds it, on fol. 67b he makes an aside regarding the *Zohar*’s association of this practice

of Court-instituted death sentence;³⁶⁰ 2. to sanctify the Divine Name even if it means the forfeit of one's life in this world.³⁶¹ This raising of *Feminine Waters*

with *Qriy'at Shmā*; a practice central to Lurianic *Kavvanot* even during his Egyptian period as we see from his *Per Sif dZ*, *SfhD* p. 252a-b, based on *Zohar* vol. 1 fol. 124b (and see *ibid.* vol. 3 fol. 127a), and attested to in the BT *Berakhot* fol. 54a and 61b (as associated with R. Āqyv'a); in this context it is interesting to note that the early 16th century Kabbalist, R. M. ibn Gab'ay in his *Avodat haQodesh* section 1 chapter 28 mentions this, although it is absent from his *Tolaat Yaqov*; likewise, the heavenly *Magyd* of R. Yosef Karo exhorts him to contemplate martyrdom during *Qriy'at Shmā* in *Magyd Meysharym* fol. 4d]. Regarding the role of [actual] martyrdom in pre-Zoharic Kabbalah [including Rabbinic sources and R. Elazar of Worms], see H. Pedaya, *Name and Sanctuary in the Teachings of R. Isaac the Blind* [Hebrew] p. 201 and note 14.

The most significant Lurianic text on this subject was authored by the 'AR" I himself, and the most accurate published text is that contained in *PEH* Shaar Nefylat 'Apayim chapters 4-6 [based on my comparison of this text to its version in *ShaKav* 'Inyan Nefylat 'Apayim chapter 5 and both, to MS Jerusalem, Heykhal Shelomoh 70a fol. 140d-142d]; and with reference to the *Shmā*, see *ShaKav* Drush 6 of *Qriy'at Shmā* fol. 24a-c, which is substantially the same as *PEH* on the same subject, chapters 12 and 13. A more clear rendition of the phenomenology of the acceptance of the four-fold Death Penalty is found in *ShaKav* Drush 5 of Drushey haLaylah, on which the next note is based. The note following that one [note 361], profiles the theurgic function of contemplative-martyrdom, based on the above mentioned 'AR" I's text, as well as his *Yihud haHishiathut* [in order to commune with the souls of deceased *Zadyqym*], written by the 'AR" I. Apparently, R. Shalom Sharaby takes both aspects of 'giving up one's life' [expiation and martyrdom] as one and the same [see *NhSh* fol. 44b, although he provides no reason for this].

³⁶⁰ See *ShaKav* Drush 5 of Drushey haLaylah fol. 55a, and compare *ShaKav* fol. 24b. This acceptance of the Court-instituted death sentence function to raise the aspect of *Malkhut* from *Beryah* to *Azylut*, where by means of the second form of 'devotion unto death', She rises together with *Zēyr* 'Anpyn as the *Feminine Waters* of 'Ab'a v'Ima to enable Them to undergo the Second Gestation for the sake of the renewal of creative *Mohyn* [and see *PldZ* cited in note 357].

³⁶¹ See *PEH* Shaar Nefylat 'Apayim chapters 4-6, and *Shakav* *ibid.* chapter 5 fol. 48a-c, from the writings of the 'AR" I. From there it is clear that apart from the extenuating circumstances of the immediate period following the post-Second-Temple-destruction, it suffices one to intend martyrdom-in-potential, as the expression of the awakening of devotion, in order to invoke the *Zivvug* of the blessings of new *Mohyn*. This is to be compared and contrasted with the earlier pre-Zoharic period of Kabbalah, as reported by M.

Idel [Hebrew 1998 pp. 142-151 - although one may take away the misimpression that even in the works of Req'anaty, there is not the practice of the contemplation of martyrdom; for whereas in his published Perush haTefylot there are no *Kavvanoṭ Nefylat 'Apayim* (do these appear in the manuscripts?), he was most likely aware of the Zoharic practice for this prayer (see Zohar vol. 2 fol. 129a and Zohar Hadash Terumah, fol. 42a), which became the basis of the pre-expulsion Spanish theurgic practice for this prayer (as I have shown in an unpublished paper on the *Kavvanoṭ* for the weekday liturgy, in the writings of the late 15th century Spanish Kabbalist R. Yosef ibn Shragay; and for more on the Zoharic background and the Cordoverian applications, see B. Zak, Bishaarei *ibid.* especially pp. 234-235 and note 15; where she also points out that this became the central basis for Lurianic *Kavvanoṭ*). These early Kabbalists described only the mystical effects of the demise of *Zadyqym* - continuous participation in the Divine Union [in Zoharic-Lurianic parlance, *Zivvug*]. In the pre-Zoharic period, we come across no instances of imagined martyrdom-in-potential, employed in order to rise to a state of *Devequt*; but in the Zohar, the purpose of one's imagined demise yields the same result of the 'real' passing of a *Zadyq*. Thus we read from the AR"Y with reference to both *Qriy'at Shmā* and Nefylat 'Apayim [although the effects of these *Zivvugym* are different] in Shakav fol. 48a [and see also, in *ibid.* fol. 55a regarding the practice of before going to sleep - which is a mini-death (based also on Zohar vol. 2 fol. 142a, and see below in this DS, 13f.1); and compare the language there, with its emphasis on the shedding of corporeal limitations, with the general instruction for contemplating *Yihdym*, as found in ShhY fol. 4a]:

אמנם המ"ן שבמלכות הם נשמות הצדיקים וכאשר ימסור האדם עצמו למיתה כאלו נפטר
מן העולם ותתדבק נשמתו למעלה ביסוד באר ותעשה באר מים חיים

Indeed, the *Feminine Waters* of *Malkhut* are the souls of the *Zadyqym*; and when the person shall give himself over to death, it is *as if* he passes from this world; so that his *Neshamah* cleaves above in the Wellspring of the *Yesod*.
And this becomes a Wellspring of Living Water

The Wellspring of the *Yesod* is the place of both the primordial *Zivvug* as well as the potential *Zivvug* of the lower *Parzufym*. The Wellspring of Living Water refers to the effect of raising up of the *Feminine Waters* of *Malkhut* unto *Bynah*, effecting a new *Zivvug* there.

However, in one place [LqTr fol. 58a] RH"V states that to effect the *Zivvug* of 'Ab'a v'Ima, it is only possible through actual martyrdom. But the context there may suggest that this is the case only with sinners who have incurred the penalty of *Karet* [and see below, Appendix II section B], but that *Zadyqym* can effect this by their devotion, without needing to undergo the consequences - as was also the case during the Second Temple period [PEH *ibid.* chapter 5]; but this new *Zivvug* does not have the same constant everlasting effect as the original constant *Zivvug* that created the world of *Tyqun* [and see *ibid.* where we read that

one who actually undergoes martyrdom rises to the state of constant participation in the primordial *Zivvug*].

See, also from the 'AR'I, the important teaching in *ShMRz* fol. 6b regarding three basic levels of *Zadyqym* and the levels of *Zivvug* they bring about [this is discussed below, in Concluding Section # 1:B], where he says explicitly that it suffices to intend martyrdom-in-potential [and see the same from *RH*'V, in *EH* Gate 39 chapter 11 # 16]. And likewise from *RH*'V, in *LqTr* fol. 121a, with reference to *Zadyqym*. On the other hand, see *ShGil* p. 385, where the 'AR'I is reported to have said on his deathbed, that had there been even one complete *Zadyq* among his disciples, the 'AR'I would not have had to depart this life prematurely. And see below, Appendix II, Analyses of Texts # 1 and 3, regarding my [reasoned] speculations about the 'AR'I's state of mind at that time, and regarding *RH*'V's ensuing pessimism, which may have effected his estimation of the possibility to effect higher *Zivvugym* as such, reflected in the changes he made in the *Drush Shyluah haQen* [see above, note 353].

The inner phenomenology of this symbolic act of martyrdom is based on the *Yihud haHishtatut* [in order to commune with the souls of deceased *Zadyqym*], written by the 'AR'I, see *ShRhOd* 1 fol. 28a and especially, 43a-b [and in *ShRhOd* 2 vol. 2 p. 579 ff]. In that text, the Soul-of-the-Soul [*Neshamah d'Neshamah*] is associated with the realm of the awareness and the power of thought as such, which corresponds to 'Ab'a; the realm of conceptual understanding, the Soul [*Neshamah*], corresponds to 'Ima; the realm of emotion [*Ruah*] corresponds to Zëyr; and the realm of action [*Nefesh*] corresponds to *Nuqv'a*. These are represented respectively by the four Fillings of the Tetragrammaton, which also represent the roots of the Four Worlds; and as we have seen, They are represented by the last four words of the *Shmä* formula [in Their aspect of 72=*Hesed*]. By intentionally isolating these functions within oneself; invoking each as an integral unit, denoted and empowered by the specific Divine Names; associating Them with their Origins, and with Their pneumatic manifestations within oneself; so as to devotionally raise *Feminine Waters* within oneself, within the Names, and within the soul of *Zadyq* with whom one seeks to commune; uniting them in a creative moment of revelation within the human-Divine realm, the *Yihud* is achieved.

And see this *Yihud*, especially in its present context, in *Drush* 6 in *ShaKav* fol. 23a, and *EH* Gate 5 chapter 5 and in *ShGil* pp. 134-135, where there is a direct reference to 'Or *Zaruä laZadyq*, and the creation of 'new souls' engendered by this [as will be discussed in note 383]. There we read that the *Feminine Waters* of *Malkhut* merge with those of *Bynah*, and the *Masculine Waters* of Zëyr merge with those of 'Ab'a; so that a *Zadyq* who had attained to the level of the *Ruah* of *Azylut* is able to function as a dual conduit for both *Feminine Waters* and *Masculine Waters*, embodying the archetypal forms of both *Yosef* [*Masculine Waters*] and *Binyamyn* [*Feminine Waters*], as we also read from the AR'I in his

Per Sif dZ Sfhd p. 261a [and see likewise, in the second text quoted from the AR"i in note 329 above. Such a *Zadyq* is designated as a "younger brother to Zeyr"; see *EH* Gate 39 chapter 11 # 19].

It seems to me that these sources represent the theurgic act in terms of Lurianic gender-dimorphism, where both the *Masculine* and *Feminine Waters* have crucial functions, in that the *Feminine Waters* represent the activation of the passive level; rather than understanding this process as an 'assimilation of the feminine by the masculine', as argued for by E. Wolfson [1997]. And see above, note 266. To be sure, the sociological reality of repressed sexuality, where only men practice the *Mizvot* with the *Kavvanot*, mandated an erotically sublimated masculine archetype [*Binyamyn*, the son of *Rahel*] for the *Feminine Waters*. On the other hand, *Yosef*, the innate active-expression of the *Masculine Waters* is the son of the lower syzygy of *Ya'qov* and *Rahel*, whereas *Binyamyn* was born after *Ya'qov* became *Yisra'el* indicating that when the lower masculine becomes the higher masculine, it is able to activate the passive 'feminine' [within oneself - and based on the first quote in DS 2b, this would apply to the 'gender-constrained female in principle]; and this activation brings to the fore, the establishment of the higher 'Activated' [Masculine] Feminine, as enabling the process that brings new effluence from 'Ab'a v'Im'a, when They unite in equal stature [see near note 326 and sources in note 325].

Based on the frequency of its use in various forms [see below, note 383], we may say that the 'devotion-unto-death' motif empowers what constitutes the central *Yihud* practice of the Lurianic Kabbalah; for it is applied whenever one's intention is to effect a new *Zivvug* of 'Ab'a v'Im'a. However, what is important it seems to me, is not the symbolic act of martyrdom per se, but the devotional contemplative commitment implied by it; and the awareness-process of differentiation and unity: the process of transcendence and continuity of consciousness; and the creative spontaneity that this self-transcending intention is designated to engender [as exemplified by creative communion with departed *Zadyqym* - or with other forms of Divine revelation, as experienced by the AR"i's practice of it]. If these comments [and those of the previous paragraph] may be construed as 'apologetics', they also point to the possibility of re-relevantizing Lurianic spirituality and practice, in a way that overcomes problems, uncovered by the 'march' of theoretical psycho-sociology; through recognizing the meaning of Lurianic mysticism, after unveiling it from the essentialist interpretive constraints, which anyway, run counter to its deeper hermeneutical intent [as indicated in note 266 and in chapter 2 above, and elsewhere]. In this context, the issue of Lurianic elitism and social constraint requires further close examination. One possible avenue towards this, would appear to avail itself in a closer look at the identities of those to whom the AR"i gave *Yihudey Tyqun*. A related investigation in its ideological implications, may be found below in Analyses of Texts # 1. No doubt, the antinomian advent of Sabbateanism [compounded by the 'modernist' *Haskalah* Movement a century later] struck a blow against the wider

effects the *Zivvug* of 'Ab'a v'Im'a, united by the interlaced³⁶² combination of the letters of the Names YHVH [*Ab'a*] and AHYH [*Im'a*]; and this causes the descent of the four *Mohyn*: *Hokhmah* [72], *Bynah* [63], *Hesed* [45], *Gevurah* [52] to fill the Six Directions of *Zëyr* [whereas the Three Supernals of *Zëyr vNuqv'a* descend during the First Benediction of the *Ämydah*].

To draw these *Mohyn* to the two *Parzufym dNuqv'a* [*Le'ah vRahel*], one says the following formula:³⁶³

Barukh - the *Hokhmah* of *Le'ah* [the Name AHYH filled with Yods, as Alf Hy Yvd Hy = 161]

Shem - the *Bynah* of *Le'ah* [the Name AHYH filled with Yods, as Alf Hy

would appear to avail itself in a closer look at the identities of those to whom the AR'I gave *Yihudey Tyqun*. A related investigation in its ideological implications, may be found below in Analyses of Texts # 1. No doubt, the antinomian advent of Sabbateanism [compounded by the 'modernist' *Haskalah* Movement a century later] struck a blow against the wider metaphorical interpretation of Lurianic mysticism, from which in my estimation, the 'expert-sectors' of Jewish spirituality have not yet recovered.

And see below, DS 14 note 383, and above chapter 3, where these psycho-phenomenological processes of *Kavvanah* are further discussed. And regarding RH'V's experience with this *Yihud*, see Appendix II section d [especially near notes 80-85 and 96-105, and note 104] and Analysis of Texts # 3 [and see there, near notes 83 and 87, and see notes, regarding the AR'T's unquestionable expertise in the creative use of this technique.

³⁶² See PEH *ibid.* regarding the two basic forms of letter interlacing, and the second source in note 329.

³⁶³ This formula derives from '*Torah sheBäl Peh*' which is associated with *Malkhut* [see *TqZ* fol. 17a and see *ShaKav* Drush 5 of *Qriy'at Shmä* fol. 22a], and probably originated in the Temple Service. See Mishnah Yomah Chapter 3 Mishnah 8, Chapter 4 Mishnah 1 and elsewhere, and see BT Pesahym fol. 56a where it is attributed to *Yaäqov*, on his deathbed. This formula is theurgically associated with *Le'ah*, and is described in *ShaKav* Drush 6 fol. 25a, although its purpose is to invoke the potential *Mohyn* of *Rahel* [see PEH *ibid.* chapter 13, where this is more explicit than in *ShaKav*], who is not yet ready to receive the actual *Mohyn*; as a preparation for the descent of the *Mohyn* during the first Benediction of the *Ämydah*, where the undeveloped point of *Rahel* which is now in *Beriyah* develops into a complete *Parzuf*. And see below, regarding the word *Malkhuto*.

Yvd Hy = 161]³⁶⁴

Kevod - the *Daät* of *Le'ah* [representing the *Hasadyt* and, *Gevurot* - the Name AHYH filled with Alefs and Heys, as Alf Ha Vav Ha = 143 and Alf Hh YvdHh = 151]³⁶⁵

Malkhut - refers to the *Keter-Malkhut* of *Le'ah*, containing thereby an allusion to *Rahel*³⁶⁶

³⁶⁴ See ShaKav *ibid.* fol. 22b and 25b, and compare R.Y. 'ibn 'Tabul, DrhKav p. 83, where *Shem*, being *Bynah*, corresponds to AHYH filled with Hehs, and *Kevod* being *Daät* corresponds to AHYH filled with Alefs. And regarding the *Gemätryot* of these words, see the notes 365 and 366.

³⁶⁵ See ShaKav *ibid.* 25b, where we read that the words *Barukh* [228] *Shem* [340] *Kevod* [32], together with the *D* of '*Ehad* [the *D* denoting *Malkhut* and being visually constructed by the letters *Y* and *V*] = 616 = the Filled Names of AHYH -161 + 161 + 151 + 143 = 616. And see EH Gate 38 chapter 1, [second version].

³⁶⁶ See ShaKav *ibid.* fol. 22b and 25b, where we read that *Rahel*, being the true *Malkhut* of *Zëyr* is alluded to here. And see EH Gate 38 chapter 3 where we read that in the state where *Rahel* and *Le'ah* are two distinct *Parzufym*, the *Keter* of *Rahel* begins where the feet of *Le'ah* end [whereas at certain junctures of the Back-to-Back state and in the formation of a Complete *Zivvug*, *Rahel* and *Le'ah* become one *Parzuf*, as do *Yaäqov* and *Yisra'el* see EH *Shaär haKelalym* chapter 13, *ibid.* Gate 29 chapter 1, (final version), and see ThM of LqTr fol. 105d-106b. and see especially in ShPs, from the 'AR'I on *Parsha* *vayaQhel*, fol. 31d, and *ibid.* fol. 30b-c and see also fol. 12d, and see SfLiq fol. 39c and LqTr fol. 66a, ShaKav fol. 32c, regarding the *Kavvanot* of the first Benediction of the *Ämydah*, particularly at the beginning, and the end, with reference to the word *bi'Ahavah* (and see below note 383), and *ibid.* *Drushym* # 4 and 5 of *Drushey haLaylah* (and there, probably because this is taking place at midnight, as the result of the *Zivvug* of *Hahu Ruha*, within which the innate potential for the complete *Zivvug* is present, *Rahel* and *Le'ah* become one *Parzuf*), and fol. 60a of *Änyan Shynuy haTefilot*, see above, DS 2c and note 72, and DS 9c and notes 268 and 269; and regarding the Complete *Zivvug* of *Musaf* of *Shabat*, see SHez page 211, with reference to the hierarchy of five modalities of *Zivvugym*, of which, this is the highest; and see below, # 3 of *Analyses of Texts*, of Appendix II towards the end].

Also, *Malkhut* refers to the *Keter* of *Le'ah*, as the filled first letter of the Name AHYH in Its four forms that were invoked as Her *Mohyn*, and 4 X 111 ['ALF] = 444 = *Midat* [the measure of the *Sefyrot* of *Malkhut* perhaps as the purveyor of the cosmic *Qav haMydah* and see above note 88], and the rest of the Filling, Hy Yvd Hy, Ha Yvd Ha, Hh Yvd Hh = 172, *Äqev* - the 'heel', which refers to *Rahel* [see LqTr fol. 128b on Psalm 39, and EH Gate

38 chapter 1, and see ShPs fol. 30c].

When *Rahel* and *Le'ah* are two distinct *Parzufym*, [either at a particular point of the back-to-back formation, or when there is not a Complete *Zivvug*], and the *Keter* of *Rahel* begins where the feet of *Le'ah* end, this is associated with the verse [Prov. 22:4] "The supporting heel of humbleness is the fear of God, [bringing in its wake] wealth, honor, and life." On the other hand, see the highly significant Drush in ShPs Parshaṭ Balaq, fol. 37a, where we read that this liminal boundary between *Rahel* and *Le'ah* is where the two forces of destruction, *Uza* and *Āza'el* derive their sustenance. It is said there that the reason why they, as well as their male counterpart *Sama'el* opposed the creation of 'Adam [and see Tishby: Doctrine p. 93 and note 5], is because 'Adam is destined to remove them from their current means of employment and sustenance. And whereas before the *Nesyrāh*, *Rahel* and *Le'ah* were also construed as two distinct *Parzufym*; since the intention was [and is] that there be a Complete *Zivvug* between *Zēyr* and *Nuqva*, and when this takes place, these two destructive forces lose their source of sustenance, as the liminal boundary disappears, they opposed the creation of 'Adam. Here, we find the theurgic significance of the union between conscious presence [represented by *Le'ah*] and deed [represented by *Rahel*], as we discussed above, in chapter 3 [and see LqTr fol. 31a and 51a; and in *ibid.* ThMz fol. 102 and EH Gate 38 chapter 2].

Together, *Rahel* and *Le'ah* form the 'Keter' deriving from the invocations of *Barukh Shem Kevod*, to which they are numerically equal [i.e. *Keter*=620, which, with the 616 of *Barukh Shem Kevod* mentioned in note 365, and the words themselves, together with the 'word' *Malkhut* also make 620]. Probably, because the *Keter* of *Le'ah* derives from the *Malkhut* of 'Im'a - see ShMRsh fol. 35a, and the nature of *Malkhut* is that It does not possess anything in-and-of-Itself (see Zohar vol. 1 fol. 181a and elsewhere and EH Gate 42 chapter 13 and elsewhere), the 'raw-material' for the *Yihud* of the *Keter* derives from the previous three words, and not from the word *Malkhut*.

The transformational *Kavvanah* with reference to *Rahel* is based on BT Pesahym fol. 56a, where we read regarding the formula, *Barukh Shem* ..., which is recited in a whisper, that this may be likened to a princess who smelled a peasant-casserole called *Zykey Qdeirah*, and wanted to eat from it. Being the food of the common-folk, and unseemly for a person of her station, she couldn't ask for it directly, so she asked for it in whispers [it is interesting to note that this metaphoric association does not appear in the Zohar, nor in R.M. Cordovero's commentary on prayer, although it does appear in Reqanatv 'al haTorah fol. 82d-83a, but his usage of it is different from the AR"Y]. The word *Zykey* has the numerical value of 210 = ten times the Name AHYH referring to the engarmenting of *Daät* as the Five *Hasadym* and the Five *Gevurot*; and *Qdeirah* = 309, refers to the Name 'Alhym - Alf Lmd Hy Yvd Mm = 300 with the 8 letters of the Filling, together with the Kolel. All of these are indicative of the symbolic meaning of *Zykey Qdeirah*, as referring to the lower holy sparks which are

Leölam - refers to the seven lower *Sefyrot* of *Le'ah*³⁶⁷

Väed - the union of *Yesod-Malkhut* of *Le'ah* and the *Keter* of *Rahel* who gather³⁶⁸ all the effluence of the *Yihud*.

13g. The four levels of invocation of the four recitations of the *Shmä*³⁶⁹ are differentiated by the distinct *Kavvanot* assigned to the words *Yisra'el* and '*Ehad*'.³⁷⁰ associated with the lower aspects of *Rahel* that have not yet reached mature *Mohyn*, and the engarmenting of the Name AHYH, to enable them to reach maturity [and see below, note 317]; hence, the whispered tones, in order not to arouse the *Qelypot*.

³⁶⁷ *Leölam* = 166 = the developmental form of the Name of 63: Yvd + Yvd Hy + Yvd Hy Vav + Yvd Hy Vav Hy.

³⁶⁸ As in the expression *Beyt Vaäd* - house of gathering; see *ShaKav* ibid. 25c.

³⁶⁹ For an introduction to this section, see above, DS 4c3.1.

³⁷⁰ See *ShaKav* ibid. chapters 2-4; *PEH* ibid. chapters 15-17; *OT* pp. 86-87; *EH* Gate 26 chapter 4, Gate 39 chapter 11 Principle 8, Gate 40 end of chapter 1; and 'ibn 'Tabul, *DrhKav* p. 84. And see *ShaKav* Drush 2 of *Pesah*, and *PEH* chapter 1 of *Shaär Hag haMazot* and *EH* Gate 25 chapter 6, where the levels described in technical language in the first citations are interpreted [in the last three citations] as stages of human development [and see M. Pachter, "An Examination of the Terms *Qätnut* ['Smallness'] and *Gadlut* ['Greatness'] in Lurianic Kabbalah as the Background for Understanding these Terms in Hasidic Thought" (in Hebrew), who made use of some of these sources in his important article]. For an earlier version of the unfolding of *Zëyr* in terms of human development, which does not in principle contradict the later versions, see *PIIdZ* in *SfhD* pp. 224b - 225b and in *ShMRsh* fol. 52c-53b. I intend to examine these and other 'stages of development' texts in the future.

In all, these sources require further close study for there are many apparent contradictions, particularly in the *EH*, stemming, I believe, from the complexity deriving from there being four basic levels of nurture of *Zëyr* deriving from 'Im'a (see *EH* Gate 25): 1. from *Malkhut* of *Yisra'el Sab'a uTevunah*; 2. from Their Six lower *Sefyrot*; 3. from Their Three Supernals, equivalent to the *Gadlut* of the Six lower *Sefyrot* of 'Ab'a v'Ima; 4. from 'Ab'a v'Ima Themselves. And regarding each, there are three levels of vessel - inner, middle, and outer, which undergo processes of development, in addition to the drawing of each of their inner and encompassing lights. And as we often find in the writings of *RH''V*, for all the complication of his presentations, they don't seem to contain all the necessary details in one place. I do not know if in this case it is due to esotericism, or because he himself did not receive clear indications from the 'AR''I, or, as I am inclined to interpret this, because there is

actually no precise and necessary order of development, only various potential modalities. Indeed most of the problematic texts are in the later strata of RH"V's writing [see from AY, EH Gate 11 chapter 9, Gate 19 chapter 6, Gate 40 chapters 1 and 7, and Gate 41 chapter 2; and from OzH, EH Gate 28 chapter 2, and from QY, EH Gate 25, chapters 3 and 6].

The recently deceased Jerusalem Kabbalist, R. Šašon Ābd'el Āziz Mizrahy in Ba'aty Ligany vol. 5 pp. 21-26 brings together all of these sources [except for the texts of the PIdZ, although they are important for this material, and are probably the earliest sources] and he points out the inconsistencies and offers his own reconstruction, based on the earlier analysis found in the early 19th century commentary on EH the Divrey Shalom [# 1], by a grandson of R. Shalom Sharaby; see there, vol. 2 fol. 29d-32c. However, as a fixed reconstruction, it is unacceptable to me, for in deconstructing the spiritual 'age' of Zēyr at the conclusion of the first Benediction of the Morning *Āmydah* according to R. Mizrahy, He would be the equivalent of between 13 and 15 years old [see explicitly p. 23a]! And apart for the reasons given earlier [in note 299], and those that I will give in the coming notes with reference to the four-fold daily cycle of *Qriy'at Shmā*, and in my presentation of a precis of the *Kavvanot haĀmydah*, I can not imagine that this was the AR"Y's intent - i.e. that he prayed to a manifestation of Divinity who had the consciousness-level of an adolescent [the socio-religious implications of such an assertion would certainly bear further investigation, but this is beyond the scope of the current work; and see for an alternative understanding, towards the end of section 6 in note 383].

In fact, see ShaKay fol. 40b where we read that by means of the first Benediction of the *Āmydah*, Zēyr has already received both the surrounding Lights of the *Mohyn* of 'Im'a and the inner Lights of the *Mohyn* of 'Ab'a and is on the level equivalent to *Gadlut R'ishon*, and by means of the Priestly Benediction (*Byrkat Kohanym*) towards the end of the *Āmydah*, He attains the surrounding Lights of the *Mohyn* of 'Ab'a which is equivalent to *Gadlut Sheny*, and the nine *Tyqunym* of His beard become thirteen, and (we read there that) "He too is like 'Arykh 'Anpyn" (and see below, note 383)! Indeed, in one Drush on the *Āmydah*, see *ibid.* fol. 31a, we read of one *Kavvanah* received by RH"V from the 'AR"Y, according to which, these thirteen *Tyqunym* are invoked early on within the first Benediction, although RH"V finds this difficult to accept; and see EH Gate 6 chapter 8 (from his later writings, the QY). There, although he acknowledges that the aspect of the *Hayah* penetrated *Yaāqov*, his speculation for not considering it 'complete' involves circular reasoning; and see elsewhere, for a similar 'line of reasoning' in a later addition by RH"V to the PIdZ, in ShMRSh fol. 56d-57a].

At first sight, a plausible explanation of this designation by the Ba'aty Ligany is that the *Kavvanot* refer to the level of minimal attainment, based on a beginning-position of a 'nine-year-old' Zēyr. This however seems also to be contradicted by some of the sources, and see below, notes 373-379. On the other hand, we may see in an intertextual approach to those sources, as is provided here, the active dialectic between minimality and greater

As the day in the Jewish reckoning begins in the evening, this is where I will begin:

1. In the *Shmā* of the Evening Prayer - *Zēyr 'Anpyn* still possesses both the inner and surrounding lights of the lower aspects of the six-directions of 'Im'a, which remained as a *Reshymu* from the effluence of the prayers of the previous day. Thus, through the word *Yisra'el*, in the invocation of the innate *Hah'u-Ruh'a* related to *Zēyr* as Its ability to raise the *Feminine Waters*,³⁷¹ one invokes the inner light of the lower aspects of the six-directions of 'Ab'a.³⁷² This enables the *Mikhaven*, through the word 'Ehad, to draw the effluence through 'Ab'a v'Im'a that derives from the outer aspects of 'Arykh 'Anpyn, through the *Maävar* of the rising the *Feminine Waters* and the returning light of 'Ayn Sof.³⁷³

potential availability, which makes for the Lurianic statement [see above, chapter 1 note 83, and Scholem's assertion near note 108; and see below, note 379, and above, in chapter 3, and note 21, where the Hebrew text is given], that:

"No one prayer is at all like any other since the creation of the world, until the future redemption, since the purpose of prayer is the purification of the holy sparks ... and with each and every prayer, new sparks which were never before purified become purified ... and for this reason, no *Qriy'at Shmā* is like any other."

³⁷¹ See above near note 353 and note.

³⁷² In this case, the word *Yisra'el* is theurgically constructed to reflect this invocation, as follows: the *Shyn*=300= the Name Elohyim, filled with the letter *Yod*: Alf Lamed Hy Yod Mem; the *Resh*=200= A Al Alh Alhy Alhym [the processional construction of that Name]; and the 41= the 41 letters of Filling the abovementioned Name Elohyim of the letter *Yod*, using the same gradual procedure as with the construction of the *Resh*, for all the 13 letters of the first form, which yields 41 letters. In numerous places [particularly in the sources mentioned in note 370, see for example, *PEH* page 493b] the function of the Name Elohyim is the provision of the Nurture of *Qäinuṭ*.

³⁷³ See *ShaKay Qriy'at Shma*, Drush 2 and 4 and other parallels in note 313 [and see the important comment by the *YfSh* on *ibid.* Drush 2, comment # 5 fol. 5b-c with reference to the function of the *maävar*, and see above note 231]. First the Surrounding Lights of *Qäinuṭ* 'Im'a are conducted, and These make way for the Inner Lights of *Gadluṭ* 'Ab'a of the six directions. And see *PEH* page 494a, where this level is associated with the process of growth that *Zēyr* completes at age 20; and as this level of *Qriy'at Shmā* is lower than that of the Morning Prayer, it mitigates against the stipulation of the *Ba'aty Ligany*.

2. In the *Shmā* before going to sleep - At this point, in the dark of night, all that remains within *Zēyr 'Anpyn* is the inner light of the lower aspects of the six-directions of *'Im'a*, for all the higher levels have departed; and *Zēyr* is never bereft of this level of nurture from *'Im'a*, which is His lifeline.³⁷⁴ Thus, with the word *Yisra'el*, one draws to Him, the surrounding lights of the lower aspects of the six-directions *'Im'a*.³⁷⁵ This enables one, through the word *'Ehad*, to draw, merely the effluence of *'Ab'a v'Im'a* that derives from Their outer aspects. This level corresponds to the original state of *'Ab'a v'Im'a* in-and-of-Themselves, that enables Them to become incorporated into *'Arykh 'Anpyn*, and there, while in hibernation, *Zēyr vNuqva* enter into a 'Second Gestation' for the sake of new *Mohyn*, by means of a new Internal *Zivvug* within *'Arykh 'Anpyn* that takes place at midnight, and does not require human participation; being a reenactment of the original *Zivvug* of *Mohyn*, within *'Arykh 'Anpyn* [i.e. this aspect of *Hahu Ruḥa*] that took place at the beginning of the original *Tyqun*.³⁷⁶

³⁷⁴ See *EH* Gate 26 chapter 4, and *ShaKav Qriy'at Shma*, Drush 2.

³⁷⁵ Here, for the Surrounding Lights of *Qānūt 'Im'a*, the uses of the Name AHYH are employed. It is important to note that apparently here, the Names used are higher than those of the *Shmā* of the Evening Prayer, although one conducts effluence from levels lower than that of the Evening Prayer; and see *PEH* page 493b, where we read that the engarmenting of the *Mohyn* by means of the Name of AHYH refers to the level of *Zēyr* after age 13. Perhaps this is in anticipation of the 'Second Gestation' for the sake of new *Mohyn*, for which this recitation is a preparation. The word *Yisra'el* is theurgically constructed by means of the Name AHYH as follows: the gradual Fillings of AHYH when filled with Yods [LF+LFY+LFYVD+LFYVDY =500, and the number of letters of AHYH, and Its 10-letter Filling, and the 27 letter Filling of the Filling = 41=541=*Yisra'el*].

³⁷⁶ See above, DS 13e, regarding this level as containing aspects of both the complete and incomplete *Zivvug*. And see *PIdZ* in the *SfhD* pp. 223b-224b, and in *ShMRsh* fol. 53b-d. And more specifically, regarding this midnight *Zivvug* within *'Arykh 'Anpyn*, see *EH* Gate 39 chapter 10, *ShaKav* Drush 5 of Tefylyn, Drush 3 of *Shmā*, Drush 3 of Laylah; and there it is said that at this time, all levels of *Mohyn* are conducted; both the *Ṭiryen* and the *'Aḥsanta* [and see above, note 262 and below note 378], as was the case in the original *Zivvug* within *'Arykh 'Anpyn*, when there was no distinction between *'Ab'a v'Im'a* and *Yisra'el Sab'a* and *Tevunah* [and see *SfhD* p. 175b and parallels, as listed there on p. 174, where we read that *Tevunah* functioned then, as the vessel wherein the gestation of *Zēyr vNuqva* took place, and all the higher functions of *Tevunah* were subsumed within *'Ab'a v'Im'a*]. The *Daät* of *Reysh'a dL'o*

3. In the first *Shmä* of the morning - Because this takes place in the light of day, the innate presence of Divine Grace and Compassion is greater than Its presence during the Evening Prayer. Therefore, although the *Reshymu* vis-a-vis the inner light of *Zëyr* is less than at this time, the innate potential to draw the Light of *Hah'u-Ruh'a* is greater. Thus, through the word *Yisra'el*, one draws to Him the Surrounding Lights of *Im'a*, which may be defined as the potential to engarment Her expanded *Mohyn* vis-a-vis Her six-directions, as well as the inner lights of the lower aspects of the six-directions of 'Ab'a'.³⁷⁷ This enables one, through the word 'Ehad, to draw the effluence through 'Ab'a v'Im'a that derives from the inner aspects of 'Arykh 'Anpyn, through the *Maävar* of the rising of the *Feminine Waters* and the returning light of 'Ayn Sof.

4. In the main *Shmä* of the Morning Prayer - This is the main *Shmä* recitation of the day. All that is missing from *Zëyr* with reference to His *Mohyn dQänuṭ* are

'itYadä began and re-begins the process [and see EH Gate 39 chapter 10; and see Gate 20 chapter 9 where we read that although the *Zivvug* originates from the highest aspects of *Keter*, this is not considered a Complete *Zivvug*, because at that origination point - and at this point of the day - *Zëyr vNuqva* are back-to-back]. Thus, the potential for both *Gadluṭ R'ishon* and *Gadluṭ Shen*y are invocable. It seems to me that this is the reason why the *Yihud haYodyn vihaVavyn shel Yod-Gimel Hiverty dReysh'a* [see above, DS 11c] is practiced after midnight. And see below note 379 and DS 14 for the possible implications of this. For another function of this *Qry'at Shmä*, and the uses of this gestation within 'Arykh 'Anpyn as associated with the *Tyqun* of wasted semen, [by renewing the effluence of 'Ab'a v'Im'a from 'Arykh 'Anpyn and cleansing the 'blemish' caused by masturbation] see *ShaKav* Drush 7 of Drushey haLaylah. And regarding the potential to embody higher levels of the soul upon awakening from sleep, associated with this *Qry'at Shmä* practice [although the *Yihud* performance is on another verse], see Appendix II, section A note 7.

³⁷⁷ Here, the word *Yisra'el* is theurgically constructed by the Filling of the Name ShaDaY [YN+LT+VD=500; and see the remark by Zemah in OT p. 87a where he references QY p. 108, Principle # 16 referring to the guardian aspect of this Name, in the *Zivvug dQänuṭ*, associated with the *Sod ha'Ayalah*; probably because the two previous *Zivvugym* of *Qry'at Shmä*, where the *Mohyn* of 'Elohyim' and AHYA were conducted, but not the *Mohyn* of YHVH, this *Zivvug* is considered a *Zivvug dQatnuṭ*]; and the additional 41 are the same as in note 375.

the Surrounding Lights of *Qätnut* 'Ab'a, which may be defined as the potential to engarment His expanded *Mohyn* vis-a-vis His six-directions. This comes to Him thought the word *Yisra'el*.³⁷⁸ And through the word '*Ehad*', one is able to draw the effluence of expanded *Mohyn* vis-a-vis His six-directions, through 'Ab'a v'Im'a that derives from the outer aspects of *Ätyqa*,³⁷⁹ through the *Maävar* of the rising of

³⁷⁸ See *ShaKav* Drush 6 of *Shmä*, fol. 23d, where we read from RH"V regarding the construction of the word *Yisra'el*: YVD [20] X HY [15] = 300 + YVD [20] X HH [10] = 200 = 500, + YVD HA [26] + YH [15] = 541. Although he states that he did not explicitly receive the following stipulation from the 'AR"l, RH"V surmises that these all refer to the letters YH of the Name ELOHYM. However, see *ShMRsh* fol. 43a, and *EH* Gate 16 chapter 6, and the Principles of RH"V at the end of *EH*, # 14, and *ShPs* fol. 9c [from 'the colleagues'], and *ShGil* chapter 17, which are all based on the *Yihud haKetefyn* [the *Yihud* of the Shoulders of 'Arykh 'Anpyn - see *ShRhQd* 1 fol. 33b-34a], whose purpose is to conduct the 'Itryn of *Daät*, to *Zëyr* 'Anpyn [which is the equivalent of having attained *Gadlut R'ishon*], and for the sake of improving the memory and invoking the cosmic memory in preparation for the *Zivvug* of the highest aspects of YHVH [72] and AHYH [161; 72+161=233=*Zakhor*], equivalent to the *Ahsanta* and to *Gadlut Shen*y; where the pattern of Name-formation is the same as here, and the Tetragrammaton is employed. Thus, this can just as well be a preparation for the Complete *Zivvug* [i.e., relatively complete, by weekday standards, and see below, note 383].

³⁷⁹ See *ShaKav* Drush 2 of *Shmä*, fol. 19c-d, and drush 3 fol. 19d, and *PEH* pp. 182a-183a. There RH"V says regarding the morning *Zivvug*, and regarding the invocation within the word '*Ehad*', that it is drawn from the union of 'Ab'a v'Im'a, originating from the outer aspects of *Ätyq'a*; because it is impossible to draw from the inner aspects of *Ätyq'a* until the messianic era. RH"V then asks the following question to the AR"l: The order of levels that are drawn through the various recitations of the *Shmä*, from the highest to the lowest, is: 1. the outer aspects of *Ätyq'a*; 2. the inner aspects of 'Arykh; 3. the outer aspects of 'Arykh; 4. the outer aspects of 'Ab'a v'Im'a. His difficulty was with the fourth one, which, according to the pattern established, should have been, the inner aspects of 'Ab'a v'Im'a. The 'AR"l answered him that the inner aspects of 'Ab'a v'Im'a are equivalent to the outer aspects of *Ätyq'a*. An alternative formulation of the AR"l's answer found in the following chapter has it, that to derive sustenance from the inner aspects of 'Ab'a v'Im'a is equivalent to drawing the sustenance provided by *Ätyq'a* as It is engarmented within 'Arykh; because at the original *Tyqun* of *Ätyq* and 'Arykh, 'Ab'a v'Im'a were still back-to-back; thus, the back-to-back *Zivvug* of 'Ab'a v'Im'a is drawn from the *Tyqun* of *Ätyq*. RH"V reports [in both his mentionings of the above] that he did not understand his teacher's words.

It seems to me that with what was said in note 376, we can understand what the AR"l meant, and gain insight into the significance of the second *Shmä* of the morning prayer. My

the *Feminine Waters* and the returning light of 'Ayn Sof. The actual expanded *Mohyn* of the Three Supernals enter these lower *Parzufym* during the course of the first Benediction of the *Ämydah*, as will be explicated in the next DS.

assumption is that what the 'AR" I meant by the back-to-back *Zivvug* of 'Ab'a v'Im'a is the same as what was said regarding the outer aspects of 'Ab'a v'Im'a. Thus, as we discussed above, the potential for both *Gadlut R'ishon* and *Gadlut Sheny* are available, although not actually present.

The fact that in the morning *Zivvug*, the potential drawn, is from the outer aspects of *Ätyq'a* implies then that there is potential for the *Zivvug* of the inner aspects of 'Ab'a v'Im'a. When we recall that the lowest aspects of *Nezah vHod dÄtyq'a* are in the World of *Beryah* [see above, DS 6a and note 208, DS 6b, DS 10b and note 280, and DS 13d], which is the 'World' wherein the *Shmä* is being recited; and that the function of these aspects of *Ätyq'a* is to nurture the holy sparks, keeping them alive in their exile, and when they are ready, enabling them to ascend to gestation within the *Malkhut* of *Azylut*; and that in the World of *Beryah*, although *Bynah* is comprised of the full Ten *Sefyrot*, the *Hokhmah* and 'Arykh of that world only comprise the six lower *Sefyrot*, and only when there is reason for an equal *Zivvug* of the inner aspects of 'Ab'a v'Im'a of *Azylut*, do *Hokhmah* and 'Arykh attain the full Ten *Sefyrot*, [see in the see *SfhD* p. 181b-182b and *EH* Gate 15 chapters 2-3, and parallels, as listed in p. 179, note 1 of *SfhD*; and note the reference (in *ibid.* chapter 3, and on p. 182a) to the Morning *Ämydah*; and see section 2 at the beginning of note 383 below, and *ShaKav* fol. 64c-65d, and *SydKavRAsh* fol. 228b (and the other *Siduryim* in their respective places) with reference to the *Kavvanot* of Psalm 29, for the sake of welcoming the Shabbat, where we read regarding the entry of the middle aspects of the *Lamed* level of the *Zelem* (see section 1 of note 383) of the *Mohyn* of 'Ab'a v'Im'a where we read, that Their roots within the Thirteen aspects of *Arykh* 'Anpyn, enter the *Heykhalot* of all the lower worlds; implying, it seems, that regarding the six *Sefyrot*, the *Hokhmah* and 'Arykh, at that point, they contain the full measure of Ten *Sefyrot*; and this enables *Yaäqov* and *Rahel* to rise from the *Heykhal* of the Holy of Holies of *Beryah* into *Azylut* as we read in *ShaKav* fol. fol. 69a, and see *SydKavRAsh* fol. 235a and parallels in the other *Siduryim*].

We know, that the 'Ahsanta which produces the *Mohyn* of *Gadlut Sheny*, is drawn to *Zëyr* from the middle aspects of *Nezah vHod dÄtyq'a* [see *PIdZ* in *ShMRSh* fol. 53b-54a]. We can thus surmise that in principle, a relatively complete *Zivvug* of 'Ab'a v'Im'a of *Azylut* is possible in *Kavvanot Qriy'at Shmä* if a new holy spark is liberated by the *Feminine Waters* of *Zëyr*, as activated by the *Mekhaveyn*, that enables the raising of the spark from the lower aspects of *Nezah vHod dÄtyq'a* to gestation within *Malkhut* of *Azylut*; and thus, to the middle aspects of *Nezah vHod dÄtyq'a*, which thereby bestow the 'Ahsanta to *Zëyr*, enabling this impregnation to take place. There are numerous hints in *RH"V's Kavvanot haÄmydah* to which we now turn, to confirm this reconstruction.

We have just outlined the *Kavvanot Qriy'at Shmä* and their basic ramifications [the many additional aspects of this practice await further treatment]; and in the notes, we have discovered how these ramifications can be expanded to levels beyond those directly reported by RH"V. Our final DS will seek to confirm this hypothesis, by examining the *Kavvanot haÄmydah*.

¹⁴ The Weekday Kavvanot Tefylat haÄmydah

14a. The *Kavvanot Tefylat ha Ämydah* are nearly twice as long as those of *Qriy'at Shmä*,³⁸⁰ although the *Kavvanot Qriy'at Shmä* are the pivotal foundation for the *Ämydah*. The central arguments for my interpretation of the nature of the weekday Lurianic *Kavvanot* have already been presented. Due to constraints of space and time, I will not be able to present the level of detail in the intertextual analysis of the *Kavvanot haÄmydah*, as I have regarding the other topics covered in this dissertation, although there is enough recensional detail, so the general form of the argument is preserved. I will therefore suffice with a synopsis of these *Kavvanot* that will be placed in a long footnote, and will elaborate there, with regard to those issues pertinent to my interpretation.

The weekday *Kavvanot haÄmydah* bring about a *Zivvug* between *Yaäqov* and *Rahel* that takes place through the mediation of Their greater aspects of *Zëyr vNuqv'a*.³⁸¹ As a prelude to the first Benediction, when *Zëyr vNuqv'a* are in the

³⁸⁰ In ShaKay the *Kavvanot Qriy'at Shmä* run from fol. 19b-27c, whereas the *Kavvanot haÄmydah* run from fol. 28d-42c.

³⁸¹ These form the internal *Zivvug* of the *Nezah* and *Hod* of *Ätyq'a* and 'Arykh 'Anpyn; and see *ibid.* Drush 2 of the *Ämydah*, fol. 33b [and there, note 8 of HaguB], and in the early recensions, see PEH *ibid.* chapter 17, p. 239b and the remark of Zemah, and PIdZ in SfhD p. 224a-b [and in ShMRSh fol. 53a], and in the later recensions, EH Gates 19 chapter 9, 29 chapters 5 and 7, 38 chapter 6 [and although these sources point to the Zohar and the TqZ origin of this idea ('*Iyhu biNezah v'Iyhy beHod*'), I have not yet located it there, and it seems that this formula is of Lurianic origin, that was derived from these sources]. And see PIdZ in

Heykhal of Divine Favor [*haRazon* - the sixth *Heykhal*], one recites the verse [Psalm 51:17]: “God, open my lips, and my mouth will recount Your praises”. This verse is employed in the *Kavvanot*, by means of complex *Yihudym*, to sweeten the *Dynym* of the liberated sparks so as to enable *Zëyr vNuqv'a* to enter *Azylut*.³⁸² In the first Benediction, *Zëyr vNuqv'a* are in the *Heykhal* of the Holy of Holies of *Beriyah*, within which are subsumed all the lower *Heykhalot*, and all the holy sparks collected from the lower worlds thus far, in the course of prayer. These are all blessed by the lower and the higher aspects of *Yesod*, through the pathway that opens from *Azylut*, into which They enter during this Benediction.³⁸³ [go to p. 277]

SfhD p. 214b, 219b ff, 224a, 225b [and in ShMRSh fol. 51b, 52b-53a], where we find that of the three aspects each, of *Nezah* and *Hod* of *Äryq'a*; the highest remained within the 7 aspects of the Head of *'Arykh 'Anpyn*, the two middle aspects created the *'Ahsanta*, and the two lowest aspects nurture the sparks that have not yet been liberated; whereas regarding three aspects of the *Nezah* and *Hod* of *'Arykh 'Anpyn*, the highest become the nurture of the *Mohyn* of *Zëyr[veNuqva]*, and the two other aspects become the seven lower *Sefyrot* of each of Them.

³⁸² See *ibid.* Drush 5 of the *Ämydah*, fol. 35a-c; and see EH Gate 47 chapter 6 and ShaKav *ibid.* Drush 1 fol. 28d where it is implied that whereas on *Shabat*, the entry into *Azylut* occurs effortlessly, during the week it occurs by means of the *Kavvanah* of this verse. The *Mekhaveyn* asks in this context, nothing less than to be Divinely possessed, in the absorption of prayer. And see above, chapter 3 regarding the experiential meaning of the dimension of *Azylut* [and regarding *Kavvanot Rosh haShanah*, see sources in note 383 section 3C and there, in our discussion of the *Kavvanah* of *Qoneh haKol*].

383

1} Various aspects of *Yesod haÄlyon vYesod haTahton*

Yesod haÄlyon vYesod haTahton: See *ibid.* fol. 29c and 33d; the *Yesod haÄlyon* can refer to the Union of *'Ab'a v'Im'a* which is variously but mutually coherently described in this context, as the root of both the Masculine and Feminine Waters [EH Gate 29 chapter 3; and for a key text on this symbolism written by the AR"i see his *Per Sif dZ* in SfhD p. 260a]. In addition, the *Yesod haÄlyon* refers to the potency of the Transcendent [*Pel'e* see EH Gate 32 chapter 7] or that which is effluenced from the Supernal *Daät* of *Reysh'a dL'o 'itYadä* [ShaKav Drush 8 of *Laylah*]. The *Yesod haTahton* is often described [see EH Gate 24 chapter 6, Gate 30 chapter 5, Gate 39 chapter 4; and see in ShaKav fol. 37c, where this is defined as the *Daät* of *Zëyr*] as the inner embodied aspect of the *Mohyn*, as *Zady* level of the *Zelem* of *Zëyr*. For in the *Ämydah*, the *Mohyn* enter *Zëyr* by means of various levels of His potential

Zelem, through which He embodies or conducts into His domain, the effluence of the Parzufym above Him [and see also below, Appendix II, section D].

Briefly, we may describe the 'form' of the Zelem [see ShaKav fol. 40a-c, and EH Gate 25] as follows: the letter Zady of the Zelem refers to the nine aspects of internalized Mohyn dZëyr, received from either Yisra'el Sab'a and Tevunah or from 'Ab'a v'Im'a' [and 9 (i.e. the Sefyroṭ until and including Yesod) X 10 (i.e. the full Ten Sefyroṭ) = 90 = Zady]; the Lamed refers to the Three Supernals of Tevunah or 'Im'a' having descended to Their three lowest Sefyroṭ, so as to provide greater potential effluence to Zëyr and expand His capacity [3X10=30=Lamed]; and the Mem refers to the complete essential four aspects of Mohyn of Yisra'el Sab'a or 'Ab'a' [i.e. the two İtryn of the Daät of the Hasadym uGevuroṭ and the 'Ahsanta of 'Ab'a v'Im'a' [=2]; the latter, either engarmented and thus filtered for the internalization of Zëyr, or as the surrounding lights of 'Ab'a' to which Zëyr rises.

2} The level of Shabat Eve

In this connection, we read [LOhSh fol. 18b] from the 'AR"İ:

והנה מה שנעש' ממילא בימי החול נכנסין מוחין פנימי' בתוך הועיר ובשבת נכסים אף המקיפים ... אמנם הת"ח יכולים לעשות אפי' בחול מה שנעש' בשבת והוא להכניס המקיפים בועיר אפי' בימי החול ... והבן.

Indeed, what occurs naturally during the week is the entry of the inner levels of Mohyn to Zëyr; whereas on Shabat, the surrounding Mohyn also enter. However, the sages are able to effect during the week, that which is enacted on Shabat; which is, to cause the surrounding Mohyn to also enter. Understand this.

We also read elliptically [ThM fol. 16a], regarding the ultimate potential of the weekday Shaharyṭ [and see the end of note 379]:

בליל שבת אחר חצות [כי] אז הוא זווג ישראל עם רחל כמו בשחרית דחול האמנם ליל שבת קודם חצות הוא כמו ליל חול אחר חצות שהוא בבחינת ישראל עם לאה בבחינת רחל

... On Shabat eve after midnight, there is a Zivvug between Yisra'el and Rahel just as is the case in the weekday Shaharyṭ; however, Shabat eve before midnight, is like the weekday evening after midnight, when there is a Zivvug between Yisra'el and Le'ah, Who takes on the aspects of Rahel [regarding this, see above, note 40 of DS2].

Thus, although generally we read that the weekday Shaharyṭ Zivvug of the Ämydah is between Yaäqov and Rahel, encompassing from the Heart of Zëyr, below; and a Zivvug between Yisra'el and Le'ah, from the Heart of Zëyr, above [i.e.; for the sake of recitation of the Thirteen Arrtributes of Compassion preceding Nefylat 'Apayim, see ShaKav ibid. fol.

14b. Having outlined in the long note, the general forms and functions [go to p.292]

37d-38a; and see the long note in chapter 35 of SfhG fol. 55b-57b (and this appears in the same location in the first ed. of this work, Frankfort, 1684, and in both places, it is presented as a 'booklet' of the Lurianic Corpus, and see SydKavRAsh fol. 218b-222d, where it appears that R. Shabtay of Rashqov augmented this booklet, which contains a precis of the processes of the 'rising of the worlds' for all occasions in the Lurianic theurgic cycle; and in SfhG see fol. 55b, and in the SydKavRAsh, on fol. 221 col. b we read that during the *Shaharyt Ämydah*, *Yisra'el* and *Le'ah* are back-to-back; and see the final paragraph of this note, for a possible explanation of this], there seems to be the possibility of *Zivvug* between *Yisra'el* and *Rahel*. in this connection read regarding the first Benediction of the *Ämydah*, that at two junctures, *Rahel* and *Le'ah* unite as one *Parzuf*, encompassing the entire span of *Zëyr*.

3 } A Detailed Intertextual account of the Kavvanot of the first Benediction of the Weekday Morning Ämydah

3.1} The first instance of this union of *Rahel* and *Le'ah* is in the first three words of the Benediction [this is a precis, based on ShaKav fol. 29a-31c]:

Barukh 'Atah YHVH :

A. Lowering the body at the knees while embodying *Zëyr*, and raising *Nuqva* by uniting the last two letters of both AHYH and YHVH to form a 'new' YHVH=26, and then transforming That to the developmental form of the Name of 45 (Yvd+Yvd Ha etc. = 130) plus, Her innate *Feminine Waters* = 72 (as in the *Kavvanot* for the word *Shmä* see above, note 352) 26+130+72= 228=*Barukh*; then

B. Bowing the head and uniting the first two letters of both AHYH and YHVH to form a 'new' AHYH, and then gathering the 22 letters taking form as '*Atah*': 'A[lef] through T[av], and the H is formed as five locations of phonetic pronunciation, forming the word '*Atah*'; [- in contrast to the early *Kavvanot* of n. 110, here the pattern is *Hokhmah* to *Bynah* reflecting *Keter*]

C. Straightening up, with the word *YHVH*. And particularly with reference to the *Kavvanot* of *Rosh haShanah* which are essentially the same as the weekday *Kavvanot* [probably because the original *Rosh haShanah* took place on the sixth day of the creation (based on the Midrash Pesyqta Rabaty section 46), thus serving as a paradigm for the 'weekday-work' of purification], as we read in ShaKav fol. 30c; and see *ibid.* fol. 94c, where [based on EH Gate 36 and see above, note 15a], *Nuqva* rises, in seven steps [by means of various Name combinations, which we will not explore here, and which may represent a practice specific to *Rosh haShanah*, although its effects are felt year-round] - 1. from the point below *Yesod* to become It's *Äitarah*; 2. to the *Yesod* Itself; 3. to *Nezah* and *Hod*; 4. to *Tif'eret* [and in the 'nominal' weekday *Kavvanot*, *Rahel* rises to this level, which is Her place of origin within the gestation in *Tevunah*-*'Im'a*-*'Arykh* '*Anpyn* of the original *Tyqun*];

and then *Rahel* unites with *Le'ah*; although as we read in *ibid.* fol. 30b, RH'V did not recall the precise details [and see with reference to *Rosh haShanah* *ibid.* fol. 94d, where it is implied that *Rahel* and *Le'ah* are united as one *Nequdah* that rises to the *Keter* of *Zëyr*, in the back-to-back position; but from *Rosh haShanah* on, for the following 22 days, when *Rahel* is finally completely 'reconstructed', all of the *Zivvugym* are with *Le'ah*]; 5. to *Hesed* and *Gevurah*; 6. to *Hokhmah* and *Bynah*; 7. to the *Keter* of *Zëyr*; all the while, in the back-to-back position, prior to the *Nesyrah*. Then [*ShaKav* fol. 30c-d] ...

With the words '*Eloheynu v'Elohey Avoteynu*, one contemplates for the sake of a new Union of '*Ab'a v'Im'a*, to enable Them to differentially build the lower Divine Couple, invoking This, as indicated above [in note 361 with reference to the *Shmä*];

And through '*Elohey Avraham Elohey Yizhaq v'Elohey Yaäqov* [*ibid.* fol. 30d] one 'activates' the *Mohyn* of '*Ab'a v'Im'a*, and They penetrate the entire spiritual 'body' of the *Zelem dZëyr*, to the extent that through the *Vav* of '*Elohey Yaäqov*, the *Daät* of *Zëyr* unites with the *Daät* hidden in '*Ab'a v'Im'a* [i.e. within '*Arykh Anpyn*, and see sources in note 318; and see *ShaKav* fol. 32c (with reference to the words *liMaän Shemo*), where we read that *Yaäqov* is on the 'outside', and *Mosheh* is on the 'inside' - and see this, from the AR'T's writing, in *ShMRSh* fol. 3b. This probably explains the meaning of the *Zivvug Temydy* within *Zëyr* and *Nuqv'a* mentioned in fol. 30d with reference to '*Elohey Yaäqov* which refers to Their manifestation on the level of *Hahu Ruha* [although RH'V does not mention this here], as indicated in the AR'T's statements in *Shär Nefylat* '*Apayim* which will be further discussed below, in the second half of our discussion of *Qoneh haKol* with reference to the difference between *Mosheh* and R. Äqyvah; and regarding the connection between the level of *Hahu Ruha* and the 'Light that is hidden ('*Or haGanuz*) for the *Zadyqym*, see in *ShMRSh* *ibid.* fol. 3c-d; and see below, in our discussion of the *Kavvanot* of *Qoneh haKol* with regard to the connection between the '*Or Zaruä laZadyq* [the Primordial Light], and the '*Or haGanuz laZadyqym*, [the Light hidden for the *Zadyqym* in the (liberated) Future]. Another aspect of the constant *Zivvug* of *Hahu Ruha*, on the level of *Yaäqov* and *Rahel*, is discussed in the PIdZ of *ShMRSh* fol. 57d, where we read that the undeveloped point of *Rahel* is constantly connected to the *Yaäqov* aspect of *Zëyr*, as the knot of the strap of the *Tefylyn* of the arm, which is connected to its box, that contains the sacred scrolls; symbolizing the potential *Mohyn* for *Rahel*. The invocation of these levels here, serves to awaken the individuation of the aspect of *Le'ah*. Apparently, after the uniting of the two aspects of *Nuqva*, spanning the entire extent of *Zëyr*, there follows the differentiation between Them, for the sake of individuated development.

With the word [*ShaKav* fol. 30d-31c] *ha'El*, [containing the same letters as *Le'ah*] the Thirteen *Tyqunym* of the Beard of *Zëyr* begin to manifest [and see fol. 31a regarding RH'V's difficulties with this - see above, note 370]. By manifesting the *Mohyn* of *Le'ah*, the aspects of *Mohyn dQainut* of '*Ab'a v'Im'a* [which also contains Their *Gadlut* vis-a-vis the Six lower

Sefyrot, that were conducted during *Qriy'at Shma*] leave the realm of Mind and enter the bodily realm.

With reference to the significance here, of the descent of *Mohyn dQainut*, see EH Gate 22 chapter 3. And see R.M. Poppers OZ p. 126, where he reports what was apparently an oral tradition [notwithstanding what he wrote about there being no oral traditions of authoritative exegesis; see above, note L of the Methodological Preface; because here it is of historic and not exegetic content], that this chapter contains the *Sod Treyn 'Urzalyn d'Ayalta* [and see Y. Liebes's article by that name; although this source escaped his notice]. In that chapter, with reference to *Kavvanoṭ haÄmydah*, we read that the entire extent of the *Mohyn* of 'Ab'a v'Im'a enter *Zëyr* in the course of this prayer [and although it is not stated explicitly there, it seems to me that the 'secret' of the *Treyn 'Urzalyn* may involve the ramifications of the words 'Elohey 'Avraham 'Elohey Yizhaq v'Elohey Yaäqov, for 'Avraham and Yizhaq are identified in that section of the *Zohar* (vol. 3 fol. 55b) as being the 'Urzalyn; thus, the meaning here would be that these archetypal figures are the conduit through which the *Ahsanta* and the root of the two *İtryn* of the *Daät* pass to *Zëyr*].

Be that as it may, there in the *Sod Treyn 'Urzalyn*, the aim of the descent of *Mohyn dQainut* is to rid the realm of *Zëyr* of *Azylut* of them entirely, whereas in the *Kavvanoṭ haÄmydah* [according to what is noted by R.M. Poppers *ibid.*], they descend as far as *Nezah Hod Yesod* of *Zëyr*, and apparently remain there. However, see below, with reference to the *Kavvanoṭ* of *Qoneh haKol*, we read [*ibid.* fol. 31d] that the *Nezah Hod Yesod* of 'Ab'a descend into the *Nezah Hod Yesod* of *Zëyr*; and it would seem that just as the entrance of the other triads of 'Ab'a brought about a displacement, so too should the final triad, so that the *Mohyn dQainut* of all three triads of *Zëyr* ought to have been displaced; and see above, DS12c, with reference to the difference in the function of the *Supernal Graces*, between *Zëyr* and 'Ab'a, in Their original positions [before 'incorporation' into 'Arykh 'Anpyn], and the ideal situation, where the lower *Parzufym* embody the same potential as 'Ab'a v'Im'a [and see above, note 381, regarding 'Iyhu biNezah v'Iyhy beHod]. Thus, it may be implied that the descent of *Mohyn dQainut* in *Kavvanoṭ haÄmydah* actually does serve to rid the realm of *Zëyr* of *Azylut* of them entirely; provided there being enough 'merit' to enable *Malkhut* to rise with *Feminine Waters* into *Azylut*, as is the case on *Shabat* Eve, as we have read in note 379.

With the words [*ShaKay* fol. 31c] *haGadol haGibor vihaNor'a*, one draws the *Mohyn d'Im'a* into *Hesed Gevurah* and *Tif'eret* of *Zëyr*; and now, with Their proximate origin [*Tif'eret*] having been invoked, the lower *Parzufym* of *Yaäqov* and *Rahel* are manifested with the words 'El Elyon, forming the *Keter* of each, and connecting Them with *Yesod* of 'Ab'a v'Im'a [presumably for the nurturance of Their further development].

The words [*ibid.* fol. 31d] *Gomel Hasadym Tovym* form the *Nezah Hod Yesod* of *Zëyr*, by connecting with the *Nezah Hod Yesod* of 'Ab'a, that are still within the *Hesed*

Gevurah and *Tif'eret* of *Zëyr*; and because that light is too intense for *Yaaqov* and *Rahel*, it rises up to be 'filtered' by the *Hesed Gevurah* and *Tif'eret* of *Zëyr* and then descends to *Yaaqov* and *Rahel* to become Their *Mohyn*.

Qoneh haKol [ibid. fol. 31d-32b]: Here, the Three Supernals of 'Aba unite with Those of *Zëyr*, and the previous levels embodied by *Zëyr*, of the levels of 'Aba descend; so that there is a full alignment between Them, and the *Nezah Hod Yesod* of 'Ab'a descend to the *Nezah Hod Yesod* of *Zëyr*. And one is instructed to 'be *Mekhaveyn* that *Qoneh haKol*=216=3X72 which refer to the *Mohyn* of 'Ab'a as They are within 'Arykh [see above, in DS11c; and regarding significance of 216 (i.e. 216=*Gevurah*=the number of letters of the Triplet Name of 72=*Hesed*; i.e. that this is the means through which the *Dynym* are 'sweetened' rather than eliminated), see with reference to *Rosh haShanah*, where the different forms of this symbolism (I was able to isolate 32, although these are subsumed into five basic forms), are used, and see *ShaKav* fol. 93b-94d].

And here, with reference to the connection with 'Arykh, so as to empower the *Yesod haTahion* of *Zëyr*, we come to the matter alluded to above, in the Methodological Preface, note B: In *ShaKav* fol. 32a we read that it is the 13th aspect of the *Mazal'a* corresponding to *Bynah*-'*Im'a* that is aroused for the sake of the *Yesod haTahion* of *Zëyr* [and this is associated with the word *Qoneh*=161=AHYH filled with Yods]. And we read in the PldZ in *SfhD* p. 233b and in *ShmRsh* fol. 55a, that when only that the 13th *Mazal'a* is aroused, there is no need for a new *Zivvug* of the Palate and Throat of 'Arykh, because the original cosmic *Zivvug* suffices. But when there is a new *Zivvug* of the Palate and Throat it is the result of the arousal of both the 8th and the 13th *Mazal'a*; creating new *Mohyn* for 'Ab'a v'*Ima*, [and this occurs due to a new arousal of *Feminine Waters* that enable the lower *Parzufym* to raise *Feminine Waters* to 'Ab'a v'*Im'a* and so on to the 'Ayn Sof, Who responds with new effluence of *Mohyn* that descend to all the levels of 'Azylut] resulting in a Complete *Zivvug* for *Zëyr v'Nuqva*.

Most of the *Kavvanot* Prayerbooks follow the instruction of the *ShaKav*, such as *SydKavRAsh* fol. 76b-77a, and *SdZ* fol. 66b. However, I have found two *Kavvanot* Prayerbooks, the *SdRshQ* fol. 84a-b, of Eastern European provenance [composed by R. Shabt'ay of Raskqov, a colleague of the Baal Shem Tov], and the *SydNehSh* vol. 1 fol. 1 p. 616 [composed in the *Beit 'El* School of Jerusalem Kabbalists, founded by R. Shalom Sharaby], where it is explicitly stated that one is to arouse both the 8th and the 13th *Mazal'a*, and see in *SdRshQ* fol. 84a [it is also found on fol. 95b, in the MS Sydur of R. Avraham Shymshon of Rashqov, the son of R. Yaaqov Yosef of Polnoye (based on the *SdRshQ*), the chief disciple of the Besht, copied in the year 1760 (the year of the passing of the Besht; which is recorded there, on fol. 211b, as having taken place on the first day of *Shavuot*], and see Kallus: "Besht", p. 166; the date of R. Shabt'ay's demise is unknown, although he most likely passed away before 1759, and see Kallus: "Besht" near note 55 and note) G. Scholem

stipulates in his note on the inside cover of his first ed. copy, Scholem Library # 5010, that the SdRshQ was written in 1755, but without any corroborating evidence - as there are no MSs of it in the public domain], where there is an additional instruction, that this be done בְּכַח .. אִינְפִינִיטִי לִיחְדָּשׁ... אִינְפִינִיטִי לִיחְדָּשׁ... אִינְפִינִיטִי לִיחְדָּשׁ... ["with the Power of ... the Infinite Light, the Cause of all causes, uniting himself There in his Thought, and then descending, to the ... Three Supernals of Zēyr ..."]. In this connection, it is essential that we examine the nearly 200 MSs of *Kavvanot* Prayerbooks in the public domain, to see if such variations exist in them before the mid-18th century.

If we find that this is an innovation that began in the mid 18th century, it must be accounted for. It is not out of the question, that this *Kavvanah*, common to the Hasidic Kabbalistic tradition, as well as to that developed in Jerusalem's *Beit 'El* School, was transmitted to the latter via R. Gershon Kutover, the brother-in-law of the Besht, who before taking up residence in the Holy Land, was a leading figure in the Brody School of *Mekhavnym*. And see the SydKavRAsh fol. 3b, where it is indicated that the MS of SdRshQ was well known to the Brody School. It may well be that this *Kavvanah* was omitted in the SydKavRAsh due to its esoteric nature. And regarding R. Gershon's close connections with the *Beit 'El* School, both prior to the period of its having been headed by R. Shalom Sharaby and afterwards, see in A.J. Heschel, The Circle of the Baal Shem Tov pp. 83-86 [and see there, pp. 88-89 and note 187, where evidence is gathered that indicates that R. Gershon was in Poland sometime between 1757-1758; and regarding R. Shalom Sharaby, see *ibid.* p. 83 where we read that he became head of the *Beit 'El* School in 1751, and contrary to the obvious error there, passed away (see Yad 'Eliyahu p. 213 col. 1 # 292, based on his grave stone '*Menuhato Kavod*'), in 5537; alternatively, the date on the gravestone can be deciphered as 542; i.e. either 1777 or 1782]. Another possible conduit for this *Kavvanah* was R. Avraham Shymshon of Rashqov, who according to the Encyclopedia leHasydut [p. 141 in *Heleq 'Ishym* of that work, by Y. Alfasi, and see Alfasi's article in Temirin 1, pp. 291-292], settled in the Holy Land sometime after 1760.

[We may venture an alternative explanation, which may provide the source for both of these works. For in the classic early 18th century precis of Lurianic Kabbalah, the Mishnat Hasydym (# 1) by R. Immanuel Hay Ricci, which, together with its close and sharp readings of the Lurianic text, often takes creative liberties with it [an area that requires further investigation, to determine the periods when 'creative Lurianism flourished, and when conservatism prevailed] we find an unattested *Kavvanah* for the words '*Gomel Hasadyim Tovym*' (see fol. 69a 'Mishnayot' 6-9) that makes reference to the *Mohyn* of the *Nezah Hod Yesod* of 'Ab'a, penetrating Zēyrby means of the *Zivvug* between the Eighth and the Thirteenth *Mazala*. The *Kavvanah* for *Qoneh haKol* however (*ibid.* 'Mishnayot' 10-15) is the same as the standard one. Perhaps the abovementioned Kabbalists, who held this work in great esteem (see Mishnat Hasydym (# 2); second introduction, pp. 3b and 5a [pagination, mine], where

the publisher quotes from the writings of R. Y.A.Z. Margolioth who documents the high regard of both R. Shabtai of Rashqov and R. Shalom Sharaby for the Mishnat Hasydym) appropriated the aforementioned *Kavvanah* for *Qoneh haKol*; seeing it as more relevant here, in the manifestation of the *Yesod* of *Zëyr*.]

In this connection, here, in ShaKav fol. 32b, there is the reference to the *Zivvug* of the 'Or *Zaruä laZadyq*, although in this case, It is for 'safekeeping' for the *Zivvug* between *Yisra'el* and *Rahel* on *Shabat*; and see on fol. 41c, where the aspects of *Yaäqov* and *Mosheh* merge in the context of this 'Or *haGanuz laZadyqym* [and see PEH *Shaär Nefylat* 'Apayim chapters 5-6 written by the AR"l, regarding the difference between *Mosheh* and R. Äqyvah with reference to the stations they attained; where the former is characterized as the everpresent passive level of *Hahu Ruha* [which, in EH Gate 39 chapter 11, principles 17 and 20, is equated with the 'Or *Zaruä laZadyq*], who is constantly on the level of being able to activate this state (and see ShRhQd fol. 1a-b where the prophecy of *Mosheh* is characterized as the constant available potential to connect the primordial *Qol haNevu'ah* to the present availability of the *Qol*), whereas R. Äqyvah, as a result of his actual martyrdom (see above n. 361) had attained to the constantly active inner level of *Hahu Ruha* (and presumably, those possessing soul-sparks connected with these personages have this innate capacity, as will be further discussed in Appendix II below; and here, we may note the overall significance of the phenomenon of self-perception on the part of the *Mekhavyen*); and see EH Gate 26 chapter 2 where the 'Or *haGanuz* is characterized as the 'seals' (*Hotamot*) of *Yesod* and *Malkhut* (and see below, towards the end of this note, sections 5 and 6, and note 25 of Chapter 3 above, on the significance of these *Hotamot*) within which the 'true forms' of the essence of the *Zelem* are engraved, giving potential form to soul sparks in the process of incarnational impregnation; and see EH Gate 34 chapter 1 and YfSh there, and Gate 39 chapter 11, the sections noted above with regard to the 'Or *Zaruä laZadyq* where the same characteristics of soul-formation are described; and see Zohar vol. 2 fol. 220b (alluded to, in ShaKav fol. 51b regarding the words *ubiTuvo miHadesh bikhol yom Tamyd Maäseh Bereshyt*) where the 'Or *haGanuz* is equated with the 'Or *Zaruä* (which is also implied in ShaKav fol. 32b:

היסוד דאבא אשר היה מאיר מסוף העול' עד סופו שהוא בפי היסוד דו"א ויוצאת הארתו מפי היסוד אור גדול מאד ואח"כ גנוז הקב"ה לצדיקים ר"ל בתוך היסוד הנק' צדיק ושם הוא מתלבש ונגנז בתוך היסוד ההוא דו"א ושם נקרא בסוד אור זרוע לצדיק ואומרו שהיה מאיר מסוף העולם ועד סופו ר"ל כי הוא מתפשט ומתגלה בו"ק ו"א הנקרא עולם ואח"כ גנוז תוך היסוד דו"א

and see the comments of RH"V in the printed edition of the Zohar *ibid.*, where the path taken by this light is the same as that described by RH"V in the *Zivvug Hahu Ruha* cited above from ShaKav *Kavvanot Oriy'at Shmā sheäl haMyia*; and compare with Zohar *ibid.* fol. 167a [with reference to the 'Or *Zaruä*; and note the same rhetorical form used in the Zohar to describe the primordially and constant availability of this Light]. Thus, it seems that it is the very ability of the *Zadyq* to abide with his *Kavvanah* in this state of primordially that

enables him to reenact this *Zivvug*, whereby the cosmic origin and ultimate goal meet.

And see ShMRz fol. 5a-b from the writings of the AR”I where it seems to be implied that for a *Zadyq* who is enabled to enact this *Zivvug*, the successful invocation of this enabling itself is sufficient, and there is no need for an offering of specific Feminine Waters so that a specific spark be enabled to begin its return journey - i.e. [as stated there] the *Zivvug* of *Yesod* and *Malkhut* suffices, without specifically having to unite the spark to the levels of *Tif’eret* and *Daät*; although it is not implied that the latter level is unattainable. Alternatively, the AR”I’s statement there, regarding this type of *Zivvug* may be specific only for the conscious reincarnation of the *Zadyq* for whom the requisite primordial *Feminine Waters* have ‘already’ been offered. There may however, be a second type of *Zivvug* of ‘*Or Zarua*, resulting from the *Zadyq*’s taking of specific responsibility for the nurturance-development of a soul-spark [which would otherwise have taken place through the mediation of *Yisra’el S’ab’a uTevunah*], as implied by the apparently self-evident need for a metaphoric reading of *Kavvanot Mzvat Shyluah haQen* in ShMz fol. 58b [indeed, regarding the Lurianic use of metaphor, I have yet to discover limits to its appropriateness, save for those naturally imposed on it by conceptual coherence and sound ethical application].

This *Zivvug* of *Yisra’el S’ab’a uTevunah* enacted by the *Zadyq*’s fulfillment of the *Kavvanot haMizvah* results in the freeing up of the lower manifestations of ‘*Ab’a v’Im’a* as *Yisra’el S’ab’a uTevunah*, so that ‘*Ab’a v’Im’a* may rise up to unite in equal stature within ‘*Arykh Anpyn*, in a *Zivvug* that enables new *Mohyn* to be manifested for *Zëyr viNuqva* [and see the AR”I’s statement (probably written during his short tenure as R.M. Cordovero’s student), at the close of EH *Shaär haKelalym* regarding this process], so that *Zëyr viNuqva* can effect the freeing of a previously imprisoned spark originating from the roots of the *Daät* of Cain or Abel - see ShMz fol. 58a. This would constitute a relatively ‘new soul’ also sometimes referred to as a ‘converted soul’ [*Nafshot* or *Nishmot Gerym*], as in EH *Gates* 34 chapter 1 [and see *Gate* 13 chapters 13 and 14], *Gate* 42 chapter 4, and elsewhere. And see from the AR”I’s own writing (?) in ShMRsh fol. 39b ‘*Derekh Sheny lihaRav*’, regarding the second type of *Zivvug* ‘*Or Zaruä*, that results in the freeing of a new soul from the *Qelypot*, where there is also a reference in the connection of this type of *Zivvug* to the dangers inherent in the *Sod Sheviy shel Pesah* [and see *ibid.* fol. 39d-40d, where we find two versions of the same teaching attributed directly to the AR”I, where these dangers are further explicated].

Regarding the *Maävar* in the context of the unmediated conveying of the higher levels of the ‘*Or haGanuz*, see ShmRsh fol. 47d, on Zohar *Balaq* fol. 202b; and n. 305 above, and see the continuation of ‘*Or haHamah*, vol 2 fol. 198a, after the section that will be quoted below; and see below, the long quote from OT fol. 116b-117a, and PEH *Shaär Qriyat Shmä sheäl haMytäh* chapter 11, p. 340b; which is most likely to be understood in this context.

viZokher Hasdey ‘*Avot*: brings in the *Hesed Gevurah Tif’eret* to *Yaägov* and *Rahel*;

uMav'iy Go'el liVney vinehem brings in the *Nezah Hod Yesod* to *Yaäqov* and *Rahel*;

liMaän Shemo refers to *Yaäqov* and *Rahel* as manifestations of *Malkhut* [the last three *Kavvanot* came from *ShaKav* fol. 32b-c, followed there with another instance of the uniting of as *Rahel vLe'ah* as one *Parzuf* ibid fol. 32c-d, in the following word]:

3.2} *bi'Ahavah*: By means of a new offering of *Feminine Waters* as described above in note 305 [and this is denoted by the word *bi'Ahavah*, alluding to this being of the same nature as the *Zivvug* of *Qriy'at Shmā* enacted in the lower *Heykhal ha'Ahavah*], both *Yaäqov* and *Zëyr*, and *Rahel* and *Le'ah*, unite as one set of *Parzufym*, Back-to-Back, and are equal in stature, in the entire extension of *Zëyr*; which is a prerequisite for the *Nesyrat*, or 'separational differentiation' to take place, in order to unite The *Parzufym* Face-to-Face.

Then, [ibid. 32d-33a] inscrutably, and for no apparent reason or outside cause - except, perhaps, the lack of merit and the state of Exile, *Rahel* returns to Her state when She was a Point below the Six Points of *Zëyr*! And it is stated there [fol. 32d] הלאי יספיק לשחובל [fol. 32d] - "would that it be, that [all of our *Kavvanot*] thus far] suffice, so that She [be enabled to] remain on this level of 'small point', when She unites with Him face-to-face [although elsewhere, such as in *ShaKav* fol. 94d-95a it appears that only a *Parzuf*, but not a point, is capable of *Zivvug*!] It is important to note that in the *Kavvanot haÄmydah* for *Shabat* and holidays, the return of *Nuqv'a* to one undeveloped point does not take place.

With the words *Melekh Özer uMoshya uMagen*, *Zëyr* rises as *Feminine Waters* [and contrast to the last paragraph of note 361], and thereby rebuilds *Yaäqov* and *Rahel* Face-to-Face, encompassing from the Heart of *Zëyr*, below; and with the end of the Benediction:

Barukh 'Atah YHVH Magen 'Avraham, 'Avraham readies the realm wherein the *Zivvug* takes place; either during the last of the Benedictions [*Šym Shalom* and see ibid. fol. 37c, where there is a *Kavvanah* for this that involves *Niqud* and see above, note 307 for the significance of this], that takes place, following the Priestly Blessing, when *Zëyr* [as well as *Yaäqov*] receives the full measure of the *Mohyn Maqifin d'Ab'a* [and see above, DS 11e, and note 370]; or, if *Nefylat 'Apayim* is recited, then there is a *Zivvug* between *Yisra'el* and *Le'ah*, at the recitation of the Thirteen Attributes of Divine Compassion, followed by a *Zivvug* between *Yaäqov* and *Rahel*, at *Nefylat 'Apayim*; whose purpose is to raise the holy sparks from the *Qelypot* [specifically, those who had transgressed in a previous lifetime, who are of the soul-root of the practitioner, and see *Zohar* vol. 2 fol. 128b-129a, and *ShaKav*, Drush 3 and 4 of *Nefylat 'Apayim*], so that they can gestate within the *Shekhynah*, and when they are ready, they enter into *Gan Eden*, and wait for the appropriate time for them to descend into human bodies. And see *ShGil* pp. 267-268, regarding the Mishnaic and Talmudic sages who engaged in these types of activities [and there too, these sparks are metaphorically called the

'souls of *Gerym*' and see the AR"l's comments in this context, in ShMRsh fol. 39b]. And see SHez pp. 205-207 regarding the significance of the variable amounts of time that a soul-spark spends in gestation.

4} The Formation of New Souls on *Shabat* Eve

The ideal time for such a soul to descend into a human embryo in *Shabat* eve. Regarding this, we read from the writings of RH"V in OT fol. 116b-117a, and PEH Shaär Qriyät Shmä sheäl haMytäh chapter 11, p. 340b:

ענין העונה המשובחת מליל שבת לליל שבת לתלמיד חכם [ע' זוהר חלק ב' דף קלו ע' ב]. הסוד הוא כי כבר נודע שיש הפרש כי אין נשמות חדשות רק בערב שבת. אם כן אין לשמש משתו כי אם בשבת בחצי ליל שבת. ולפי עניות דעתי כי אלו הנשמות ממש היוצרות בליל שבת. והנה אם האדם בלילה ההוא ישמש משתו ונשארה אשתו מעוברת מביאה ההיא ודאי אותה הנשמה תשרה על אותה טיפה. וכיון שהיא נשמה חדשה ולא ענושה לזה אמר שאותם הבנים יהיו חסידים קדושין. וזהו טעם הורדת אותם הנשמות בליל שבת. ועיין זה הטיב כי הוא אמיתי. וכשאדם ישן בליל שבת או מתחברת נשמתו עם אותה נשמה חדשה ומראה לה את גן עדן התחתון והולכות שם יחד. ובחצי הלילה שבים כל הנשמות לגוף האדם, ואז אתיין הנהו תרין נשמתין מתעטרין כחדה מגן עדן. ולכן צריך אז בחצי הלילה או כשמתעורר משנתו לומר פסוק אחד כמו [ישע' סא:א] רוח ה' אלהים עלי, וכו', [יחז' איז] בלכתם ילכו וכו', כדי לעורר אותה נשמה חדשה. ואחר כך יתחבר עם אשתו ותשרה אותו הרוח על הטיפה ההיא ויצא בן חסיד וקדוש אם יזכה שתתעבר או אשתו. ואם לאו כה יעשה בכל ליל שבת עד יאונה לידו

The Choice Practice of Conjugal Relations on *Shabbat* Eve, for the *Talmyd Hakham*

The secret is as follows: We know that there is indeed a difference [between the middle of the week and the *Shabbat*]; because new souls [descend] only on *Shabbat* eve. This is why one should conduct conjugal relations only at midnight on *Shabbat* eve. It seems to me [RH"V] that these souls actually descend [into the atmosphere of this world] on *Shabbat* eve; so that if one has conjugal relations and impregnates his wife [at that time], a new soul will certainly inhabit his drop [of seed]. And since it will be a new soul, and not one who is undergoing punishment, it is thus said [Zohar vol. 2 fol. 136b] that the child will be of the holy *Hasydym*. This is the purpose of the descent of these souls on *Shabbat* eve. Scrutinize this well, for it is the truth.

Now, when a person sleeps on *Shabbat* eve, his soul connects with the new soul, and [while asleep] shows him the lower Paradise [*Gan Eden*], and they traverse it together. Come midnight, all souls return to the bodies [of the sleeping persons], and then, these two souls emerge coronated together, having returned together from *Eden*.

Therefore, at midnight, or when the person awakens from sleep, he needs to recite a verse, such as [Isa. 61:1]: “The spirit of YHVH ‘Elohyim is upon me”, or [Ezeq. 1:17]: “As they [the angels] go, so shall they proceed”, etc. - in order to awaken this new soul. Then, the person should unite with his wife, and this spirit will dwell upon his seed. If he merits, he will impregnate his wife, and his son [!] will be a holy *Hasyd*. If he does not succeed [in impregnating his wife], he should repeat this practice every *Shabbat* eve, until he is successful.

This new spark abides in *Ēden* following its gestation, having been raised there previously [and see *ThMz* fol. 79d where it is implied that such a *Zivvug* may be on behalf of one of two types of soul-spark: 1. those purified during the course of the week, as well as 2. those soul-sparks that are not in need of purification]. Because the soul is created by the *Zivvug* of the Names 45 and 52, the previously unredeemed spark reunites with the unbroken aspects of those Names [as discussed above in DS 5-10] and is thereby enabled to raise the broken aspects connected to it that were newly incarnated, back to the level of *Malkhut* of *Azylut*, in the course of one lifetime [and see *ShGil* section 18, and below, Appendix II section D and note 104].

5) The Minimal and Maximal levels of *Zivvug*

As for the minimal level of *Zivvug* of the *Ämydah* is between *Yaäqov* and *Rahel* [and see above, before the words *Melekh Özer uMoshyä uMagen*], we read RH”V at perhaps his most pessimistic, from R. Avraham Azulai’s compendium of 16th century *Zohar* commentaries, *‘Or haHamah*, vol 2 fol.198a, commenting on *Zohar* vol. 2 fol. 167a, with reference to the discussion there of the *‘Or Zaruä laZadyq* [and see above, from the AR”I’s own writing, on fol. 5a-b of *ShMRzl*, regarding the aspect of the *‘Or Zaruä laZadyq* that does not require a new offering on our part, of *Feminine Waters* - as referring to specifically, to the conscious reincarnation of *Zadyqym*, which is within the domain of the innate *Feminine Waters* of *Malkut d’Azylut*]:

וסוד הענין בקצרה הוא להודיעך הפך החושבים כי בימי הגלות ביום שבת יש זוג בעולם האצילות ממש ואם כדבריהם כבר העולם נתקן ועדיין אנו רואים המקדש בחורבנו בעוונותינו ... אך הענין כי בימי הגלות אין זוג שבת כי אם בעולם הבריאה לבושי רשבתא ובימי החול ביצירה ז' היכלי מט"ט ... אך בזמן בית המקדש היתה הק' גנתא עולה אל מקומה בעולם האצילות בסוד ה' תתאה. אך עתה שהיא גם היא קטנה כמ"ש לבי ומעטי את עצמך אין בה כח לסבול מאור הגדול רק מכה פרטי סוד החותם וכו'

The secret of the matter briefly, is to inform us the opposite of those who think regarding the days of exile, that on *Shabbat*, there is actually a *Zivvug* in the World of *Azylut*. If this were indeed to be the case, the world would have already arrived to the state of *Tyqun*. And yet, we see that due to our sins, the Temple is still in its

destroyed state. ... Indeed, during the days of exile, the *Zivvug* of *Shabat* takes place in the World of *Bery'ah*, [referred to as] 'the Garments of *Shabat*,' and during the week, [the *Zivvug* takes place] within the Seven *Heykhalot* of Metatron [i.e. in the world of *Yezyrāh*]. And when the Temple stood, the Gardener [i.e. God, or *Zēyr*] rose up to Her place in *Azylut*, in the arcanum of the Lower Heh [of the Tetragrammaton]. But now, that She is also 'small', as is written [B.T. *Hulyn*, fol. 60b]: "Go and make Yourself smaller", She does not have the strength to bear the great light, except through Her 'seals' [in the lower worlds].

And see *Or haHamah*, *ibid.* fol. 196a, commenting on *Zohar* vol. 2 fol. 164a-b, where *RH''V* expresses the same idea. These sections [*'Or haHamah* *ibid.* and *ShaKav* fol. 32c-33c] it would seem, describe the *Zivvug* of bare sustenance, which is between *Yäāqov* and *Rahel*, in Their capacity of the embodiment of *Malkhut*; i.e. the *Shekhynah* in exile, in the worlds lower than '*Azylut*, when there is no substantial *Feminine Waters* to raise Them to *Azylut*. Therefore She drops again, to a point below *Zēyr*, and apparently, even further, into the lower created worlds, with no guarantee that She will be able to rise into *Azylut*. [and see above, regarding the word *bi'Ahavah*].

The state of the *Zivvug* between *Yäāqov* and *Rahel* that *RH''V* profiles [which we summarized above], when it takes place in *Azylut*, but in Their lower aspects, comes as a result of the ability to raise the *Feminine Waters* to the lower *Parzufym* of *Azylut*, but not higher. In such a case, which apparently *RH''V* regards as the [ideal] situation after the demise of his teacher, [due to the perceived paucity of capable meritorious souls] the lower *Parzufym* of *Azylut* can only attain to various levels of the *Mohyn dYeniq'a*, so that Their *Hesed Gevurah* and *Tiferet* attain to some level of expansion to the outer aspects of *Mohyn*, as we read in certain passages of *QT*. And compare there, p. 87a-b, where the *Zivvug haÄmydah* rises to the level of *İbur vYeniq'a*, [and see *ibid.* p. 89b and see p. 94a-b], to *ibid.* pp. 89a-90a, where Their *Hesed, Gevurah* and *Tiferet* actually rise to the entire range of Their Three Supernals [and there, on p. 89b we find indicated a *Zivvug* between *Yisra'el* and *Rahel* as is the case in what is quoted above from *ThM* fol. 16a, at the beginning of this note, albeit when *Yisra'el Sab'a uTevunah* and '*Ab'a v'Im'a* unite; but rather than the lower ascending to the higher, the higher descends to the lower], and compare this last citation to *ibid.* page 92a, where all this is taking place through the lowest manifestation of the *İbur* state of *Yäāqov* and *Rahel* within *Yisra'el Sab'a uTevunah*; whereas on Holidays, this takes place through the middle aspect of *Yisra'el Sab'a uTevunah*, and on *Shabat*, this takes place through Their highest aspect, but apparently, when They are manifesting only the '*Im'a* aspect of '*Ab'a v'Im'a*.

This may be similar to what was described above from the *Or haHamah*; i.e., that

in intercalating this [and see DS 1c.4 where the general forms of these intercalations are implicit], we would say that the lowest aspect of *Yisra'el Sab'a uTevunah* is equivalent to the manifestation of *Zëyr vNuqv'a* in *Yezyrah*, whereas on *Shabat*, They rise to the highest state of *Yisra'el Sab'a uTevunah*, but this still manifests only as *Bery'ah* [in that 'Im'a is the *Keṭer* of *Bery'ah*]. We may speculate regarding the *Zivvug* of the Holidays, [based on what we find written by the AR''I that discusses the differences between the weekdays, holidays, and Shabbat - although there, it is with regard to the *Zivvugym* of the lower *Parzufym* in *Azylut* - in PEH Sh. Myqr'ay Qodesh chapter 5, and see MS Heykhal Shlomoh 70a fol. 123a, where the attribution to the AR''I is confirmed], that when intercalated within the contexts of these *Zivvugym* take place by mediation of the 'Seals', in the lower Worlds [and see above chapter 3 and in this note, section 6], the *Hol haMo'ed Zivvug* manifests the full *Mohyn* of *Yezyrah* whereas during the holiday, it is in the seven lower *Sefyroṭ* of *Bery'ah*, whereas on *Shabbat*, it is the higher *Heykhalot* of *Beriyah* that are manifesting. And see above note 381, from which it is implied that the *Zivvug* of *İbur vYeniq'a* [in the silent and public *Ämydah* correspond to the lowest aspect of *Nezah* and *Hod* of *Ätyq'a*, and of all three aspects of *Nezah* and *Hod* of 'Arykh 'Anpyn; whereas the [relatively] complete *Zivvug* includes the middle aspects of the *Nezah* and *Hod* of *Ätyq'a*.

6) Ontological Intercalations, Historic Examples, and Possible Conclusions

It seems to me that all of this variation-speculation by RH''V may tell us about his existential uncertainty, or perhaps about ontological uncertainty as such, which engenders different possibilities of *Zivvug* manifestation, and about what the AR''I actually thought was possible, as a result of human effort, with reference to the generation-of-merit, or its absence. Needless to say, the overwhelming majority of the Lurianic sources refer to these *Zivvugym* as taking place in *Azylut*, and the ontological designations in RH''V's statements in the 'Or haHamah seem to have had no effect on the subsequently compiled Lurianic *Kavvanot* Prayerbooks.

In addition, we may understand the implications of the *Zivvug* by means of the 'seals' of *Malkhut* referred to in 'Or haHamah, as relating to the fact that [as related in the *Zohar* vol. 2 fol. 167a, and the AR''I in *ShMRz* fol. 5a-b] when the Temple stood, the Gardener [i.e. God, or the *Tif'eret* of *Zëyr*] entered to Her place, as She rose up to within *Azylut*. Now however, the higher levels of *Azylut* manifest only as the 'seals' of the lower worlds [as the lower extensions of *Yesod* of *Zëyr*, and *Malkhut* and see fol. 5a-b of *ShMRz*]; so that even the *Zivvug* involving the lights of *Azylut* takes place through the mediation of these seals of *Azylut*, within the lower worlds. To explain the extreme reticence in the Lurianic Corpus to discuss these *Zivvugym* as they take place in the lower

Worlds, see Shakav Drush # 12 of Pesah with reference to the dangers of discussing the *Zivvug* as it takes place in a state of *Qatnut*, which would explain why these designations are not found anywhere in the Lurianic Corpus, only in the (ostensibly non Lurianic) 'Or haHamah [Indeed, on the face of it, it is astonishing that RH"V would write such a statement that contradicts all the stated ontological designations of the *Kavvanot* as described in the Lurianic Corpus, and it is no wonder, that it does not appear therein. There is one place in the Corpus where such designations may be implied, and see ShaKav fol. 61c, where we read that the night time is in the World of *Äsyah*, the weekday corresponds to the World of *Yezirah*, and *Shabat* corresponds to the World of *Beryah*; but what he does not say there, is that these are the locations of the Divine *Zivvugym*!]

This understanding of the ontological intercalation of the locations of the *Zivvug* that also enables a 'Complete *Zivvug*' is apparently the one taken by the YfSh in his commentaries on EH Gate 34 chapter 1 [in vol. 2 fol. 44a-b, and see there, where he references EH Gate 13 chapters 13 and 14 as compelling him to intimate an interpretation the phenomenon of this *Zivvug* described there, with reference to *Tiqun Nuqv'a* (in EH Gate 34 chapter 1) as associated with the workings of the *Hahu Ruha* in the context of the 'Or Zaruä']. Indeed there, the YfSh differentiates no less than 125 possible general levels of soul-spark development that may be effected by such a *Zivvug*; from the *Nefesh* of *Malkhut* of *Äsyah* to the completion of the *Hayah* of '*Azylut*', which is where the *Zivvug* of 'Or Zaruä laZadyq' originates, that provides both the *Masculine* and *Feminine Waters*. And see below, Appendix II, in the citations given above, at the end of note 361, where it is implied that for RH"V to have been able to enact these *Zivvugym* he needed to acquire all of the five levels of his *Ruah* i.e. so as to be able to manifest the full range of the World of *Yezirah*, including its integration into the World of *Azylut* [and see in Appendix II note 104 regarding the level attained by RH"V by the time of his teacher's demise].

This may be the reason why the AR"I did not impart to him a whole series of *Kavvanot*, such as: the raising of the *Zivvugym* to the '*Ayn Sof*' via *Qriy'at Shmā* or the *Kavvanot* of *Qriy'at Shmā* for *Shabat*, or the meanings of the unions of the *Parzufym* within the *Keter* of *Beriyah*, or the raising of a human soul-spark entrapped in food [and for other *Kavvanot* and for the sources regarding what was just mentioned, see the Hebrew Appendix, "Authentic Quotes", section 2 # 12]; all of these ostensive *Kavvanot* have in common, the makings of a 'Complete *Zivvug*'. However, since some of these matters are derivable in principle from the Lurianic Corpus, as indicated above, perhaps RH"V figured these matters out for himself, and obscured them in his writings, from surface understanding. And see Gate 42 chapter 14 [ibid. fol. 93c-94d], comments A and B by the YfSh, where the intercalations mentioned above seem to be implied. And see in EH Gate 42 chapter 4 [on fol. 94c - the chapters of that Gate are not in order] where we find the *Zivvug* of the 'Or Zaruä laZadyq' is intercalated into the lower worlds in the context of a theoretical

discussion of the stages of the soul; and see YfSh on EH Gate 44 chapter 2, comment A, however where apparently, the need for this intercalation is the result of the Transgression of Adam, and not the destruction of the Temple [this is also what is implied in the citation mentioned above, from ShaKav fol. 61c, although, as in the above-quoted section from the Or haHamah, the reason given is the (*myu't haYareah*) the diminution of the Moon].

Such an approach may also be indicated by R. Shalom Sharaby's assertion [see his long comment in EH Gate 15 chapter 1, and see in NhSh fol. 30b where he explicitly states that the *Zivvug* of '*Or Zaru'a laZadyq*' enables the creation of 'new souls' via the weekday *Zivvug*, and see above, and n. 255 regarding his position on the *Nequdot* and see ShGil sections 6, 7, 12, and 18]. There he concludes that of the eight general levels of *Zivvug* between '*Ab'a v'Im'a*' [i.e. not including the original two levels of *Hahu Ruha* - the original *Zivvug* of 'Kissing' for the sake of the creation of the (outer) Angelic realm, and the Copulative *Zivvug* for the sake of the (inner) creation of the first human couple; and with the exception of the lowest two *Zivvugym*, which are for the sake of the sustenance of Angels, and for emergency sustenance (which is a basis for the potential to fulfill the *Kavvanot Mizvat Shyluah haQen*); including the maintenance of the holy-sparks within the *Qelypot*], all *Zivvugym* between '*Ab'a v'Im'a*' have the potential to create 'new souls' of various levels, and can be construed as Complete *Zivvugym* - with the exception of the eighth level, which involves the '*Ab'a v'Im'a*' of *Azylut* in its non-extended form, on the level of the *Zyhar'a Ila'ah* of 'Adam on his *Azylut* level; the only level that ascended as a result of the transgression of Adam [and thus, he would say that the *Zyhar'a Ila'ah* of 'Adam on his *Beriyah* level is what is referred to by the second level, discussed in the ThMz fol. 79d, discussed above, in this note at the end of section 4, and that this level descended, but did not 'fall']. Whereas most of the other levels had sparks that descended into the *Qelypot* and when they are purified, become new souls of various levels [and see ShGil section 6 p. 60].

This is the meaning of all successful *Zivvugym* of *Azylut* taking place in the lower worlds. And see the continuation of RH"V's text following the quote, in the 'Or haHamah, fol. 198a-b, which alludes to the phenomenon of the conscious reincarnation of the *Zaddygym*, and as indicated there, such a text apparently exists in an expanded version, in the thus far undiscovered complete MS of R.A. Azulai's 'Or haGanuz [and see Meroz: Dissertation p. 49 where she discusses the MS JTS of N.Y. # 2155, which does not go as far as Zohar vol. 2 fol. 167a; nor is it in any of the five MSs of ZoharQ mentioned in *ibid.* p. 65, nor does it appear on the Table of Comparisons on pp. 75-78 probably because it was not written by the AR"i himself]; but see ShMRShB fol. 21d, on that section of Zohar [vol. 2 fol. 167a], where RH"V refers us to ShaKav on *Zyzyt* chapter 1, fol. 4b, where this *Zivvug* is associated with the creation of the souls of *Gerym*; and see YfSh on this section, comment D on fol. 2d, where he points us to his comments brought above, at

the beginning of the previous paragraph, with the notable exception of his comments on EH Gate 44 chapter 2.

Thus, RH"V's statement does not necessarily bespeak pessimism, but may assert the 'places' of the *Zivvugym*. And the various levels of potential integration with the higher levels [as indicated above from QT], still stand, so as to differentiate the potentials, as they effect the 'sealed' levels of *Azylut*, and are experienced, as intercalated in the lower worlds, based on the manifest level of generated merit. The primacy of *Yisra'el Sab'a uTevunah* in *Kavvanoṭ Qriy'at Shmä* then, is due to the *Zivvugym* of *Azylut* taking place in extension in the lower worlds, but at the same time, *Yisra'el Sab'a uTevunah* may, under circumstances of sufficiently significant *Feminine Waters* act as a *ma'avar* of effluence from 'Ab'a v'Im'a - and higher.

It seems to me that such a reading of the Lurianic situation would find as misleading, a metaphoric-literalism and a reductionist understanding of age-designations given to *Zëyr*, as we have discussed above, in note 370 [although there is no compelling reason to say that R. Sason Mizrahy would insist on such a limiting literality; he may have merely expressed himself with typical Lurianic reticence, and his designation refers to the minimal state of *Zëyr*; although the questions regarding this raised in the notes following 370 still seem to counter his designations]; and the evidence seems to point to RH"V also, as not having accepted fixed designations as to the potential of *Zëyr*, even on a plain weekday, given that every *Zivvug*, even on the level of back-to-back, is the result of human effort [see the end of chapter 6 of EH Gate 8]. And furthermore, with regard to the in-principle 'non-fixedness' of the weekday *Zivvug* of the Morning Prayer in the writings of RH"V, we point to the variant construals of the *Mohyn* of this *Zivvug* in the QT mentioned above, and to the different apparently veiled nuances in the ShaKav, of the *Kavvanoṭ Qriy'at Shmä* and *Ämydah*.

It is important to reiterate, that these DSs indicate quite clearly that one receives the [more or less] full picture of any central topic in RH"V's recensions of Lurianic Kabbalah, only by taking an intertextual approach, and gathering the relevant allusions, so as to arrive at more a contextually ramified 'complete picture'. Most likely, this is a feature of both, Lurianic esotericism and scholarly elitism. Thus, for all of the 'verbiage' of this 'school', its relevance as a spiritual path to be contemplatively practiced, is disclosed only to [B.T. Hagygah fol. 11b] 'the wise who discern from knowledgable experience'.

In conclusion, with regard to the general *Zivvug* of the Morning Prayer, see EH Gate 36 chapter 4 [from the QY p. 132b] where we read that the *Zivvug* of *Yaäqov vRaḥel* [i.e. of merely the 'lower half' of *Zëyr vNuqv'a*] did not exist as an option prior to the Second Temple period, and originated only at that time; [and it seems to me that the 'Or *Zaruä laZadyq* aspect of this *Zivvug* is what is described in the PIdZ of ShMRSh fol.

of the *Kavvanot haĀmydah*, and the reach and range of potentials inherent in these *Kavvanot*, this section of the dissertation concludes by reiterating two observations that stand at the center of my claims regarding the nature of Lurianic theurgy:

- 1 - That the readily observable ‘preoccupation’ with ‘merit’ in the Lurianic theurgic service involves the *Kavvanot* practitioner in the dialectical development of moral conscience and self-awareness;³⁸⁴

- {and; based on combining our examination in chapter 3, of the Lurianic description of the ideal inner state wherein *Kavvanot* practice takes place, with our

57a-b, which is based on *Zohar* vol. 2 fol. 236b; and see above, the end of section 5 of this note]. And in the *QY* we read that the weekday *Zivvug* of the exilic period continues on the level of the Second Temple period. Regarding this, it seems to me [and see *ShMRSh* fol. 34c-d and fol. 5a-b of *ShMRzl*] that during the Second Temple period, in principle, this was a ‘constant *Zivvug*’, and if merit warranted, the *Zivvug* could manifest higher levels; whereas during the exilic period, it is not a ‘constant *Zivvug*’, but manifests due to rudimentary *Kavvanah* in prayer [although if merit (and the unknown circumstances of the liberation of sparks) warranted, the level of *Zivvug*, even during the week, can be higher; albeit with reference to the lower worlds, the higher levels of this *Zivvug* would manifest there as a ‘Back-to-Back *Zivvug*’ [and see above, the beginning of section 3 of this note, from the long note in chapter 35 of *SfhG* fol. 55b-57b regarding the ‘Back-to-Back *Zivvug*’ between *Yisra’el* and *Le’ah*], i.e. bringing soul sparks to the higher realms, which, vis-a-vis the lower realms are not manifesting yet; and these realms would manifest as Face-to-Face on Shabbat].

Being the manifestation of the ‘lower half’ of *Zëyr vNuqv’a*, its principle aim is the purification of the lower holy sparks, associated with the mundane weekday activity. And see below, Concluding Section # 1, where I offer the reasoned conjecture, that the although ultimate quality of all soul-sparks are the same, they are not the same with regard to their stages of development.

³⁸⁴ See R. Elior [1992] who discusses the dialectical relationship, but seems to ignore the ethical context. And see R.Y.M. Hillel, *Galey haYam*, pp. 236-238, with reference to the practice outlined above, in Appendix 1, where he associates the practice of self-examination with the self-reconstruction into a *Kis’e* for holiness, in the process of prayer. And see above, Chapter 2, where I presented my reconstruction of the teleological theodicy behind Lurianic theurgy, and see also below, ‘Analysis of Texts’ # 1.

demonstration in chapter 4, of the valences in the nature of the reaches and ranges of the potential unitive theurgy of Lurianic *Zivvug* }:-

- 2 - No two moments are alike, when the creative implications of the realm of meaning meet with the active context of the practitioner's use of the - albeit specified - language of the Lurianic Kabbalah, when of foremost concern, is the devotional sensibility of unitive awareness.³⁸⁵

In our next section, presented here as Appendix II,³⁸⁶ we will profile a great deal of the content that has already been discussed, through the prism of the Lurianic eschatology of personality; in its soteriological, moral, pedagogical-practical, and interpersonal-historical dimensions. The aim of this examination, is twofold: 1. to further strengthen my hypothesis regarding the significance of noting the subtle but significant differences in the expression of Lurianic Kabbalah, between the AR"l and RH"V which we have pointed out here, as pertains to the daily practice of the Lurianic *Kavvanot*; and 2. to phenomenologically illustrate in various contexts, one of the central components of the Lurianic contemplative life; *Toraṭ haḥbur* - the doctrine of 'soul-impregnation', whereby the practitioner becomes alligned with the 'souls of *Zadyqym*', who may or may not be directly connected to one's 'soul-root'.

³⁸⁵ See above, at the end of note 370.

³⁸⁶ See Kallus, forthcoming, 2002.

APPENDIX II

PNEUMATIC MYSTICAL POSSESSION AND THE ESCHATOLOGY OF THE SOUL IN LURIANIC KABBALAH

A. Introduction

Recent research has pointed out the fact that at the forefront of interests in the circle of R. Isaac Luria (the 'AR"Y) were types of mystical speculation and practice which focused on discovering and connecting with the soul roots of its members.¹ This pursuit was even more central for them than the cosmogonic theories which so interested an earlier generation of Kabbalah scholars,² though the two issues can not in fact be separated.

Evidence for this can be found in the diary of RH"V, the 'AR"Y's chief disciple, wherein one finds that the issue of soul roots continued to occupy the minds and

¹ Y. Liebes, "The Messiah of the Zohar: On R. Shimön bar Yohay as a Messianic Figure," [Hebrew], p. 109 and n. 95 there. This section is missing in the English version published in Liebes, Studies in the Zohar. See also Liebes, "New Trends in Kabbalah Research," [Hebrew], and P. Giller, "Recovering the Sanctity of the Galilee: The Veneration of Sacred Relics in the Classical Kabbalah,".

² See Gershom Scholem, MTJM, pp. 244-286. Most of his discussion centers on Lurianic cosmogonic theories and his historiosophic assertion that these resulted from the AR"Y's speculations arising from the trauma of the Jews' expulsion from Spain. He devotes pp. 279-283 to a general discussion of *Gilgul* but does not discuss the soteriological side of *ibur*, or the personal soul issues of the members of the Lurianic circle. In his seminal article, "Transmigration," he discusses the historical development of the distinction between *Gilgul* and *ibur* in general. In his section on the Lurianic doctrines concerning transmigration, pp. 228-241, there are a few brief comments on *ibur* and soul roots (p. 234), but no discussion of the central role of *ibur* in Lurianic soteriology, nor is there an investigation of issues directly related to the members of the Lurianic circle. Isaiah Tishby, in Doctrine, contains no discussion of these matters.

dreams of RH"V's circle long after the passing of the 'AR'I in 1572.³ For example, in a 1608 entry RH"V records the dream of a disciple in Damascus, one of many such dreams experienced in his circle.⁴ The student dreams he is with RH"V visiting the graves of the righteous around Safed, an important Lurianic practice.⁵ While immersed in this apocalyptic dream atmosphere, he discusses the relationships of the souls of Mishnaic sages and Biblical personages to the soul of 'Adam.⁶

Interest in the issue of soul roots can be found especially in the literature on theurgic practices for achieving higher levels of soul manifestation in order to expedite the

³ See section F below (On the Discovery of Past Lives); ShG, Chapter 35; ShGil, Chapter 39; RH"V, SHez, esp. Appendix 1, pp. 250-253; and see next note.

⁴ SHez, pp. 89-91 #13, a dream of R. 'Eliyahu Āmi'el; and also pp. 98-99, #24 (ca. 1608), a dream of R. Yizhaq 'al Ātyf; pp. 132-133, #70 (ca. 1610), a dream of R. 'Elyahu Najar. Note that R. Shmu'el Vy't'al regarded himself as a successful practitioner of this technique. See ShGil, end of Section 39, p. 385.

⁵ See ShRhOd, fol 27b-28a, 43a-b, where the principle texts of these practices are found. Essentially, it is as if the higher attributes, Wisdom and Understanding and the Divine Names associated with them, as well as the lower attributes Harmony and Kingship and the Names associated with them are seen as discrete entities identifiable within the practitioner. These also have a contiguous connection to both the life energy of the deceased Zadyq and the manifestation of these attributes within the Divinity. The person may attempt to enliven and unite these attributes within himself for the sake of activating them within their other two fields of sentience—the deceased Zadyq and the Divinity. He is successful if his intentions are proper, and he then achieves the ability to commune with the deceased Zadyq and learn from him. For alternative kabbalistic views on the nature of theurgic symbolism, see Boaz Huss, "R. Joseph Gikatilla's Definition of Symbols and Its Influence on Kabbalistic Literature," [Hebrew]. And see above, Chapter 1 section E and chapter 4 DS 4c.2 and notes, and DS13f and notes, for extensive discussions of the nature and phenomenological nomenclature of Lurianic symbolism. Regarding the use of this Yihud in Lurianic prayer, see above, DS13f and note 361 and see chapter 3; and regarding RH"V's personal use of it, see below, Analyses of Texts, # 3.

⁶ For the dream atmosphere of such activities, see SHez, p. 90, where the colleagues go to the Holy Temple and read from an ancient Torah scroll the words "The Lord will do battle for you..." (Exodus 14:14).

soul's attainment of eschatological fulfillment.⁷ This literature discusses soul roots and soul families,⁸ as well as the different types of "new" souls, and the cosmic

⁷ These states are attained by means of three theurgic practices; one performed in the day and two at night:

First is the falling on the face *Zivvug* (*Nefylat 'Apayim*) following the *Ämydah* of the morning prayer, by uniting with the potential of one's as-yet unredeemed sparks. Through this form of theurgic union one may attain to the higher levels of the root of one's soul, up to and including the emanated level; or, if the root of one's soul is from the World of Action (*Ölam ha-Äsyah*) one can attain to higher levels of *Tyqun* than enabled by one's proximate root by having the higher levels incarnate within someone else, such as one's son. See *EH*, Gate 39, Chapter 4; *ShaKav* Shaär Nefylat 'Apayim Chapter 3 fol. 47c; *ShGil* Sections 3, and especially 19. Regarding one possible meaning of 'one's son', as referring to the state that one begins with in *one's future incarnation*, see below, the first source in note 23; and regarding this, as referring to one's own future thoughts of holiness, see chapter 4, note 178 [of DS 4c.3.1].

Second is in the reading of the *Shmä* prayer before sleep. Herein one with a "low (spiritual) birth" may attain to levels higher than the root of one's soul, by performing a *Yihud* based on the verse "In Your hand do I entrust my spirit" (Psalms 31:6). See *ShaKav*, Shaär Derushey ha-Laylah, Chapter 10. This operates separately from the possibility of attaining to levels above one's root based on *İbur*, on which see below.

Third is a *Yihud* made at night with the verse "My soul longs for Thee..." (Isaiah 26:9), designed particularly for those whose higher functions were repaired in earlier lifetimes, but who had to nonetheless incarnate into levels below those that can accommodate one's higher functions; or for the accelerated development of first-time souls. See *ShaKav* Shaär Derushey ha-Laylah *ibid*; *ShGil*, Sections 3, 7.

A long fragment which may have been written by the AR"I himself, or, more likely, by RH"V, immediately upon hearing it [as evidenced by the enthusiastic language at the beginning] concerning this last practice has escaped the attention of scholars. See *ZohaRq* fol. 107d-108c. These fascinating practices deserve separate analyses, which I intend to do elsewhere.

⁸ See Scholem, "Transmigration," pp. 215-218 for an earlier kabbalistic doctrine of "soul sparks" from *TqZ*, and pp. 231 ff. for the Lurianic formulation. According to Scholem, the term "soul family" originates with R. Solomon Alkabez, and was used by his disciple and brother-in-law, R. Moshe Cordovero. It apparently occurs only once in the Lurianic corpus,

ecology underlying the theurgy, which produces them.⁹ There is thus a major distinction in these writings between new and reincarnated souls.¹⁰ The texts consider differences between reincarnated souls and "soul impregnation" (*ibur*), and the implications for moral responsibilities between souls sharing the same root.¹¹

The following discussion of these issues presents a schematic topology of possession and "soul impregnation" phenomena, along with a discussion of their implications in Lurianic Kabbalah. This material is then applied to the personal diary of RH"V to outline RH"V's soul pattern, as well as differences in the approaches of 'AR"I and RH"V to the use of these ideas. The entire range of issues concerning the eschatology of the soul mentioned above are considered as they arise.

B. Possession and Soul Impregnation in Lurianic Kabbalah

Various relationships between the souls of the living and the dead are discussed in the Lurianic literature. No terminological distinction is made between possession and impregnation of the living by the dead, but RH"V posits the following distinction in ShPs, fol. 31a. But as Scholem points out, the AR"I preferred the term "soul root." See Scholem, "Transmigration," pp. 224-5 and n. 64 there.

⁹ The idea that there are "new souls" being created as a result of the merit of the generation goes back to the earliest period of the Kabbalah, the time of the Bahir and Rabbi Isaac the Blind. See Scholem, "Transmigration," pp. 204-205, 207. Concerning Lurianic Kabbalah, where this is a central motif, Scholem says nothing. I discuss this extensively, in chapter 4, and see DS 4c3.1, DS 13 and notes 307, 353, and 361; and in DS 14, note 383 sections 3.1, 4, and 6. And see ShGil, Sections 6, 7, 12, 16. There the AR"I distinguishes between three levels of "new souls"; and see ShMRzl, fol. 5a-b, where a fascinating allegorical interpretation of B.T. *Bava Qama* 21a is presented. Merit, as the cause of the creation of "new souls" is described based on a principle of reciprocity. There is also a discussion of the cosmic Union (*Zivvug*) effected by the *Zadyqym* during the period of exile. See more on these matters below.

¹⁰ See above, note 7, the third practice.

¹¹ See Analyses of Texts # 2 below.

between *Gilgul* (reincarnation) and *Ībur* (impregnation).¹² *Gilgul* refers to the entrance of a soul into a human body at birth for the sake of the soul's self-rectification, while *Ībur* refers to the various possibilities of influence between related souls—i.e. souls whose spiritual sparks share a given root or root pathway.¹³ The hierarchy of such influences is described below.

The term "soul roots" refers to the six hundred thirteen spiritual limbs of the original Great Adam, who contained all future souls within himself.¹⁴ Each limb of the Great Adam corresponds with one of the Torah's six hundred thirteen commandments on the one hand,¹⁵ and with particular biblical personages on the other.¹⁶ These latter include Cain,¹⁷ Abel,¹⁸ Abraham¹⁹, Sarah²⁰ and others, each representing certain particular

¹² See *ShGil*, Section 2, pp. 21-25.

¹³ The term "root pathway" does not actually appear in the Lurianic corpus, but the idea is very much present. If the "soul root" refers to one of the spiritual limbs of the Great 'Adam, a "root pathway" refers to what might be called the root of the root; i.e. the more primal souls—those closer to the original 'Adam, such as Qayin [Cain] and Hevel [Abel]. See Section D below on RH"V's root pathway, and section F.

¹⁴ See Scholem, "Transmigration," pp. 229-231, and notes 78 and 82 there.

¹⁵ See Scholem, "Transmigration," pp. 231, and 220 for an earlier Kabbalistic version from the *TqZ*; and see below, section F.

¹⁶ It is important to stress that most of the biblical personages are *not* actually classified in the authentic Lurianic writings. In *Sefer Gilguley Neshamot* by the Italian Lurianic Kabbalist R. Menahem Āzaryah de Fano is a much larger number of biblical personages than one finds in the Lurianic writings of RH"V, though not all are mentioned. Some of de Fano's information came from R. Israel Sarug, about whose authenticity as a direct student of the AR"Ī, a scholarly controversy exists. Perhaps there were other avenues of genuine Lurianic Kabbalah that reached de Fano, or perhaps he derived this knowledge from his own pneumatic sources. See also, *Analyses of Texts* # 1 section 10.

¹⁷ See Scholem, "Transmigration," p. 236 and n. 93 there, where he understandably expresses surprise and consternation regarding the elevation of the status of Cain. In virtually all of pre-Lurianic Kabbalah, Cain is regarded as being the expression of the evil side of the Tree of Knowledge, but in Lurianic Kabbalah he is elevated to the status of one of the highest

soul roots. Thus, there are six hundred thirteen original soul roots. It is important to note, however, that in the extant Lurianic literature, the lists of these correspondences are far from complete.²¹

According to Lurianic theory, souls from a common root have responsibilities toward each other in enacting their part of the cosmic *Tiqun* (repair of the world).²² Each individual soul spark is given three or four lifetimes in which to repent for its sins,²³ and the other souls from the same root, whether alive or dead, are responsible to help that soul achieve atonement and rectification. Only if a soul becomes detached from its root, through the continuous transgression of a Torah commandment punishable by *Karet* (severance from the totality of souls in this world and the next), does the

"new root souls." See also section F below for further discussion.

¹⁸ Cain and Abel are considered the roots for second-level "new souls". See ShGil, Section 6, pp. 66-73 and *passim*.

¹⁹ Abraham and the other Patriarchs are considered one configuration of the primal souls which is part of all souls, as well as part of the Divine Face (*Parzuf*) *Zéyr 'Anpyn*. See ShGil, pp. 89-90; ShG, Chapter 14, fol. 22b, and see ShaKav, Drushey Rosh ha-Shanah, Chapter 8, fol. 98c

²⁰ See EH, Gate 50, end of Chapter 4. Regarding the roots of *Rahel* and *Le'ah* in connection with souls, see Gate 32 chapters 1, and 2. In general, however, women do not undergo *Gilgul* according to Lurianic Kabbalah, because they are exempt from studying Torah. See ShGil, Section 9, p. 79, and compare Section 20, pp. 140-141. Here it implies that the feminine soul is distinct from the masculine soul. Yet there is a long discussion in ShPs, *Parshat Vayer'a*, about the nature of the feminine soul that is incarnated in a masculine body.

²¹ See section F of this appendix: On the Discovery of Past Lives, and Concluding Section # 1, below.

²² See ShG, Chapter 4, fol. 6b-7a.

²³ See ShGil, Section 4, p. 46, where the 3 and 4 lifetimes are associated with the verse in Exodus 20:5. And compare *ibid.* 34:7; and see below Analyses of Texts # 2 and note 20; and see ShG, Chapter 6, fol. 10b, where it states explicitly three incarnations, not counting the first.

responsibility of other souls for that root cease.²⁴

The general result of *Karet* in such cases is that the souls of saints no longer “impregnate” the sinner with thoughts of repentance and remorse.²⁵ Instead, another soul from that root which has itself been punished with *Karet*, is sent by Providence with the soul of a *Zadyq* (righteous person) from the same root to separate the little good left in the sinner, so it can be transferred to other souls from that root. The evil core, now bereft of any holy sparks, eventually self-destructs.²⁶ This, in a nutshell, is the rather cruel economy of negative *İbur*, which sometimes furnishes the background of *Dybuq* tales.

²⁴ See previous note, and *ShG*, Chapter 6, fol. 11a. See also *ShGil*, Section 4, pp. 46-47, where we find a distinction between the spark of the *Nefesh*, which suffers *Karet* for certain transgressions committed over four lifetimes *with no improvement at all*, and the spark of the *Ruah* and *Neshamah*, which are potentially associated with this soul spark that does not suffer this punishment. See also # 2 of the Analysis of Texts.

²⁵ See *ShPs*, fol. 39c; *ShGil*, Section 4, p. 46 and Section 22, p.159. This entire section deals with the wicked who are not destroyed after four incarnations, but instead undergo expiatory incarnations into lower forms of sentience, such as stones, plants or animals. These may refer to the souls of the wicked discussed in the previous note. See also p. 153 of *ibid.* concerning the *Kaf ha-Qelë*— the incarcerating sling of the void, out of which the spirits attempt to escape by becoming *Dybuqym*. See also *Maäseh Shel ha-Ruah*, where the exorcism by RH”V is discussed. This appears as an appendix after Chapter 40 in most editions of *ShGil*, but is missing in the edition used in this paper. Although the idea of *Kaf ha-Qelë* appears only twice in the entire Lurianic corpus, it played a central role in *Dybuq* stories. Apparently these are the wicked ones referred to in the previous note. See especially R. Judah Patayah *Minhat Yehudah: Ha-Ruhot Mesaprot* [Hebrew]; the author was a great Kabbalist and exorcist of the first half of the 20th century. This fascinating document details the expiatory incarnations and *Dybuq* activities of the Jewish villains of the Shabatay Zvy movement, and deserves a separate treatment, particularly in connection to its use of both Lurianic and folk materials. See the Ph.D. dissertation by J.H. Chajes on Jewish exorcism in the early modern period for a more extensive discussion of many of these issues, and see below, # 1 of the Analysis of Texts: His Portion and His Neighbor’s Portion—A Moral Problem.

²⁶ See previous note.

There are, however, Zadyqym (alive or dead) possessing such a degree of selflessness that instead of seizing the merits of these lost souls, they hold that merit in safekeeping and continue trying to influence the wayward spark toward repentance.²⁷ Generally, at the end of each of the soul's three lifetimes of opportunity to repent,²⁸ any unrepentant, cut-off soul spark loses its individual connection to its accumulated merits. The only exception is one who is cared for by one of these selfless Zadyqym. In such a case, when the soul spark finally does repent its previous merits from each life are retroactively returned to it. In the Lurianic *Kavvanot* (intentions) of the Silent Prayer one begs to be aligned with this type of selfless Zadyq.²⁹

It should be emphasized that when the soul of the Zadyq impregnates the soul of the sinner with thoughts of repentance, the Zadyq is under no obligation to actually be attached to the sinner's soul if the sinner goes on to fail his tests. The impregnation (*İbur*) of the Zadyq exits at that point, though it may return to try again. Thus the Zadyq stands only to gain by rectifying a soul with which he or she shares a soul root.³⁰ The departed Zadyq, or the living Zadyq's soul emanation³¹ is under no *personal*

²⁷ See ShaKav, Shaär Kavvanot ha-Ämydah, Chapter 6, on the blessing "*Al ha-Zadyqym*", fol. 36d. This passage is translated below, section F, # 6. See also *ibid*, Shaär Nefylat 'Apayim, Ch. 2, fol. 47a-b. It is highly significant that in the Lurianic system there are Zadyqym who transcend the "normal" functioning of the justice of Divine Providence, functioning in the realm of duality (*Parzuf Zëyr 'Anpyn*). For the theurgic background and implications of this idea, see references in the Analyses of Texts Related to Appendix II section 3 below.

²⁸ See ShGil, Section 4, p. 46.

²⁹ See above, note 27.

³⁰ See ShGil, Section 2, p. 22.

³¹ See *ibid*. section 3 p. 26. And see SHez p. 148. There he quotes the AR"İ as saying that his soul is "almost as if it is an *İbur* within the soul of RH"V". This idea - *İbur* of a teacher within the disciple while both of them are alive - is found in the writings of one of the AR"İ's teachers while in Egypt, R. David ben Zimra. See Responsa of R. David ben Zimra [vol. 3 # 910, in Hebrew], where we read:

"It is also recounted in books of wisdom that when a person concentrates on the

obligation to help the sinner—it is merely under the general obligation devolving upon conferrers of the same soul root.³² The *Zadyq* does not need to make his presence known to the one being impregnated on this level.

A higher level of relationship between souls from a common root is the following. There are times when a departed *Zadyq* had transgressed a certain law in his past life requiring atonement and rectification, but not to the degree that the soul needs a full reincarnation to rectify itself. Instead what this soul must do is find a living person from the same soul root, impregnate that person temporarily with his soul, enter a test situation involving his unrectified sin, and pass it.³³ When this occurs, both the impregnating soul and the one impregnated prosper: the latter by helping a departed soul perfect itself (the departed soul being now in the debt of the living soul, as it were), the former by becoming perfected.³⁴ If the departed soul does *not* pass the test, however, and has caused the living soul to sin; this sin may bring another and another in its wake, so that the impregnated one had become a 'worse person' that he may have become had he not been impregnated. Should this occur, the living soul inherits the portion of the departed *Zadyq* in the Edenic way-station before the eternal afterlife.³⁵

presence of his teacher and places his heart therein, then his soul becomes bound up with the soul of his teacher so that there shall be imparted upon such a one the emanated abundance which would constitute an 'extra soul', and this is called by [the sages] the secret of soul-impregnation during the lifetime of both of them [the disciple and the master]. This is as it is written [Isa. 30:20]: 'And your eyes shall behold your Master', and it is implied in the verse [Numbers 11:17] 'And they shall stand there with you [Moshe], and I shall emanate [upon them] from the spirit [that is upon you] ...' .

My thanks to Dr. Melila Eshed-Helner for calling this source to my attention.

³² See above, and *ShGil*, Section 2, p. 22, and especially Section 11, pp. 94-95.

³³ See *ShGil*, Section 5, p. 52, and especially Section 11 p. 100.

³⁴ See Analyses of Texts Related to Appendix II # 2 The Hazards of the Self-Rectification of the Incomplete *Zadyq*.

³⁵ This is described in the AR"l's own commentary on the *Agadoṭ* of the Talmud, cited in the previous note.

A higher level yet of relationship between souls from a common root occurs when a living person performs a commandment in a manner similar to the way it was previously performed by a certain *Zadyq* sharing the same root, whether living or dead.³⁶ This type of action attracts a positive impregnation by a higher level soul than that of the person who performed the commandment—the soul of the *Zadyq* he imitated, in fact. Depending on the nature of the commandment and the level of devotion, enthusiasm and contemplative attention with which it was performed, the corresponding level of the *Zadyq*'s soul impregnates the person.³⁷ This effect illustrates the Lurianic principle of *Reshymu* (trace impression), referring to the impact of the imprint of previous manifestations of holiness, the effect of which is everlasting.³⁸ The principle of *Reshymu* is, I believe, the most important pneumatic image used in Lurianic spirituality.³⁹ The subject is often unaware of this type of impregnation as well. The AR''I often told his disciples of the impregnations they were carrying with them as a result of special commandments or *Kavvanoṭ* they had performed.⁴⁰ This appears to have been a means of positive reinforcement.

³⁶ See *ShGil*, Section 3, p. 26.

³⁷ *Ibid.*

³⁸ See *EH*, Gate 6, Chapter 5 (new version), Gate 19, Chapter 1; *ShaKav*, Shaär Rosh ha-Shanah, Chapter 1; Shaär haTefylyn, Chapter 5; *ShRhQd*, esp. fol.1a-2a.

³⁹ See above, chapter 1 section B2, chapter 4 DS 4C1 and 13D and elsewhere where I describe this at length as the activated embodiment of the principle of continuity from the original Divine autogenesis and discuss the role of *Reshymu* in this process, as the impetus for the effect of the theurgic activity of the righteous. The *Reshymu* are implicit on the higher level, and are differentiated and consciously activated in the emanated and created stages through sacred contemplative activity. I also discuss how, in the course of practicing *Kavvanoṭ* during the daily Lurianic regimen, voluntarist elements (which create new *Reshymu*) and "theurgically automatic" elements resulting from earlier *Reshymu*, are intermixed.

⁴⁰ See # 1 of the Analysis of Texts, Section VI; *ShGil*, Section 17, p. 130; *STAr*, pp. 175-177.

The impregnations acquired in this manner can be compounded. R_H"V speculates in one of his writings on the subject about a vertical chain of ten souls over a given soul which connect it to its ultimate root.⁴¹ Some of the ten may be souls of *Zadyqym* whose ultimate roots are of a higher level than the ultimate root of the particular soul that is related to them,⁴² thus enabling a soul to rise to levels beyond those accessible to it in accord with its original ultimate root.⁴³ At any given moment, a soul may also have as many as three impregnating souls working simultaneously within it.⁴⁴ If the soul is worthy, it attains a single impregnation, then a second and a third; it proceeds vertically along this chain of impregnating souls. Since there can be no more than three of these at a time, the lowest one falls away each time a higher one is appended, until the soul finally reaches its ultimate root.⁴⁵ The reason for the limit of three impregnating souls has to do with the schema of soul levels,⁴⁶ to which we will now turn.

C. Soul Levels

The lowest level of the soul in Lurianic Kabbalah is the *Nefesh*—the soul which animates the physical body, associated with the World of *Äsy'ah* (the material World of Action). Above this is the *Ruah*, the animator of the emotional realm, associated with the World of *Yezyrä* (Energy-Formation). Above the *Ruah* is the *Neshamah*, the individual mental-conceptual consciousness originating in the World of *Bery'ah* (Creation), from the Divine Throne. Above these are two transpersonal levels, as it

⁴¹ See *ShGil*, Section 5, pp. 53-54.

⁴² See *ShGil*, Section 2, pp. 20, 22.

⁴³ See below after note 48.

⁴⁴ See n. 41.

⁴⁵ *Ibid.*

⁴⁶ This is my surmise, based on my explanation below concerning the five-part division of the soul. This itself is based on Lurianic sources, such as those adduced in the next note. Two of these are "surrounding" lights, which are not "en clothed" in it.

were: *Hayah*, associated with the World of *Azylut* (Divine Emanation), and *Yehydah*, associated with the *Keter* (Crown; the transcendent element) of *Azylut*.⁴⁷ Since only the first three levels of soul are embodied, the individual is limited to the direct aid of only three impregnating souls at any given time. The impregnation remains with the person for as long as he does not transgress the commandments, or for as long as he does not merit a higher level of impregnation, as explained above.⁴⁸

The highest possible level of contact with the souls of *Zadyqym* connects one directly with the realm of the greatest *Zadyqym*. This is accomplished through performing *Yihudym*—unifications of the Divine Names relating to various Divine Attributes, brought together in the consciousness of the practitioner by intentional acts of devotional invocation.⁴⁹ The performance of *Yihudym* allows one to transcend the hierarchy of particular soul roots, so that one “unifies the part with the whole”.⁵⁰ One thereby connects directly with the souls of *Zadyqym* who had performed *Yihudym* all their lives (as the Zohar explains),⁵¹ so that after their departure they were permanently

⁴⁷ See *EH*, Gate 6, chapter 2 (second edition); Gate 40, chapter 10 and elsewhere.

⁴⁸ See *ShGil*, Section 2, p. 22 and Section 5, p. 54.

⁴⁹ This is the meaning of “raising the *Feminine Waters*”; see *EH*, Gate 39 (Chapter 1 ff.). This is discussed in chapter 4 above, in *DS* 4, 11, and 13 and elsewhere; and see *Analyses of Texts*, # 3, at the end of section VI.

⁵⁰ I.e. it unites one’s individual soul with the entirety of the “field” of the Divine. One thereby connects directly with the souls of the *Zadyqym* who had practiced these all-encompassing *Yihudym* all their lives, and, as the Zohar explained (see note 51), after their departure from this world, these *Zadyqym* are permanently joined to Divinity. See *OT* fol. 46b, where the Torah is called the “restorer of the soul,” for “She restores [the soul] to be in its proper place, so that the part cleaves to the whole.” See also *ShRhQd*, fol. 13a, 27b-28a, with regard to one who performs a *Yihud* at “a time of favor”. It states that such a person is able to “unify all the Supernal roots,” and not merely to bind oneself to one’s own essential root. See also *ShGil*, Section 38, p. 330 for some of the times of the day considered “times of favor.”

⁵¹ See *Zohar* vol. I fol. 6a regarding R. Hamnun'a Sab'a, and see the commentary by the AR”I in *ShMRSh*, fol. 12b-d.

joined to Divinity, and they are automatically present when any *Yihud* is performed.⁵² Indeed, the Divine relation to the process of *Tiqun* is said never to be without the presence of these particular souls.⁵³

One need not share a root with such *Zadyqym* in order to become connected with them during *Yihudym*,⁵⁴ but if one does happen to share a root with one of them, one may transcend the level of one's particular root, i.e. the immediate source of the individual spark that gives life to one's soul.⁵⁵ One thus becomes so aligned with this righteous soul during one's lifetime that after death one actually inherits the portion of that *Zadyq* in the World to Come.⁵⁶ This occurs because a person's union with such an exalted soul during his lifetime brings him into direct union with the higher manifestation of his own root, by participating with the *Zadyq* in union within the Divine realm upon his demise. He thus attains far more than merely his own limited portion in the World to Come.⁵⁷ The relationship to the *Zadyq* is created consciously through the

⁵² See *ShRhQd*, fol. 27b-28a and sources in the previous note.

⁵³ *Ibid.*

⁵⁴ *Ibid.* fol. 28a.

⁵⁵ For example, if one's soul-spark is on the level of an aspect of the Cosmic Adam manifesting on the level of the *Nefesh* or the *Ruah* of the lower realms, *Beryah*, *Yezyrach* or *Äsyah*, whereas the ultimate root of all soul-sparks is on the *Neshamah* level of *Azylut*, then if one's individual soul-spark becomes connected with a *Zadyq* of the same root, but who manifests this root on the level of *Azylut*, one's soul may become entirely identified with this *Zadyq* through the continuous practice of cosmic *Yihudym*.

⁵⁶ See *ShGil*, Section 2, pp. 21-22.

⁵⁷ *Ibid.* There are phenomenological parallels to this in various religious traditions, such as *Guruyoga* in the Tibetan Buddhist context, where we find the Buddhas, such as Amitabah [see Schwieger, 1978], or Avalokateshvara, [see Gyatso, 1980 and 1981] and their devotees who share paradise with them; or Vajrasattva [see Lama Yeshe, 1995], and Padmasambhava [see Dodrup-Chen Ninpoche, 1991], in the Tantric context, who share 'their consciousness' with them, are examples. This area requires careful study so as to draw out the circumstantial and phenomenological parallels and differences in a cross-cultural context. My thanks to Dr. Dan Martin for calling some of these sources to my attention.

Lurianic practices of *Kavvanot* in daily prayer, and special *Kavvanot* for connecting with these specific *Zadyqym*, who were determined by the AR"l to be such souls through his examination of their soul roots.⁵⁸

D. A Case Study: The Soul of RH"V

To understand what has been discussed so far it will be useful to examine a composite portrait of the actual and potential incarnations and impregnations of RH"V. RH"V explains in his *SHez* and *ShGil* that these were taught to him by his teacher, the 'AR"l.

RH"V's soul is exceedingly complex. One of its sparks is entirely "new"⁵⁹ having only recently been purified from the *Qelypot* (evil husks) and taking its first residence inside a human body. "New" souls have advantages and disadvantages. This is understood in the context of Lurianic eschatology, where it is said that each of the five levels of the soul contains all of the five levels. Thus, in order to perfect the *Nefesh*, for example, one needs to have manifested all the five levels of the aspect of the soul with which one was born.⁶⁰ The "new soul", however, can reach the level of Divine Emanation (the *Nefesh* of the *Hayah*) in one lifetime.⁶¹ On the other hand, the "new soul" spark must begin its development from the very bottom, at the level of the

⁵⁸ It is indeed the goal of Lurianic saint-veneration to attain conscious union. See *ShRhOd* fol. 28a, 42b ff., 62a and passim, and Analyses of Texts # 3, below. The importance of these practices have long been recognized by scholars such as Lawrence Fine. See especially. Fine, "The Contemplative Practice of *Yichudim* in Lurianic Kabbalah".

⁵⁹ See *SHez*, pp. 154, 192, 202 #51. The following is a somewhat synthetic portrait, attempting to bring out a coherent picture from the many apparent inconsistencies of the *SHez*, and along the way, resolving some of them (e.g. n. 65). It may well be that an exhaustive study of this work would turn up another reconstruction, or would present compelling reasons to conclude that no reconstruction is possible. But insofar as my reconstruction is based on the primary sources, I present it as a reasonable conjecture.

⁶⁰ See *ShGil*, Section 2, p. 21.

⁶¹ See *ShGil*, Section 7, p. 67.

Nefesh of the *Nefesh* (of the realm of the World of *Äsy'ah*), close to the realm of the *Qelypot*.⁶²

Three other soul sparks in RH"V were from a common group. According to the AR"i, an unredeemed soul spark can only become incarnated anew if it becomes an activated part of the *Zelem* (form)—the spiritual mechanism of the interface of consciousness between the human and Divine—of three souls originating from the same root.⁶³ The meritorious actions and prayers of these three souls (who are not necessarily *Zadyqym*)⁶⁴ bring about this effect, which then allows the unredeemed spark to begin its process of redemption and become incarnate for the first time. The spark of RH"V's soul was activated within the *Zelamym* of three souls, which were incarnated together with the three inner aspects of his *Nefesh* (the *Nefesh*, *Ruah* and *Neshamah* aspects of his *Nefesh*).⁶⁵ All these souls needed to be reincarnated in order to atone for transgressions in past lives.⁶⁶ They were souls from recent generations, and one was a known author (a famous commentator on Maimonides).⁶⁷ These souls themselves had the potential

⁶² See *ShGil*, Section 27, pp. 199-201 and Section 38, p. 367, 369; *SHez* #50, p. 202.

⁶³ See *ShGil*, Section 27, p. 200-1, 369; *SHez*, p. 202, #51.

⁶⁴ See *SHez*, pp. 134-135 Section 2, 151 Section 16. I surmise this given the fact that some of these were sinners. See especially *ShGil*, Section 38, p. 326.

⁶⁵ This is my surmise, based on the structure described in *ShGil*, Section 11, p. 90, and see also Section 28, p. 206 and elsewhere. All soul roots contain Torah scholars at their center; immediately surrounding these in a separate sphere are business people; and surrounding these in the outer sphere are ignorant peasants. RH"V's soul emerged on the *Zelamym* of three people in exactly this pattern: one wrote a commentary on Maimonides' legal work *Mishne Torah*; one was a business man; and one passed away at the age of fourteen. And see above, DS 14 note 383 end of section 1 on the Divine form of the *Zelem*.

⁶⁶ See *SHez*, pp. 140-141.

⁶⁷ *SHez*, p. 134, Section 2. This was perhaps indicated to the AR"i by the phonetic similarity between their respective names: R. Hayyim *Vyt'al* and R. *Vydal* of Toulouse. Elsewhere (*ShGil* Section 38, p. 327; *SHez*, p. 137, told to RH"V on the first intermediate day of Passover) it is implied that the same *Nefesh* was incarnated in all of the above. Of

to be impregnated with the souls of Talmudic sages,⁶⁸ and these, in turn, had the potential to be impregnated with the souls of Zoharic heroes⁶⁹ and central biblical characters.⁷⁰ This is one level of soul hierarchy.

Superimposed on this level is an additional hierarchic structure. Each of the souls mentioned also manifests the five-fold soul structure,⁷¹ and these also have potential impregnations connected with them. RH"V's soul was said to be connected to that of Rabbi Äqyv'a, the great Mishnaic sage, whose soul is of the highest level. The connection, however, was only on the *Nefesh* level.⁷² However, on the highest root-level of his connection with R. Äqyv'a, RH"V was connected with King Hizqiyah, a messianic figure, which may explain RH"V's own unrealized messianic pretensions.⁷³ This web of connections forms a soul tree, as it were. RH"V writes about a weekly regimen of *Kavvanot* received from his teacher, for connecting his soul to some sixteen *Zadyqym*; these varied by day, prayer and *Zadyq*.⁷⁴

course, we may want to conclude that he refers to the *Nefesh*, *Ruah* and *Neshamah* levels of the same *Nefesh*, and that he is using the terms "activated *Zelem*" and "incarnation" interchangeably.

⁶⁸ *SHez*, pp. 135 Section 3, 144-145.

⁶⁹ *SHez*, p. 151 Section 16.

⁷⁰ *SHez*, p. 144. *SHez*, pp. 135 Section 3, 144-145, 151 Section 16.

⁷¹ See *ShGil*, fol. 64a, "*Gilgulym Meluqatym*"; *ShGil*, Section 1, beginning.

⁷² See *SHez*, pp. 135 Section 3, 161-162 Section 24.

⁷³ See *ShGil*, Section 38, p. 327. This has not been sufficiently stressed by earlier researches. See David Tamar, "The AR'I and RH"V as the Messiah of the House of Yosef," [Hebrew]; idem, "The Messianic Dreams and Visions of RH"V," [Hebrew]. It is interesting to find (*ShGil*, Section 38, p. 353) that the AR'I told RH"V that Samuel the Prophet stands at the head of the root of Cain. Elsewhere (Ibid, p. 339) he tells him that King Hizqiyah is at the head of this root. I would speculate that neither Samuel nor Hizqiyah had as yet attained the ultimate level of their root, but that Samuel was the "current" head whereas Hizqiyah was the destined head. See Concluding Section # 1 below for more on this.

⁷⁴ See *ShGil*, Section 38, pp. 343-344 for this fascinating, complex practice of

The 'AR''I himself possessed a soul root different from that of RH''V, but he would never divulge his previous incarnations except to mention relations with the souls of Moses, R. Hamnun'a Sab'a (a Zoharic hero), and R. Shimön bar Yohai (purported author of the Zohar).⁷⁵ He also stated that he himself did not need to enter his present incarnation in order to rectify any transgression, but rather, he entered into bodily incarnation only in order to teach his student RH''V. In the course of their eighteen months of direct association the 'AR''I said he had "become a near-constant impregnation", presumably as a result of RH''V's practice of Lurianic *Yihudym*.⁷⁶

At thirteen years of age RH''V had received an impregnation from the *Nefesh* of R. Eläzar ben 'Arakh,⁷⁷ a disciple of the Mishnaic sage R. Yohanan ben Zak'ai, who was himself designated as a potential impregnation of RH''V at the *Ruah* level.⁷⁸ At the age of twenty he received an impregnation from the *Nefesh* of R. 'Eläzar ben Shamuä⁷⁹, a disciple of R. Äqyv'a; and a sage twenty-nine (when he had started to study with the 'AR''I), the *Ruah* of R. Äqyv'a had begun "to hover over [him] so as to be available as an impregnation."⁸⁰ Indeed, the *Nefesh* of R. Äqyv'a was connected with the soul of the commentator on Maimonides, one of the souls responsible for RH''V's incarnation, which RH''V was attempting to rectify. RH''V came to all these because of the commandments he performed which attracted their respective *Reshymu* on the one

Guruyoga.

⁷⁵ The AR''I is associated with various souls from the root of Abel, and particularly with the soul of Moses. See SHez., p. 54 Section 11; ShG, fol. 64b, 65a-b.

⁷⁶ SHez., pp. 134 Section 1, 148 Section 12, 239 Section 13, and esp. 17, 25 Section 27.

⁷⁷ See SHez., p. 135 Section 3.

⁷⁸ See SHez., p. 135 Section 3, p. 227 Section 63.

⁷⁹ See SHez., p. 135 Section 3.

⁸⁰ See ShGil, Section 38, p. 323; SHez., p. 135 Section 3.

hand,⁸¹ and in order to bring them to greater perfection on the other.⁸²

RH"V had begun to study with the 'AR"I in March of 1571.⁸³ Two months later, in virtue of this association and the practices he learned to follow, the 'AR"I told him of a new power his soul had achieved. The entire *Ruah* level of the Shabat-Additional-Soul of the *Neshamah* component in RH"V's soul had been activated. He was thus able on the Sabbath to awaken the *Nefesh-Ruah-Neshamah* aspects of the *Sefyrah Malkhut*, the lowest *Sefyrah* within in the realm of Emanation.⁸⁴ If this level of achievement could be maintained for two and a half years, the 'AR"I told him, the *Ruah* level of his soul would be complete, and he would have 'complete grasp of the Torah and a stable apprehension or participation in a permanent state *Ruah ha-Qodesh* (holy spirit; i.e. prophecy).⁸⁵ Four months passed, during which the 'AR"I instructed RH"V in great detail concerning the makeup of his soul and its impregnations,⁸⁶ as well as imparting to him the *PIdZ*⁸⁷ and related prayer *Kavvanot*.⁸⁸

⁸¹ See *ShGil*, Section 39, p. 384.

⁸² *ShGil*, Section 38, pp. 323-4.

⁸³ See *SHez*, p. 134 Section 1.

⁸⁴ See *SHez*, p. 161 Section 24.

⁸⁵ See *SHez*, pp. 150 Section 14, 161 Section 24. This, as he explained in this second source, is because RH"V's *Ruah* was developing in conjunction with its embodying the *Ruah* of Rabbi Äqyv'a. Apparently he was referring to all the five levels of the *Ruah* as also incorporating the *Ruah* level of Emanation.

⁸⁶ See *SHez*, pp. 134-150 and elsewhere.

⁸⁷ These would include the *Yihud* of the "Thirteen Repairing Channels [*Tiqunym*] of the Beard" (*ShRhOd*, fol. 50a-53a; *SfhD*, 216b, 217b, 218b; and see above, DS 11c), the theory-of-practice of the *Yihudym* for the recitation of the *Shmä* prayer before going to sleep [*SfhD* p. 228], and some of the *Kavvanot* of the phylacteries *SfhD*, p. 229 ff.).

⁸⁸ See *SfhD*, pp. 215-236. It is clear that this work was written by RH"V while the AR"I was still alive, based on his teacher's lectures about the central Zoharic '*Idrot* treatises, as well as the Lurianic system of Divine Faces (*Parzufym*). On p. 233 (middle) is a specific reference to the AR"I being alive at the time. This dating is also established by the similarity

At that point, however, the 'AR''I told RH''V that he was still not ready to engage in the special *Yihudym* which would pneumatically enhance his Kabbalistic understanding. RH''V insisted that he be given a *Yihud* to practice, and the 'AR''I relented.⁸⁹ (This appears to have been a pattern in their relationship.)⁹⁰ RH''V began practicing the *Yihud*, but felt that he was becoming mad; he also lost control of his facial muscles. The 'AR''I told him that indeed, had he not been connected with the soul of R. Äqyv'a he would in fact have gone mad.⁹¹

Two months after this, on Tuesday, the eve of the new month of Elul 5331 (August 31,1571), the 'AR''I deemed his disciple ready.⁹² There is a fascinating sequence of two entries in RH''V's diary, covering four pages of text,⁹³ in which he details the highlights of the following week's psychic activity. Briefly, after what was apparently a sleepless night,⁹⁴ RH''V went to the grave of the Talmudic sage 'Abayey, with

of this work to *Shaär ha-Kelalyim* based on the writings of R. Mosheh Yonah, universally regarded by researchers as the earliest stratum of the AR''I's teaching in Safed. See Ronit Meroz, Ph.D. *Dissertation* [Hebrew], p. 36; Y. Avivi, *BAr*, p. 36. And see above, chapter 4 DS 3 for additional discussion, and there, note 86.

⁸⁹ *ShGil*, Section 38, p. 363.

⁹⁰ See *ShaKav*, *İnyan Sefirat ha-Ömer*, Ch. 12, fol. 86b; *SHez*, pp. 188-189; Y. Liebes, "Two Roes of a Doe': The Secret Sermon of Isaac Luria Before His Death," [Hebrew] pp. 113 ff.

⁹¹ *ShGil*, Section 38, p. 363.

⁹² See *SHez*, p. 170 Section 32; and compare *ShGil*, Section 38, p. 363.

⁹³ This can be found in translation below in the Analyses of Texts # 3: RH''V and his Psychical Experience.

⁹⁴ See *ShRhQd*, fol. 11a, where we read that if one stays awake and studies all through the night, one is expiated from *Karet*. One of the earlier incarnations of an aspect of RH''V's soul was liable for *Karet* (see *ShGil*, Section 38, p. 325), and we know (see Analyses of Texts # 3, where we read) that RH''V fell asleep at the beginning of the practice. I consider this a distinct possibility. It would help to further explain the functioning of RH''V's associative mind.

whom he had a particularly auspicious potential bond of impregnation, and who was connected with another of RH"V's transcendent potential impregnations, the Zoharic figure R. Yeyv'a Sab'a.⁹⁵ There he performed a cosmic (as opposed to a personal) *Yihud*⁹⁶ for the purpose of establishing a connection between the lower levels of the most recondite Divine Crown and the levels below. This accomplished, he followed his teacher's bidding and carried out the 'AR'I's *Yihud* for the activation and embodiment of the souls of *Zadyqym*, for the sake of communicating with them. With the ensuing combination of auto-suggestive and spontaneous elements, RH"V was actually successful in contacting 'Abayey'.⁹⁷

When the 'AR'I next saw RH"V, he expressed strong approval of the order in which RH"V carried out his practice, saying that the soul of King David's general, the transcendent *Zadyq* Benayahu ben Yehoyadä⁹⁸, had entered with RH"V. The 'AR'I also told RH"V that if he should succeed in contacting the soul of R. Yeyv'a Sab'a during his Sabbath repose it would be most fortunate. After the Sabbath RH"V returned to 'Abayey's gravesite and succeeded in connecting directly with the soul of R. Yeyv'a Sab'a. The latter requested that RH"V tell his teacher, the 'AR'I, to contact R. Yeyv'a in order to learn from him a novel application of certain Lurianic *Kavvanot* for RH"V's benefit. The 'AR'I did as he was asked, and indeed taught RH"V the new application.⁹⁹ Over the next forty-eight years RH"V attempted to reconnect with R.

⁹⁵ See *SHez.*, pp. 162 Section 25, 193. Note the same letters in the names 'Abayey [אביי] and Yeyv'a [יבא].

⁹⁶ See *ShRhOd.* fol. 43a-45a, especially *Yihud.* #3; *SHez.*, p. 170 Section 32.

⁹⁷ See Analyses of Texts # 3 below.

⁹⁸ He is one of those *Zadyqym*, like R. Hamnun'a Sab'a or R. Yeyv'a Sab'a, alluded to at the end of section 1 above. See *ShRhOd.* fol. 28a, and *ShaKav* Derush 6 of Drushey Qry'at Shmä, fol. 23c.

⁹⁹ See *SHez.*, pp. 171-173; R. Meroz, "Faithful Transmission versus Innovation: Luria and His Disciples". On the association between the Sabbath afternoon nap and the possibility of conducting a positive *İbur* see *ShaKav* fol. 74d, "Sanctification of the Sabbath, Excursus 1: Concerning the Morning Meal."

Yeyv'a Sab'a with varying degrees of success, but without any sustained communication.¹⁰⁰

A certain combination of factors suggests an insight into RH"V's personality. One is his own perception of the newness of his soul spark.¹⁰¹ Another is the disappointment in the 'AR"I's evaluation of him. The 'AR"I had told RH"V that in order to "attain spirituality in a wholly complete way" so his impregnations would remain in unbroken contact with him, RH"V must fully acquire all the spiritual levels of his *Ruah*.¹⁰² But a week before his own sudden passing,¹⁰³ the 'AR"I also told RH"V that RH"V had succeeded in effecting a *Tiqun* only up to the middle aspect of the *Ruah* level of *Nefesh* in the world of *Äsyah*, in the Feminine passive-receptive manifestation of the realm of the *Sefyrah Gevurah* (*Gevurah* of the *Malkhut* of *Malkhut* of the *Nefesh*.)¹⁰⁴

¹⁰⁰ On RH"V's self-doubt see *SHez.*, pp. 16-17, 25.

¹⁰¹ See *SHez.*, pp. 154 Section 19, 163 Section 26, and regarding great souls emerging from the *Qelypoṭ*, p. 191.

¹⁰² See *SHez.*, p. 161 section 24.

¹⁰³ *SHez.*, pp. 56, 190. A plague hit Safed on Tuesday, 27 Tammuz 5332 (18 June 1572). The AR"I fell ill on Friday of that week and passed away the following Tuesday, 5 Menahem Av. See Analyses of Texts # 1, below.

¹⁰⁴ *SHez.*, p. 203 # 51:

[גם א"ל מורי ז"ל, כי עתה ביום הזה הנזכר, יום כ"ח לתמוז שנת השל"ב] כי כבר אני מתוקן עתה בבחי' הנפש של עשיה, עד בחי' זרוע השמאלי של נוקבא דעשיה בלבד

"... I am already rectified on the level of the *Nefesh* [the soul which animates the material body; the lowest level of soul] of [the realm of] *Äsyah* [Action], to the extent of the left arm [*Gevurah*, but not yet the full level of the *Daät* - M.K.] of the Feminine [i.e. passive-receptive] aspect of *Äsyah* alone."

In other words, he had access to only the five levels of the Soul on the level of the *Ruah* of the *Nefesh*. His ultimate root is described in *ShGil*, Section 38, p. 366, as follows:

כלל הדברים כי נפשי היא מן בחי' הגדלות שהוא הנשמה דמצד אימא, מן הגבורות שבה, בספירת הדעת דז"א, בהוד שבדעת שבמלכות שבכתר הדעת, וזה בכל פרצוף מן ה' פרצופים וזה בכל עולם מד'

This meant that RH"V was working on the level of the *Ruah* of the *Nefesh*,¹⁰⁵ a much lower plane than the level which the 'AR" I told him he must attain in order to be in constant contact with the *Ruah ha-Qodesh*. It is therefore no surprise that RH"V had difficulty with confidence issues for the remainder of his life. This, of course, does not detract from the depth of his understanding and the magnitude of his achievement—the organized writing and preservation of the teachings which constitute the Lurianic Corpus.¹⁰⁶

עולמות אבי"ע. ואדם עצמו, הוא מבחי' קין ולמעלה, והוא מג' ראשונות כח"ב, שבכל מלכות שבכל
הכתרים שבי"ס ז"א. ומה שהוריש אדם לקין הוא, כל הגבורות של הדעת, והז' תחתונות שבמלכות
שבכתר. וקין עצמו מכל ט' תחתונות שברעת. ותולדותיו, מז' תחתונות שבכל ספירה מי"ס

To summarize, my *Nefesh* is of the aspect of "Greatness" [*Gadlut*], which refers to the level of the *Neshamah* of the level of 'Im'a [Mother; understanding], from Her *Gevurot*, which are in the *Sefyrah* of *Daät* ["Intimate Knowledge"; the union of *Hokhmah* (Wisdom), with *Bynah* (Understanding)] of the Lesser Countenance [*Zëyr 'Anpyn*] within the *Hod* [Glory-of the three lower *Sefyrot*-that unites] within the *Daät* of *Malkhut* of the *Keter* [Crown] of *Daät*, as this is manifested in each of the (Five) *Parzufim* in each of the four worlds: Emanation, Creation, Formation and Action. And within Adam himself, [I am of his] Cain aspect and higher, within the three Supernal *Sefyrot*: *Keter*, *Hokhmah* and *Bynah* within the *Malkhut* of all the Crowns of the Ten *Sefyrot* of the *Lesser Countenance*.

In other words, he derived from the highest aspect of the three supernals of the second level of New Souls who can attain to *Malkhut* of 'Azylut within one lifetime. See note 18 above. The "Feminine (passive-receptive) aspect of *Äsyah*" implies *Malkhut* in our passage. On the other hand, as explained above, between notes 59 and 62, being a "new soul", RH"V had to begin at the very lowest level. And see *ShGil* section 18, where this process [of attaining to *Malkhut* of 'Azylut within one lifetime] is described in some detail.

¹⁰⁵ This is because he was working on the realm of *Gevurah*, which strictly speaking is above the three lowest levels of the *Nefesh Malkhut* of *Malkhut* (i.e. the *Nezah-Hod-Yesod*); whereas the three middle levels (*Hesed-Gevurah-Tiferet*) are at the *Ruah* level.

¹⁰⁶ It is important to note in this context, that [see above, chapter 4 note 110] in RH"V's act of writing down the Lurianic Corpus, he most likely believed that he was preserving not only the teachings of his master, but also the *Ruah haQodesh* that conveyed

With all this in mind, it is interesting to contrast RH"V's unassured self-image in matters of the soul with the total self confidence about this matter displayed by his teacher, the AR"I, both in Egypt and during his short teaching period in Safed.¹⁰⁷ RH"V suffered from tremendous doubt about his possibility of success in maintaining consistent contact with his impregnations. He was also plagued by deeper doubts about his entire enterprise, even questioning the veracity of his psychic experiences

it. Thus, there must have been a devotionally induced self-confidence on the part of RH"V; probably nurtured by his belief in his teacher's imputation of him as having been destined for this role. And see below, Analyses of Texts # 3, the concluding paragraph, with regard to possible improvements in RH"V's pneumatic imagination and in general with regard to his hermeneutical creativity.

As I have stated elsewhere (see chapter 4 DS 3), in addition to the twenty-five years between 1572 and 1597 when RH"V was writing and editing no less than three recensions of the Lurianic corpus, he also re-edited and expanded the first recension sometime after moving to Damascus. This conclusion was the result of a philological comparison I conducted between the early precis of a first edition recently published as SfhD, and the standard ShOd, for in the latter work we find sections that were part of the edition hidden by RH"V and rediscovered only two years before his demise, and edited some twenty years later by R. Ya'akov Zemah, such as: 1. ShOd fol. 5d-9b which expands slightly, the rendition of the Zymzum found only in AY [pp. 1a-11b], or 2. ShOd fol. 74c-d which expands the second version of the PI dZ fol. 56c-d; or 3. RH"V's final conclusions regarding the implications of the Drush Shilyah haQen, found in ShOd fol. 95d and corresponding to QT p. 87a-b. The first and the third examples come from the 'hidden writings' and are found nowhere else. Thus, it seems that although RH"V hid these writings, before going to Damascus in 1597, he was sure to take choice parts of them and include them in his expansion of the SfhD, called ShOd.

¹⁰⁷ See Analyses of Texts # 3: RH"V and his Psychical Experience sections VII-IX. From his commentaries on the Zohar and his *Per Sif dZ*, written in Egypt and published in ShMRSh, it seems quite clear that the AR"I saw himself as approaching levels of prophecy nearly on par with the biblical prophets. See there fol. 3d, 4d, 5a, 24a, 25d, 26b, 30b and elsewhere. He says, for example, that "until a spirit from on high shall dawn and bestow wisdom," and "until He shall kiss me with the kisses of His mouth..." The association between 'AR"I and RH"V lasted about one and one half years, from 1 'Adar 5331 (6 February 1571) until 5 Menahem Av 5332 (25 July 1572).

and whether they were really more than the effects of autosuggestion.¹⁰⁸ The contrast between these two personalities may be due to the following difference. The 'AR'I had firsthand experience of these psychic processes, mediated only by his own original understanding and his novel reconstruction of various previous mystical materials.¹⁰⁹

RH''V's experience, on the other hand, was largely derived from, and affected by his teacher's imputations regarding him, and his use of the 'AR'I's meditative techniques of mystical autosuggestion,¹¹⁰ which only occasionally rose to the level of spontaneous

¹⁰⁸ See SHez., pp. 16-17, 25 [regarding my use of this term, see below, n.110].

¹⁰⁹ He used a wide variety of sources, which he synthesized in a novel way. His principal sources were the Zoharic literature. See Pinchas Giller, Reading the Zohar.

¹¹⁰ This, in short, is how I would describe the experiential base of the practice of *Yihudym* in phenomenological terms. I must however, clarify my use of the term 'autosuggestion' here. I do not mean this in the sense of 'auto-hypnosis'; for I agree with M. Idel [1988 #3 pp. 39-40 and note 117], that the form of intense concentration necessary for the performance of Lurianic *Kavvanot* requires an increase, and not a decrease of mental activity [which is a hallmark of 'auto-hypnosis']. Rather, auto-suggestion here implies an intense self-identification with the nomenclature of Lurianic *Kavvanot*, so as to 'own' the experience brought about by its practice [and see # 4 of section E; and see above, chapter 3].

I would therefore, reject Michel de Certeau's privileging of apophatic mysticism in his The Mystic Fable, vol. 1: The Sixteenth and Seventeenth Centuries p. 5, where he criticized a type of cataphatic mystical technique that seems to be analogous to that used by Lurianic theurgy, and writes about it as follows:

" ... in multiplying the mental and physical techniques that fixed the conditions of possibility of an encounter or dialogue with the Other (methods of prayer, meditation, concentration, etc.), they end up, in spite of having laid down the principle of an absolute gratuitousness, producing an ersatz presence. That preoccupation with technique is already the effect of what it opposes. Unbeknownst even to some of its promoters, the creation of mental constructs (imaginary compositions, mental void, etc.) takes the place of attention to the advent of the Unpredictable."

To this I ask: how can one assume to distinguish *a priori*, a theurgically induced 'real

revelation.

E. Interim Conclusions

Taking into consideration the material treated above, one may conclude that the following combination of factors was considered necessary for success in the Lurianic scheme of impregnation mysticism:

- 1) Knowing one's "tree" of impregnations", generally by means of revelation¹¹¹
- 2) Attaining a clear picture of how the system of soul evolution works
- 3) Practicing cosmic *Yihudym* in conjunction with personal *Yihudym*
- 4) Possessing a self-image that enables absolute self-confidence, so as to enable a seamless self-identification with the effects of its pneumatic techniques
- 5) Wholehearted devotion in practicing the Lurianic pneumatic techniques

This appears to be what is meant by "the full acquisition of all the levels of the *Ruah*" which the 'AR'I told RH'V he must acquire.

presence' from a technically produced 'ersatz presence' - especially when we bear in mind that these theurgic practices were quite successful when employed by the AR'I, in bringing him to an altered state of consciousness where he had creative concourse with 'the Presence'.

¹¹¹ See below, section F.

F: On the Discovery of Past Lives

It seems that the 'AR''I revealed information to members of his circle concerning their past lives based on his own pneumatic revelations. They accepted them because of his authority as one who had attained the "Holy Spirit" (*Ruah ha-Qodesh*); but he did not pass his *techniques* to his disciples by which they might achieve such knowledge themselves. Scholem¹¹² discusses the existence of such techniques and adduces sources from R. Naftaly Bacharach's neo-Lurianic work *Ėmeq ha-Melekh* fol. 63a, 94a. These passages mention oaths administered to angels in order to obtain such information in dreams, though they supply no instruction or formulae. The 'AR''I would probably have rejected such methods because he opposed the adjuration of angels.¹¹³

Scholem does not mention a "psychological" technique found in *Ėmeq ha-Melekh*, fol. 94a, which aims at discovering the personal reason for one's present *Gilgul* by examining oneself to determine which of the Torah's commandments require one's particular vigilance. One arrives at this knowledge by analyzing one's temptations, and counteracts them by performing certain commandments, which neutralize them. Indeed, the author of *Ėmeq ha-Melekh* writes explicitly that the best way to discover information about one's past lives is through an authority like the 'AR''I. In the absence of such a person, however, one may ask a dream question; or, if one is not proficient in this, one may resort to psychological devices. In this connection *Ėmeq ha-Melekh* mentions the work by the Safedian Kabbalist R. 'El'azar 'Azykry, a younger contemporary of the AR''I, the *Sefer ha-Haredym* as a reference for the relationship between the limbs of the body and particular commandments. An examination of the *Sefer ha-Haredym*, however, reveals that there is no systematic correlation of this type, but only a general type of association. For example, certain commandments are connected with the ears, eyes, etc. The well-known correspondence¹¹⁴ between the two

¹¹² "Transmigration," p. 310, n. 100

¹¹³ See *ShRhOd*, fol. 13b, Tiqun 3, for the repair of souls engaged in magic practices of this type.

¹¹⁴ See e.g. *Midrash on Psalms*, Chapter 32; *TqZ*, fol. 74a.

hundred forty eight positive commandments and the equal number of bones or “limbs” in the body has thus never been specifically illustrated.

The recently published Me’orot Natan contains the glosses of the seventeenth century Lurianic kabbalists R. Nathan Shapira and R. Moshe Zacuto on the Lurianic corpus. There we find a psychological method for determining whether or not one is from the soul root of Cain or Abel.¹¹⁵ They say, ostensibly quoting from an anonymous interpolation in an early EH manuscript, that those deriving from the root of Cain are agoraphobic, since their souls are rooted in the element of fire. Furthermore, they are overly afraid of demons, which represent the unrectified aspect of Cain’s soul sparks; and they prefer handcrafts to the craft of oratory, which is in Abel’s domain.¹¹⁶

Scholem further mentions a work called Minhat Yaäqov Solet, fol.41a-b (sic),¹¹⁷ which he claims contains “another procedure” for discovering one’s previous incarnations, although he does not elaborate. In my opinion, the practice contained there, consisting of a two-day fast and a dream question based on oaths administered to angels and demons, is probably the same as the one referred to in Ėmeq ha-Melekh. I base this conclusion on the fact that the practice is found word for word in Sefer Myfalot Elohyim.^{118/19} There it is quoting from a manuscript of the editor’s grandfather, R. Yoel Baäl Shem of Zamosc, a younger contemporary of R. Naftaly Bacharach, author of Ėmeq ha-Melekh.

This fascinating practice prepares one for a dream revelation of one’s earlier incarnations by means of a two-day process involving isolated retreat, fasting, ablutions based on

¹¹⁵ Me’orot Natan, p. 57, #12.

¹¹⁶ It is interesting that this “manuscript interpolation” (see Analysis of Texts # 1 at the end of my remarks on text # 5) originated in ShGil, Section 38, p. 33. Here one finds the vast majority of section 4 of RH”V’s diary, later published in SHez, pp. 134-229 (and see p. 157 there.)

¹¹⁷ The text is actually found on fol. 42a-b.

¹¹⁸ See there, pp. 135-136; and see *ibid.* p. 43 for the provenance of this material.

Lurianic contemplations, the donning of white garments, and the adjuration of angels and demons. This represents a return to magical techniques that were repudiated in Lurianic Kabbalah.¹¹⁹ At a recent conference devoted to R. Moses Zacuto, held at the Ben-Gurion University in Be'er Sheva, my friend Dr. J.H. Chajes pointed out a similar phenomenon—a return to magical practices in the absence of successful Lurianic alternatives—in the magical works of Zacuto.¹²⁰ I was, however, unable to find any practices for discovering one's earlier incarnations in Zacuto's works.

In Sefer ha-Goralot, a work attributed to RH'V (though Scholem rightly questioned its authenticity) we find prayers and mantic practices intended to reveal information about one's soul roots and previous incarnations.¹²¹ On p. 107, however, there appears to be clear evidence of the Sabbatean provenance of this work: it refers to the "*telat qishrey de-miheymanuta*", a technical Sabbatean term.¹²² In the same section of Sefer ha-Goralot (pp. 106-107) we find interesting material which sheds light on the theurgic orientations given by some Sabbatean schools to the Lurianic *Kavvanot*, though this is beyond the scope of the present paper. The Sabbateans' interest in matters concerning soul roots is well known.¹²³

¹¹⁹ See ShRhQd, fol. 13b, Tiqun 3, performed in order to repair the soul of one who engaged in such magical practices and adjurations such as those advocated above.

¹²⁰ See his paper in the conference proceedings, forthcoming.

¹²¹ Sefer ha-Goralot [Hebrew], see esp. pp. 4-6, 55-61, 76; Scholem, Kabbalah, p. 447.

¹²² See Scholem, Researches in Sabbateanism [Hebrew], pp. 109, 128, 346, 354, etc.

¹²³ See Scholem, Sabbatai Sevi: The Mystical Messiah, index s.v. "Soul; soul-sparks, roots doctrine."

Analyses of Texts for Appendix II, # 1

Lurianic Texts Concerning "His Portion and His Neighbor's Portion – A Moral Problem

The idea that a person may receive "His portion and his neighbor's portion" in the afterlife derives from the Babylonian Talmud (*Hagygah* 15b). An interesting introduction to Kabbalistic approaches of understanding this, can be gained from examining the comments on this issue in *Sefer Ävodat ha-Qodesh* of R. Me'iyar 'ibn Gab'ay.¹ The author was among the Jews exiled from Spain in 1492 and his work is a classic of Jewish mysticism. The following is my own translation. My comments and interpolations are added in square brackets or notes.

1. The first Adam was created in the Image of God, and he transgressed because the serpent led him astray. And if he had not contained within himself any part of the *Qelypah*, [the serpent] would not have had the power to cause him to sin. It is indeed within the choice of all people to either repair or to ruin; and although all are drawn after the animating soul [*Nefesh*] and [each] *Nefesh* is drawn according to its root; yet, with learning and habituation, one may either improve or deteriorate. And, it is possible for a person to change [one's predisposed *Nefesh*] with regard

¹ I:19, fol. 19a.

כי הנה אדם הראשון בצלם אלהים נברא, וחטא כי השיאו הנחש, ואלו לא היה בו שום חלק מהקליפה לא היה לו כח להחטיא, ואולם בחירת כל אדם בידו לתקן ולקלקל, עם היות שהכל נמשך אחר הנפש והנפש כפי שרשת, ואם הלמוד וההרגל יועיל או יפסיד, אולם יש יכולת ביד האדם לשנותו מצד ההתקשרות שבו מכל המדרגות פנימיות וחיצוניות, ויש לאל ידו להוסיף על רעתו או לגרוע וכן על טובתו, כמו שאמרו רז"ל בפרק אין דורשין על פסוק זה לעומת זה עשה האלהים, ברא צדיקים ברא רשעים, ברא גן עדן ברא גהינם, כל אחד ואחד יש לו שני חלקים אחד בגן עדן ואחד בגהינם, זכה צדיק נוטל חלקו וחלק חבירו בגן עדן, נתחייב רשע נוטל חלקו וחלק חבירו בגהינם עד כאן; והכל לפי המשכו אחר הטוב או אחר הרע מצד החלקים שנשפעו בו, כי בודאי המדרגות העליונות והיכליהן וענפיהן וכנפיהן וקליפותיהן נקשרות בנו על ידי צורותינו הנשפעות מעץ הדעת טוב ורע על ידי המתחיל והגומר, ושם כולל בו הקושר כתרים לרבו

to its attachment to the inner and outer attributes. One has the ability to increase wickedness and evil. So too with regard to the good. As our sages [*Hagygah* *ibid.*] have commented on the verse

“God made one as well as [i.e. in parallel contrast to] the other” [Ecclesiastes 7:14]. He created *Zadyqym* and created the wicked. He created the Garden of Eden and created Gehenna. Each and every person possess two portions: one in Eden and one in Gehenna. If one merits and is a *Zadyq* one takes his portion and the portion of his neighbor [who is wicked] in Eden. If one is culpable and is wicked he takes his portion and the portion of his neighbor [who is righteous] in Gehenna.

All this is in accordance with [the direction to which] one is drawn, be it after the good or after evil, in conjunction with the portions that caused their influence to be felt in him. For certainly the higher levels and their Celestial Halls and “branches” and “wings”, as well as their *Qelypot*, are bound to us through our Forms which are effused by the Tree of Knowledge of Good and Evil, by the One who begins and ends all things, and [the one whose] name is included within Him [i.e. the angel Metatron] who fastens diadems for his Master.

Here we find expressed an essentially voluntarist position concerning the destiny of the soul after death. Its fate depends on one's actions in this world, without regard to issues that would arise as a result of a doctrine of “soul roots.” Indeed, I have not found a Kabbalistic discussion on the application of this principle, “his portion and his neighbor's portion,” to the doctrine of soul roots prior to the Lurianic Kabbalah. Questions do, however, arise about which body or bodies of the *same* incarnated soul attain resurrection.²

² See Scholem, “Metempsychosis,” p. 216 and n. 44 there.

One context in which the concept of “his portion and his neighbor’s portion” is explicated concerns the interrelationships between the cosmological structures of the Divine *Parzufym* (personage-configurations) in the realm of *Azylut* (Divine emanation) in the Lurianic Kabbalah. There we find situations described in which those higher levels of *Azylut* which are able to descend to the lower *Parzufym* are held “in safekeeping” until such time as the lower *Parzufym* are ready to receive them. In this sense the usage is similar to the phenomenon of the “inscribed *Zadyq*” which I have discussed elsewhere³

Another context in which “his portion and his neighbor’s portion” arises is in some of the personal eschatological doctrines in Lurianic Kabbalah, where ethical issues are at stake. I would like to suggest, however, that the objectionable versions of this doctrine presented below were discussed by R. I. Luria in a state of delirium brought about by his final illness (Typhoid Fever or Black Plague), to which he succumbed two days after he taught them. As we shall see below, these objectionable doctrines and their eschatological consequences are contradicted in at least four other teachings from the ‘AR”I.

The following text is taken from *ShGil*,⁴

³ A related document appears in translation below (#6). For examples of this usage as a cosmological-theurgic [[principle]] in the Lurianic Kabbalah, see *EH*, Gate 20, Chapter 9 gate 29, Chapter 4; Gate 34, Chapter 2 (final version); etc. Regarding its application in the matter of *Kavvanot*, see *ShaKay*, *İnyan Rosh ha-Shanah*. The sections of chapter 4 above, devoted to summarizing the daily *Kavvanot* of the *Shmā* cite additional sources on this matter.

⁴ See there Section 39, pp. 380-382 (and compare with *SHez*, pp. 220-222.)

א. שער הגלגולים - הקדמה לט' ע' שפא וע' ספר החזיונות ע' רכ-רכא: והנה ב' ימים קודם שנפטר מורי ז"ל א"ל, כי אפילו אותם החברים שהיו בכת הא' עמדי, היו צריכים להתברר ברור אחר, ויכנסו אחרים תחת קצת מהם. וסוד הענין הוא, ע"ד מה שביארנו בפסוק אם רעב שונאך האכילוהו לחם, כי הנה אלו החברים אינם שלימים ר"ל שיש בהם מי שיש בהם מעוט מן אותה בחי' של הלבוש הנשמה המעולה הנז"ל, שהם מן הטפות שלאחר חצות כנז"ל, ואין כלם שוים בהם כי יש מהם שרובו טוב ומעוטו רע ויש מהם שרובו רע ומעוטו טוב, ויש בינוני, וכיוצא בזה יש כמה מדרגות, וא"ל כי אותם

2A. Two days before my teacher o.b.m. passed away, he told me that even those colleagues who were of the first tier [among his disciples], studying together with me, need to undergo a sifting process. Others would be brought in to replace some of them. The secret meaning of this is based on what we explained with regard to the verse "If your enemy is hungry feed him bread" (Prov. 25:21). For these colleagues are not whole [i.e. wholly good]. There are those who possess merely a small portion of that exalted [soul] garment mentioned above [ShGil, pp. 372-3, 379] which are constituted from the seed drops of [the Divine union] after midnight, though not all of them are equal in this. There are those who are mostly good with a minor part of evil, and those who are mostly evil with some good. There are also those who are evenly balanced in this, and in these there are many levels. And he said to me that those

שרובם טוב ישארו כך בודאי, כי אותם האחרים אשר רובם רע ומעוטם טוב, יקחו הרע של הנזכרים ויתנו להם הטוב שבהם, ואז ישארו אלו כלם טובים, ואלו כלם רעים:
 ב. וא"ל מורי ז"ל, כי זהו היה כונתו לקבץ אותם, כי ע"י החברה והאהבה שיש בין החברים, ימשכו זה בזה, וילך הטוב אצל מי שרובו טוב, ויושלם ממנו. וילך מעוט הרע ויצטרף עם מי שרובו רע, ואז אותם כלם שהם מבחי הרע ילכו, וישארו האחרים שהם שלימים מבחי הטוב
 ג. וא"ל מורי ז"ל, כי לסבה זו צריך האדם מאד מאד שיתחבר עם אותם הרשעים אשר רובם רע ומעוטם טוב להחזירם בתשובה, כי ע"י זה יקח הוא הטוב אשר בהם. ובפרט אם פגע באיזה אדם שיש בו חלק הטוב שחסר בו משרש נשמתו עצמו, שיקחנו ויושלם בו. ולכן הזהירני מורי ז"ל במאד מאד, לאהוב את החברים הנזכרים שלי, וללמדם, כי ע"י זה אברור חלק הטוב שלי המעורב בהם, ואקח, ואשתלם ...
 ד. וא"ל מורי ז"ל, כי אני מחוייב לזכות לחייביא, יותר משאר בני אדם, לפי שכל הרשעים שבדור הזה, הם בחי הערב רב, אשר רובם או קרוב לכלם הם משרש קין, שנתערבו נצוצותיו הטובות ברע ורובו רע ולכן אני מחוייב לתקנם כי הם מן השרש שלי ולא די זה, אלא אפילו הרשעים של הדורות של הראשונים שכבר עברו מימי קדם, שהם בגיהנם, יכול אני לתקנם ע"י מעשי, ולהעלותם מגיהנם ולהכניסם בגופות שיחזרו לבא בעולם הזה להתקן. והסבה היא, לפי שנפשי מן העקריות שבשרש קין, וגם שאני באתי עתה בדרא בתראה כנז"ל. וגם כי אני באתי מבחי הטפות העליונות, שהם מן המוח של הדעת ממש, ולא משש קצוות המתפשטים בגוף, ולכן יש בידי כח אל הנזכר אם ארצה להיטיב מעשי יותר, ואמר כי לסבה הנזכרת, אם אני הייתי מזכה לחייביא שבזה הדור, הרו שומעים לקולי מאדאחד להעלות ע' נצוצות שנשתיירו עתה עדיין בגיהנום בין הקליפות והם מן שרש קין ומשרש נפשי ... והיו דברי נכנסים באזניהם ובאותו שבוע עצמו שנפטר, למד לי מורי ז"ל יחוד

who are mostly good will remain so, but the others who are mostly evil, with some good, will take on the evil of those [who were mostly good] and give them their goodness, so that all of them would end up either all good or all evil.

2B. And my teacher o.b.m. told me that this was his intention in gathering them together. For through their camaraderie and love they would draw one to another, and the good would go to the one who is mostly good, whereby he will become whole. The minor part of evil will go over to join with the one who is mostly evil; then, those who are completely evil will leave, and the others, who are wholly good will remain.

2C. And my teacher o.b.m. said that it is for this reason that a person needs to become exceedingly friendly with the wicked who are mostly evil and have a minor part of good [in them]: in order to make them repent. By this means he will take the good that is in them. This is particularly so if one encounters someone who is of his own soul root, who possesses a good quality that he himself is missing. In this way, he would take it and become complete through it. Therefore my teacher told me to be very vigilant in this; to love the colleagues and to teach them. For through this I will sift out my good portion that is in them and take it, and become whole...⁵

2D. And my teacher o.b.m. told me that I am obligated to make the blameworthy meritorious even more than other people, because all the wicked of this generation are of the “Mixed Multitude”, and most-nearly all—are from the root of Cain, whose good sparks were mixed with evil

⁵ See, however, SHez, pp. 251-252, where this assessment that the roots of the other disciples were the same as R. Hayyim’s root is not born out, based on what the ‘AR”I said about them at another time.

ones, leaving most of them evil.⁶ Therefore I need to rectify them because they are of my root.⁷

Not only this, but even with regard to the wicked of the previous generations of old who are in hell, I am able to rectify them through my deeds so as to raise them from hell, so that they may enter into human bodies in this world and become rectified.

The reason for this is because my soul is of the primary essence of Cain,⁸ and also because I have become incarnate in the last generation [i.e. in the generation of the redemption]. And furthermore, it is because I came from the highest drops which are from the actual Mind of *Daät* [the union of *Hokhmah* and *Bynah*],⁹ not merely of the six directions [the six lower *Sefyrot*] that are drawn into the body. Therefore I have the power to accomplish this if I desire to better my deeds.

And he said that for the aforementioned reason, if I were to attempt to make the blameworthy of the generation meritorious, they would really listen to me, and my words would enter their ears.¹⁰ And during that

⁶ Whereas in most of the Lurianic Corpus and the Zohar, the Mixed Multitude are associated with Moses (e.g. vol. II fol 191a, 195a, 197a, etc.), there is one place (vol. I fol. 28b) where they are associated with Cain. See also the end of this note, regarding this point in the Lurianic Corpus.

⁷ Indeed, the attempts of RH"V to urge the members of his generation to repentance were singularly unsuccessful. See *SHez*, pp. 14, 16, 25, 28, etc. With the attitude advocated here this is hardly surprising.

⁸ See note 73 in appendix 2, above.

⁹ See also above, *ibid.* n. 104, and *EH* 39:11, Principle 19.

¹⁰ See the following set of citations, # 3a-b, for the possible ramifications of this "rectification".

very week that he passed away¹¹ my teacher o.b.m. taught me a certain *Yihud* for raising the seventy sparks that remain in hell amongst the *Qelypot* which are of Cain's root and of the root of my *Nefesh*...¹²

Is this “exchange of good and evil” between souls, a Kabbalistic example of a vindictive and parsimonious point of view on behalf of the Divine regarding human fate? Is it like that of the Christian myth of Revelation Ch. 7, where a mere 144,000 will be “saved” on the Day of Judgement? (In the Lurianic Kabbalah perhaps the Divine parsimoniousness would extend to at least 600,000 at the End of Days!) On this, see our discussion following section 9 below.

My interpretation of this passage is that it indicates a self-justifying, manipulative absconding by a “higher soul” with the holy sparks of a person who succeeds in repenting as a result of the influence of such a higher soul. This is borne out by another passage found in *ShGil*, most likely based on the Lurianic principle just quoted, that was passed on to RH”V a few days before the AR”I’s demise, probably for the first time, and further applied by RH”V. There we read the following:¹³

¹¹ He passed away on Tuesday, whereas this transaction took place on Sunday. See n. 103 above, *ibid*.

¹² See *ShGil*, pp. 382-383, and more elaborately, in *ShRhQd* fol. 32b-33a, where it is implied that the ‘AR”I himself had practiced this *Yihud* in the course of his life, and thus that it was not a recently invented *Yihud*. The *Yihud* combines seven aspects into a transformational chain: human personages—both good and evil—of both Biblical and Rabbinic literature; the numbers of holy sparks associated with each of them; transformative Divine Names and Attributes; behavioral strictures; and Archangelic elements. It seems to me that given the fact that the ‘AR”I was not of the root of Cain but nevertheless practiced this *Yihud* implies that he saw himself as operating within the unified realm of ‘*Azylut*’ which transcends the dichotomy of disparate roots. See below n. 31 and text 8 here.

¹³ *ShGil* Section 20, pp. 143-144)

א. עוד דע, כי כל הנשמות ע”י חטאו של אדה”ד, נתערבו טוב ברע, ולכן לפעמים יהיה, שקצת טוב שבנפש הצדיק, נתערב ברשע וקצת רע של הרשע, נתערב בצדיק. ובזה תבין מש”ה, אשר יש צדיקים

3A. Know also that through the sin of the First Adam, good became mixed with evil. Therefore at times it may be the case that a bit of good became mixed into [the soul of] a wicked person and a bit of the evil of the wicked one became mixed within [the soul of] the *Zadyq*. Through this you will understand the verse [Eccl. 8:14] "...that there are just men to whom it happens in accordance with the deeds of the wicked..." For there are various *Zadyqym* who commit particular transgressions, and [with regard to them] fail in ways that even the wicked would not. And so too in reverse. There are many completely wicked people who fulfill particular commandments perfectly and are careful with these throughout their lives! Also through this we will understand what is meant by the terms "a complete *Zadyq*" and "a complete *Rashä*" [wicked one], and a "*Beynony*" [a middling or average person]. These designations are dependent on the number of good and evil sparks that they possess. In

שמגיע אליהם כמעשה הרשעים וכו'. כי כמה צדיקים יש שהם עוברים איזו עבירה פרטיית, ונכשלים במה שלא יכשל רשע אחד. וכן להפך כמה רשעים גמורים עושים קצת מצות פרטיות בתכלית עשייתם ונוזהרים בהם כל ימיהם. גם תבין בזה ענין צדיק גמור, ורשע גמור, ובינוני. כי הכל תלוי כפי חלקי נצוצות הטוב שבו, וכפי מספר חלקי נצוצי הרע שבו. ועוד כי אופני העבירות או המצות שעושים, הם כפי ערך בחי' הנצוצות שבו, ובאיוזה אבר ושרש הם, אם טוב ואם רע, כך הם חושקים ותאבים אל המצות או אל העבירות ההם יותר מזולתם ורודפים תמיד אחריהם:

ב. והנה לסבה זו החמירו בס"ה, שצריך האדם למרדף בתר חייביא ולמזכה להו כמאן דרדיף בתר חייו וכו', והענין הוא, כי ברדוף הצדיק אחר הרשע לזכותו, אולי הרשע ההוא יש בו אותם נצוצות טובות שנאבדו ממך, ונצוצותיו הרעות נתנו לך, וע"י שתתחברו יחד בחשק ואהבה, אז הטוב שבו יוסר ממנו ויותנו בך, ואז אתה נשלם בכל הטוב, והוא נשלם בכל הרע. וז"ס צדיק נוטל חלקו וחלק חבירו בג"ע, רשע נוטל חלקו וחלק חבירו בגיהנם. וז"ה אם רעב שונאך האכילהו לחם. וכמ"ש ז"ל על פסוק כי תראה חמור שונאך, אין הכתוב מדבר אלא באדם רשע שמותר לשנאותו כמש"ה הלא משנאך ה' אשנא, ואמר אם רעב שונאך תאכילהו לחם, ר"ל מחמת נצוץ טוב שבו, ומתאוה ורעב לעשות טובה, האכילהו לחם לחמה של תורה ומצות, ותזכהו, כי עי"כ גחלים שהם נצוצי הרע שבך, אתה חותה על ראשו, ויתחברו עמו, ויוסרו ממך. וכמש"ה, ונשא השעיר עליו את כל עונותם אל ארץ גזירה, ונצוצי הטוב שבו יוסרו ממנו, וה' יולימם לך, ונמצא שאתה שלם בטוב, והוא שלם ברע. וכמ"ש ז"ל, אל תקרי ישלם לך, אלא ישלימהו לך, ולפי שהשי"ת טוב אינו מזכיר שמו על הרעה, כמש"ה כי גחלים אתה חותה על ראשו. אבל על הטוב הזכיר שמו, כמש"ה וה' ישלם לך כנזכר כי הוא עושה הטוב הזה:

addition, the types of wrongdoing or positive acts one performs, are in accordance with the quality of one's sparks and the quality of the "limb" and root from which they derive, whether good or bad. According to this will they desire and long for good or bad deeds, more so than others and they will constantly strive after them.¹⁴

3B. For this reason did the Zohar¹⁵ insist that one must "strive to make the blameworthy meritorious with the same zeal as one who strives after one's livelihood." The meaning of this is that when the Zadyq goes after the wicked person in order to make him worthy, it may be that this wicked one contains those good sparks that were lost to him [the Zadyq], and he [the Zadyq] will give to him [the wicked one] his evil sparks. And by their uniting together with desire and love [!], the good within him [the wicked] will be removed from him and be given to you [!], so that you will be completely good and he will be wholly evil.

This is the secret of [B.T. Hagygah *ibid.*] "if he merits, he takes his portion and the portion of his neighbor in the Garden of Eden, and the wicked takes his portion and the portion of his neighbor in Gehenna. This is as the verse [Prov. 25:21] states: "If your enemy be hungry feed him bread", and as was said [B.T. Pesahym fol. 113b] on the verse

¹⁴ Here we find an uncharacteristic deterministic description, that probably refers to the matter of the tendency of inertia, which may, in certain circumstances, furnish the *Rashā* with an acceptable claim against retribution, [as we see above, in chapter 2, C2, between notes 49-53, and see note 52] because being 'hidden by Divine intent', it can only be offered upon an introspection that yields a general principle of compassion [albeit, having been offered for the sake of one's own existential sustenance, as 'one's' holy spark]. It seems to bespeak ambivalence regarding the occurrence of evil, which may, under circumstances of duress [real or imagined] bring about a parsimonious view. And see note 26, as well as quotation 6 below, containing an argument against determinism.

¹⁵ Vol. 2 fol. 129a

[Exod. 23:8] “If you shall see the donkey of your enemy...”. This verse refers to a wicked person, whom one is commanded to hate, as the verse states [Psalm 139:21]: “Do I not hate those whom You hate?” And it is said [Prov. *ibid.*] “If your enemy be hungry feed him bread”. All of these are due to the good spark within him on which account he is hungry and desirous to do good. “Feed him bread” [means] the bread of the Torah and commandments, so as to make him meritorious, because through this, [Prov. *ibid.*] “you shall heap coals of fire”, referring to the evil sparks that are within you. Heap [*ibid.*] “upon his head” so that they unite with him and are removed from you. This is as the verse states [Lev. 16:22]: “And the goat shall bear upon itself all of their sins to a barren land”. The good sparks that are in him shall be removed from him, “and god [whose god?] will make them whole for you”, so that it will come out that you are whole in the good and he is whole in evil. This accords with what is said [B.T. *Sukah* fol. 52a] “Read not ‘he shall pay’ [*yishalem*], but ‘he shall make you whole’ [*yashlym*].” And because the good and blessed Name does not place His Name on evil, the verse states “you shall heap coals of fire upon his head”; whereas He does place His Name upon the good, as the verse states [Prov. 25:22] “and God shall repay you [or ‘make you whole’]”, as was stated before. For it is He [God] who bestows this goodness.

I believe this passage preserves RH”V’s original reworking of the Lurianic teaching just quoted.¹⁶ Indeed, we will see below,¹⁷ where we adduce genuine

¹⁶ It seems that this “teaching” was found by R. Shmu’el Vyt’al in the miscellaneous writings of his father, RH”V and was placed by the various editors of the Lurianic Corpus in the appropriate places (*ShGil* and in both *LqTr* and *SfLiq*, on Proverbs, chapter 25). See the end of *SMRz*, fol. 17a, “*Liqütey mo[reinu]ha-Rav Hayyim RH”V ZLH”H*”, which begins with R. Shmu’el Vyt’al [?] introducing it saying: “Thus says the writer: I will copy here some of the novellae of RH”V, may he be remembered for eternal life, as I have found in his writings.”

teachings from the 'AR'I presenting analogous cases, that this cruel exchange between souls does not take place.

It is also important to note that when this teaching of the "karmic exchange" between the good and the wicked is discussed in the Beshtian Hasidic literature, the exchange takes place only if the wicked persist in their wickedness after the *Zadyq* tries to help them to repent.¹⁷ On the other hand, in later Hasidism we find notions such as threats by Rebbes toward their disciples that they would "*aveq nemen zayere madreiges*" (take away their "higher levels") in case of insubordination.¹⁸ The stipulation mentioned above, limiting the karmic exchange to instances of persisting wickedness, seems to hold as well in a teaching attributed to the 'AR'I. In *ShPs, Parshat Yitro* fol. 29d we read:²⁰

¹⁷ See quotation 4, the segment quoted in my comments at the end of my translation of quotation 5, and see quotations 6 and 7, and below in Analyses of Texts section 2.

¹⁸ See R. Ya'akov Yosef of Polonnoye, *Ben Porat Yosef*, fol. 53c, and below, n. 26.

¹⁹ I learned this through a personal communication from Rivka Schatz, although I have not come across this expression in my own searches.

20

הנה הנשמות כלם נתערבו טוב ורע בחטאו של אדה"ר, כנזכר שם. אבל כל אחד כפי מדרגתו. ויש מי שרובו רע ומעוטו טוב, ויש להפך. ובוה יש מדרגות רבות, אבל אין צדיק בארץ אשר יעשה טוב ולא יחטא, כי כלם מורכבים מטוב ורע כנזכר. ומי שרובו רע, נקרא רשע, ולהפך נקרא צדיק. והנה הרשע בכל גלגול שמתגלגל להתברר, מוסיפין רשע חדש על הגלגול שעבר, ולכן נגמר ברורם תכף בארבע גלגולים לברר. והטוב שבהם נברר, ונתן לראוי לו, שיהיה משורש נשמתו, כמ"ש ז"ל זכה נוטל חלקו וחלק חבירו בג"ע, והרע הגמור נשאר בו, וכלו פסולת גמור, והולך לאבדון, ואין לו עוד תקוה כלל, כי אין בו נצוץ טוב כלל. אבל מי שרובו טוב, והם הצדיקים, אדרבא, בכל פעם שמתגלגלים, נתקנים יותר מבראשונת אבל בהכרח הוא, שבכל גלגול חוטאים איזה חטא, משונה מן הגלגול שעבר, ולכן הם מתגלגלים, עד שישלימו כל התרי"ג מצות כלם, ועד שיתקנו כל מה שחטאו בכל גלגול וגלגול, ועי"כ מתארכים עד אלפים גלגולים וזש"ה, שמות ל"ד ז' פוקד עון אבות על בנים על שלשים ועל רבעים, ר"ל, שמביאם עד ארבעה גלגולים, ובגלגול השני נקראים בנים בערך הראשון, ועוד אין להם תקון כלל, אבל אין זה אלא לשונאיו, שהם הרשעים הגמורים. אבל עכ"ז הקב"ה עושה חסד אחד, שהוא שיתגלגלו עד אלפים דור,

4. Through the sin of Adam, all of the souls became intermixed as regards good and evil, as discussed above,²¹ and subsequently, each person [was born] according to his level. There are those who are mostly evil and whose lesser part is good, and some for whom the opposite is true. In this there are various degrees. However, there is no *Zadyq* who will do [only] good and will not transgress [Eccles. 7:20], because all are mixed, containing both good and bad as mentioned. And one who is mostly evil is called a *Rashä* [wicked person] and the opposite one is called a *Zadyq*. Now the wicked person, with each new reincarnation that he enters in order to purify himself, heaps more evil upon his soul. Therefore [if he persists in evil], his [potentially] purifying incarnations end after four times, and the good left in the evil person is given to another of his soul-root who is worthy of it, as is stated [B.T. *Hagyah* *ibid.*] “If he merits he takes his portion and the portion of his neighbor”; and the absolute evil remains with him, and he goes to perdition and has no further hope, because he has no good spark at all.

But for one who is mostly good, and is one of the *Zadyqym*, quite the contrary is true. Each time they incarnate they become more rectified than before; but necessarily in each incarnation they transgress in an area other than their earlier incarnations.²² Therefore they incarnate until they become whole in all the six hundred and thirteen *Mizvot*, and until they rectify all the wrongdoings of their past incarnations. Thus their incarnations can go on thousands of times! This is as the verse states [Exod. 34:7] “Visiting the iniquity of the fathers on the children to the third and fourth generations”— i.e. He brings them back for up to four incarnations, and in their second incarnation they are called “sons” with

²¹ This is found in the Lurianic discussion of this topic earlier in that work, on *Parshat Ber’eshyt*.

²² This implies that they shed their evil sparks in the process of purification.

reference to their first incarnation; and more [than four times], they have no repair at all. But this is only with regard to those who hate Him—i.e. those who are completely evil. But all of this notwithstanding, [if one begins the process of repentance] the blessed Holy One bestows a great boon, which is, that they may incarnate for up to two thousand “generations”.²³

In contrast to this nuanced passage, we find a passage in LQhSh²⁴ attributed to RH”V where this merit-exchange takes place after a lifetime of accumulation of meritorious and wicked deeds, albeit when the Zadyq ends up being wicked. There we read:²⁵

5. “It was said [B.T. *Āvodah Zarah* fol. 17a] about R. Eliezer [sic. ‘Elāzar] ben Durday’a etc. [that he acquired his portion in the world to come in one instant.] ”You know what is stated in ShGil, that one who is reincarnated and becomes whole takes his portion and the portion of

²³ This implies that even if they have mostly evil sparks, they may be able to begin their process of repentance during the four lifetimes and therefore begin to reverse the process and “shed their evil sparks”. See also n. 26 below, in the paraphrase from ShGil pp. 73-74; and see n. 24 in the body of the appendix, where I paraphrase from *ibid.*, section 4, p. 46. There, RH”V also says as much.

²⁴ fol. 20b.

²⁵

אמרו עליו על ר' אליעזר בן דורדייא וגו' הנה כבר ידעת במ"ש בס' הגלגלונים כי המגולגל המשלים נוטל חלקו וחלק חבירו בסוד יכין רשע וצדיק ילבש כי אותו לבוש שעשה רשע זה ע"י קצת צדקותיו מעשיו הטובים ולא זכה ללבשו עתה אותו המגולגל המשלימו לובש אותו וזהו צדיק ילבש. והנה יוחנן כ"ג שימש פ' שנה בכהונה גדולה ובודאי כי ע"י עבודתו כמה וכמה לבושין דיקר שעשה לו רק שאח"כ שנעשה צדוקי ואיבד כל החלקי הטובים ההם. והנה דוגמת יוחנן זה שבימים הראשונים הי' צדיק ולבסוף חטא ומה שפגם הי' בימיו האחרונים ולכן בא ר"א בן דורדייא שהי' פגום כל ימיו הראשונים ובסוף ימיו עשה תשובה ונמצא כי יש כאן ימים שלימים מתוקנים וימים שלימים מקולקלים והנה צד הרע שבימיו האלו נטל יוחנן וצר הטוב שבימים האלו נטל ר"א בן דורדייא וכמ"ש בע"ח בפסוק יגמר נא רע רשעים וגו' ובפסוק אם רעב שונאך. מהרח"ו ז"ל:

his friend, in accordance with the secret meaning of [B.T. *Bav'a Mezyä'a* fol. 61a, after Job 27:17] "The wicked will prepare, but the Zadyq shall wear." For that very garment which the wicked person made by his meager accumulation of righteousness in performing a few good deeds, but did not merit to wear after having completed this garment, is given the Zadyq to wear.

Now R. Yohanan the High Priest served in this capacity for eighty years, and it is certain that through his service he accumulated a great many precious garments. Only afterwards, when he became a Saduccee, he lost all of these good portions. And in the same manner of this Yohanan, who in his earlier days was a Zadyq but at the end transgressed (his transgression having been committed in his last days), there came another: R. 'Eläzar ben Durday'a, who was blemished for most of his early days, and in his last days he repented. Thus, we have many rectified days and many blemished days. So the evil aspects of these days were taken by Yohanan, whereas the good aspects of those days were taken by R. 'Eläzar ben Durday'a. This corresponds to what was explained in EH regarding the verse [Psalm 7:10] "Oh let the wickedness of the wicked come to an end", and the verse [Prov. 25:21] "If your enemy be hungry feed him bread".—From RH"V o.b.m.²⁶

²⁶ This is not in EH in fact, but towards the end of the seventh section of ShGil. And see there, pp. 73-74, where significantly, regarding the verse (Psalm 7:10) "Oh let the wickedness of the wicked come to an end", RH"V says that he did not understand what his teacher said. There we also read: 1.) [p. 73] that the "merit-transaction" takes place only if one of them remains [or becomes] evil, and 2.) [p. 74] "At times, if one has a majority of evil and a minority of good etc. one needs to purify all the evil within one until he remains entirely good." The implication is that there is no inevitability regarding one who is born with a majority of evil sparks. Perhaps the designation EH refers to the original recensions of RH"V, to which the editor of LQhSh referred. See Y. Avivi "Kitvey RH"V be-Kabbalat ha-AR"Y".

Regarding the bibliographical problems with reference to the attributions contained in

An additional clear contrast to the extreme teachings of RH"V with regard to the phenomenon of the "exchange of merit for demerit", is to be found in the ShaKav, in the sixth chapter of *Drushey Kavvanot haÄmydah*, fol. 36d, where we read:²⁷

6. *On behalf of the Zadyqym* [the thirteenth blessing of the Eighteen Benedictions, or Ämydah prayer]: from here on, and further, [in the Ämydah Prayer, the theurgic principle of the Ämydah Prayer operates according to] a different order. The meaning [of this] is that until now we referred to the Ten *Sefyrot* which were constructed and repaired from the Feminine side. But from here on, the construction [of the *Sefyrot*] is in the Nezah-Hod-Yesod and the [lower] two-thirds of *Tif'eret* of the

this work, see my discussion in the Hebrew appendix below, n. 50.

27

על הצדיקים הנה ברכה זו מכאן ואילך הוא בסדר אחר והענין הוא כי עד עתה זכרנו הי"ס הנעשו ונתקנות בנוק ומכאן ואילך הוא בנה"י ובשני שלישים תחתונים דת' דז"א עצמו אשר מאירים עתה ב"ס שבה כנו' ונמצא סדר מתתא לעילא. על הצדיקים ביסוד שבו בסוד וצדיק יסוד עולם שהצדיק נקרא יסוד וא"כ צריך לכוין בהויות שבחתימת ברכ' זו מנוקד בשורק ובאומדן ושים חלקינו עמהם כו' צריך לכוין בביאור מלות אלו שלכאורה נראין כתפלת שוא וברכה לבטלה שמאחר שהאדם הוא בעל בחירה ורצון איך יתפלל שהשי"ת ישים חלקו עם הצדיקים והרי ניתנה הבחירה ביד האדם כאומרם ז"ל ואלו צדיק ורשע לא קאמר. ואם נאמר שהכוונה היא שאף שיחט' יתפלל עתה להשי"ת שישים חלקו עמהם הנה הקושיא כפולה ומכופלת כי הצור תמים פעלו לתת לאיש כדרכיו אם טוב ואם רע אך אמנם הכוונה היא כי כאשר האדם חוטא לפעמים ועושה עבירות המכבה את המצות אז מונע מעצמו שכר מצותיו שעשה והנה ביני ביני כל זמן שלא שב בתשובה אותם האורות והמלאכים והסניגורים הנעשים מאותם המצות שעשה ניתנים לצדיק הראוי לו כפי מה שגזרה חכמתו ית' בסוד יכין רשע וצדיק ילבש. אמנם יש איזה צדיקים גדולי המעלה שאינם רוצים ליהנות מזולתם אלא משלהם וכשלוקחים ההארות הנו הנה הם בידם בתורת פקדון בלבד בנאמנות וכאשר ישובו בעליהן בתשוב' יחזרו להם אותם ההארות שלקחו מהם כנו ולכן אנו מתפללין לפניו ית' כי הנה אין צדיק בארץ אשר יעשה טוב ולא יחטא וכמעט שהאדם מוכרח לחטא ולכן אותם ההארות של חלקינו וגורלינו שהרווחנו ע"י מעשה המצות שעשינו בעוה"ז ואינם ניתנים לנו מחמת חטאתינו ישימם עם הצדיקים הגדולים הרשומים הנ"ל כדי שיהיו ההארות ההם קיימת וכאשר נשוב בתשובה יחזירום לנו ולא ישים חלקינו עם זולתם דהיינו אותם שלא יחזירום לנו:

[Masculine] Small Face [*Zëyr* ‘*Anpin*] which illuminate [and effluence] within Her Ten *Sefyrot*, as mentioned. Thus, the order [of invocation within the blessings] is from below to above. [And the blessing] *On behalf of the Zadyqym* is in *Yesod* [of *Zëyr*], applying the invocation of [the Divine Attribute of *Zëyr*] “The *Zadyq* is the Foundation [*Yesod*] of the World” [Prov. 10:25]; for the *Zadyq* is called *Yesod*. Thus we need to invoke [*likhaveyn*] the Tetragrammaton within this blessing, as It is punctuated by the vowel *Shuruq*²⁸.

Now when you recite the words “and may You place our portion with them [the *Zadyqym*]”, we need to consider the meaning of these words, for indeed it would seem that this is a vain prayer, and a wasted request! Because if the human being has free will, how can one pray that the blessed Name place one’s portion with the *Zadyqym* as if there is no free choice? For as our rabbis have said, [although many aspects of our life are predetermined by Divine Providence] whether one is to be a *Zadyq* or a wicked person is not predetermined²⁹. So if we think that our intention [in saying “and may You place our portion with them”] obtains even if one sins—that we are praying [to be regarded as *Zadyqym* even if we do not deserve to be]—then the difficulty is compounded! For “the work of the Rock [i.e. God; see Deut. 32:4] is with integrity,” so as to bestow unto each according to his way, be it good or bad.

However, the real intention [of these words] is as follows: When a person transgresses occasionally, and commits sins that extinguish [the light of] commandments performed, this person impedes the reward of the commandment from reaching him.

²⁸ This vowel, in the tradition of the *TqZ* fol. 7b, refers to that *Sefyrah*.

²⁹ See B.T. *NyDAH* fol. 30b and *Moëd Qätan* fol. 18b.

Thus, in the meantime, for as long as such a person does not return [to God] in repentance, those lights and angels and defending spirits that are formed by means of the commandments that the person performed³⁰ are given to a Zadyq who is deemed appropriate by the decree of the blessed Divine Wisdom, as indicated by the secret meaning of [B.T. *Bav'a Mezyä'a* fol. 61a, following Job 27: 17] "the wicked will prepare, but the Zadyq shall wear". All of this notwithstanding, there are some highly exalted Zadyqym who do not want to derive benefit from others [in this way], but [rely] only from their own [merit]; so that when they take the above-mentioned illuminations [resulting from the observance of the commandments by the transgressor] they are in the possession of such a Zadyq merely for trustworthy safekeeping. And when the original owners [of the merit] repent, the Zadyq will return to them the illuminations taken from them.

Therefore we pray before Him, may He be blessed; since [Eccl. 7:20] "There is no Zadyq in the land who shall do good and not transgress", so that it is almost as if it is inevitable—one is forced to sin [!]. Therefore, those illuminations which are of our portion and are our lot, that we have earned by the *Mizvoṭ* that we performed in this world, but [whose illuminations etc.] are not given to us on account of our transgressions, may He place them with those great Zadyqym who are inscribed.³¹ Thus

³⁰ See ShRhQd fol. 1 a-b.

³¹ The adverb "who are inscribed" calls to mind the reference to the Zadyqym who are "inscribed on the Throne, and never depart from It, and without whom the Throne is never found." See ShMRsh fol. 12a-d, attributed to the AR"İ; and see Analyses of Texts # 3, quotation VI below. And it seems to me that these Zadyqym are those described as having attained the level of t 'Azyluṭ (Emanation), and who throughout their lives "perform *Yihudym* which unite all of the Divine roots within the realm of 'Azyluṭ." On this see below, quotation 8 from ShRhQd fol. 43b, and see in particular *ibid.* fol. 27b-28a, which uses similar language and refers to the same referents as the passage from ShMRsh *ibid.*

those illuminations would continue to subsist; and when we return [to God] in repentance, they [those *Zadyqym*] would return them to us; and [we pray] that He not place [our merits] with other *Zadyqym*³² – i.e. those who would not return them to us.

In addition, in *ShMRzl* fol. 2d-3a. on B.T. *Ēruvyn* fol. 59b we read about one particular soul root with a decidedly non-parsimonious destiny situation, and which seems to beg the question of determinism raised in the previous passage:³³

7. “R. Pereyd’a had a disciple to whom he taught [the same teaching] four hundred times. So a heavenly Voice issued forth and declared to him: [R. Pereyd’a], Would it be pleasing to you if they [the Heavenly Court] add four hundred years to your life, or would you prefer that we find both you and your entire generation meritorious so as to attain the World to Come? He said,

³² He refers, perhaps, to the type of *Zadyq* apparently suggested by the ‘AR”I that RH”V had become, at the time that the AR”I described it two days before the former’s unfortunate demise; and see above in the appendix, between notes 100-105. And yet, this passage does seem to imply a disapproval, albeit not a clear interdiction of this kind of *Zadyq*. Yet we must bear in mind that if not for RH”V, this passage would not have been preserved!

33

ר' פרידא הוה ליה ההוא תלמידא דהוה תני ליה ת' זימני כו נפקא בת קלא ואמרה ליה ניהא לך דליספו לך ת' שני או דנזכו את ודרך לעלמא דאתי אמר דנזכי אנא ודרי לעלמא דאתי א"ל הקב"ה תנו לו זו וזו כו וזה פלא עצום שלא מצינו שכר גדול כזה אפילו למרע"ה על כל שבחיו העצומים שיזכו כל הדור ההוא שלו שאין דור פחות מס' רבוא לעה"ב וכבר אמרו בסנהדר' ד"ש דף צ' ע"א דור המדבר אין לו חלק לעוה"ב והם דורו של משה וסו' הענין הוא כמו שהודעתך כי כל הנשמות מתחלקות לס' רבוא שרשים מחולפים זה מזה ובכל ס' רבוא נצוצות נשמות והנה כל הנצוצות שתלויים בשרשם בשורש נשמת ר' פרידא נקראים בני דורו אף עפ"י שאין כלם נמצאים יחד עמו בזמן אחד אלא מיום בריאת הנשמו עד לעת"ל כל אחד מתגלגל בזמן הראוי לו עד שנשלם להתקן והנה בקצת שרשי יארע שאיזה ניצוץ נשמה פרטית תלך לאבוד שנשאר בתכלית סיום הצרוף והזקוק בסיגים האחרונים ואינה יכולה להצטרף מרוב דקותה ורבי הסיגי אשר עלי' נאמר ויצאו וראו בפגרי האנשים כו' ולכן הבטיחו השי"ת שבכל ניצוצי הנשמות שבשרש ר' פרידא כלם יתוקנו ע"י גלגולים ולא ישאר אפי' אחד מהם שיאבד ח"ו וזה בזכותו כי אם השורש טוב אז כל ענפיו נתקנים

Would that I and my generation merit the World to Come. Said the blessed Holy One, give him both this boon and that.” This is awesomely wondrous, for we have not encountered reward as great as this – even with regard to our teacher Moses, peace be upon him, all his praiseworthiness notwithstanding—that one’s entire generation (and there is no generation with fewer than 600,000 souls) attains to the World to Come. Indeed B.T. *Sanhedryn* has already stated [B.T. *Sanhedryn* fol. 108a] that the generation of the desert, the generation of Moses, has no portion in the World to Come!

The meaning of this [the case of R. Pereyd’a] is as I have informed you: that all of the souls are subdivided into 600,000 distinct roots, and in each there are 600,000 soul-sparks. Now all of the sparks whose roots depend upon the root of R. Pereyd’a, are referred to as “members of the same generation”, although they are not incarnated together with him at the same time. Rather, [the “generation” is constituted from these souls] from the day of the creation of the world until the ultimate future; and each one incarnates at the time most appropriate for it until it becomes whole through being repaired. Now regarding some roots, it may come to pass that one spark of one particular soul would be lost at the time when [the whole root] has reached the ultimate end of purification, and the last dross is expelled; yet [this one spark] cannot purify itself on account of its own great subtlety and the abundance of dross that covers it. Regarding this it is said [Isa. 66:24] “And they shall go out and see the corpses of those people ...” Therefore did the blessed Holy One vouchsafe R. Pereyd’a, that with regard to all of the sparks of the root of his soul—all of them will be set right by means of reincarnations and not even one of them will be wasted, Heaven forefend. Because if the root is good then all of its branches become rectified.

The fact that R. Pereyd’a is not mentioned elsewhere in the Lurianic corpus, and particularly the fact that it is not in RH”V’s *Gilgul* texts) may indicate that

the 'AR''I explained this only once and there was no follow_ up. Indeed, this paradigm of destiny brings to mind the *Kavvanah* referred to above in passage 6 as a further example of an orientation other than the parsimonious one, which, as was mentioned above, is the prevailing attitude obtaining in the Divine realm of *Azylut*, with reference to the relation between the lower and the higher Divine *Parzufym*.

The question as to how there can be a root in which no sparks—even those mostly evil ones fail to fulfill the beginning of their purification within four incarnations, is elliptically addressed by the words “each one incarnates at the time most appropriate for it.”

This was God's gift to R. Pereyd'a: a universally positive, semi_ deterministic outcome. This is in contrast to the infelicitous situation of most souls at the beginning of their process of *Tyqun*.³⁴ This is related to the *Tyql'a*, the “scales of deceit”, referring to incarnations in inopportune circumstances, discussed in the Zohar.³⁵ This work is crucially important as the background for Lurianic eschatology³⁶ It must be noted that in the Lurianic *ZoharQ* we have a 50 folio commentary on this text, with no less than 25 fragments from the 'AR''I himself, some of them quite long (although it seems that some of these are from the 'AR''I only in a nominative way; i.e. he is most likely the “ultimate” author of these ideas.³⁷ But it may also indicate the ideal of conscientious safekeeping associated with the “inscribed” *Zadyqym*, just as this Divine reward came as a result of the transcendent patience shown by R. Pereyd'a to one of his charges.

³⁴ See what the 'AR''I says about this, in *ShMRsh* fol. 9a-b.

³⁵ See vol. 1 fol. 109b, and the *Sab'a de-Mishpatim* in *ibid.* vol. 2 fol. 95b, 96b, and 99b.

³⁶ See there also fol. 97a and elsewhere.

³⁷ An example is that regarding the *Tyql'a*. on fol. 73c-d, from *EH* gate 49 chapter 7.

One possible distinction vis-a-vis the competitive paradigm of the “exchange of merit etc.” and the paradigm of “safekeeping” may be related to the degree that the higher of the two souls has attained. And in ShRhQd fol. 43b we read from the *Yihud* written by the ‘AR”I to attain contact with deceased *Zadyqym*:³⁸

8. Know, that although we learned in the *Zohar* [vol. I fol. 225b-226b] that the *Nefesh* of the *Zadyq* resides in the grave, and his *Ruah* is in the Garden of Eden, and his *Neshamah* is under the Throne of Glory, this is so with regard to those who have not merited to more than the *Nefesh*, *Ruah*, *Neshamah* of [the three lower worlds]: Creation, Formation, and Action. As for those who merited the *Nefesh*, *Ruah*, *Neshamah* of *Azylut* (Emanation), however, there is no doubt that the *Nefesh* would ascend to *Malkhut*, and his *Ruah* would ascend to *Tif’eret*, and his *Neshamah* to *Bynah*, because all things return to their root.³⁹

Given the distinction between these two general grades of soul, RH”V’s view about souls that have not yet entered the (unified Divine) realm of *Azylut*, where only goodness obtains⁴⁰ may be correct: that in these lower realms the spiritual politics of parsimonious scarcity prevails. Thus, RH”V would be able to include the *Kavvanah* regarding the “inscribed *Zadyqym*” while presenting much less morally savory (I dare say, unacceptable) options. See also in the ‘AR”I’s own *Per Sif dZ*⁴¹ regarding the status of certain souls being called

38

ודע כי אף על פי ששנינו בספר הזוהר כי נפש הצדיק הוא בקבר ורוחו בגן עדן ונשמתו תחת כסא הכבוד זה במי שלא זכה כי אם לנר”ן מבי”ע אבל מי שזכה לנר”ן מאצילות אין ספק כי נפשו תעלה למלכות ורוחו לת”ת ונשמתו לבינה כי כל דבר חוזר לשרשו ...

³⁹ Compare to ShPs, 1 Shmu’el:5, fol. 42c-d.

⁴⁰ This includes R. Hayyim’s own soul. See the discussion above in the appendix, between notes 100-105 concerning this matter.

⁴¹ ShMRsh fol. 29b; and compare statements attributed to him in LqTr on *Parshat Mishpatim*, fol. 64a and SfLiq on *ibid.*, fol. 36d.

“free” (*bney ḥoryn*). This means they derive from such a high root that they transcend the dualistic realm of (Metatron and) *Zēyr ‘Anpyn*, where the dichotomy of Grace and Judgement prevails, and are instead, effluenced by *Hokhmah* and *Bynah*. This is apparently a gloss on *Zohar*⁴². It is interesting to note in this connection that the passage from R. Me’iyr ‘ibn Gab’ay. with which we began this discussion associated the phenomenon of taking “his portion and his neighbor’s portion [in Eden]” with souls that are within the realm of the “Tree of Knowledge of Good and Evil” and Metatron. Here, however, we may speculate that since this “free soul” is not within this dualistic (competitive) category, it does not need to participate in the accumulation of the merit of others, and is able to be one of those *Zadyqym* who hold other’s merit in safekeeping.

There is an additional Lurianic perspective on the relative “reality” (and otherwise) of other human beings, which further complicates the situation of reconstructing a complete picture of Lurianic eschatology. It has its roots in the later strata of Zoharic literature and echoes of it are found in Beshtian Hasidism.⁴³ B.T. *Taänyṭ* fol. 11a states: “At the time one departs from the world, all of ones *maäsym* (deeds, or “makings”) depart before him.” About this we read:⁴⁴

⁴² *Zohar*, vol. 2 *Parshaṭ Mishpäṭym*, fol. 94a and in the *Saba de-Mishpäṭym* fol. 96b-97a.

⁴³ See *LqhSh* fol.9a-b, on B.T. *Taänyṭ*, where we find a teaching attributed to the ‘AR”I which seems to take an extremely mytho-magical view regarding the existence of some human beings. Also see *Toledot Yāaqov Yosef*, *Parshaṭ Mezorä*, p. 96b (quoted from *Sefer Besht, Mezorä* #24).

44

והנה נודע כאשר האדם בזה העולם בעודנו חי הוא עושה מצות ועבירות והמצות שכרם בעוה"ב וגם מהעבירות אינם נפרעים ממנו כ"א באותו העולם בגיהנם וא"כ נמצא המצוה אשר שכרה מזומן לעולם הבא נקרא מתה בעוה"ז כי שכרה מוצנע לעוה"ב והעבירה הוא להיפך שבעוה"ז נקרא חי כי אין נפרעין ממנה בעוה"ז ובעוה"ב נקרא מת שנפרעין שם ממנו אבל המצוה נקרא שם חי וז"ש מעשיו נפטרין כי אלו המעשים שעשה נבראו מהם בני אדם החיצונים והם מתים ג"כ עמו וז"ש לדעת כל אנשי מעשהו האנשים הנעשים ממעשיו הרעים ונעשים אנשים רעים וזהו מעשהו מעשה ידיו ממש מצד העבירות שעשה. מהרב זלה"ה:

9. We know that while alive, a person in this world commits both *Mizvot* and transgressions, and the [essential] reward for *Mizvot* is in the World to Come.⁴⁵ So too regarding transgressions: the main retribution takes place in Gehenna. If so, it comes about that [as for the performer of] the *Mizvah* for which the reward is conferred in the World to Come, [the *Mizvah*] is regarded as death in this world, because its reward is hidden for the World to Come. However, with regard to transgressions, the situation is the opposite: in this world he [the transgressor] is called alive because such a one does not receive retribution in this world, whereas in the next world he is called dead, for it is there that he is punished. But there, [in the World to Come] the *Mizvah* is called “alive”.⁴⁶

This is the meaning of “his ‘deeds’ depart”: because [from] those transgressions that he committed there were created the sons of man, the “outsiders”, and these die with him as well. Thus it is written [Job 37:6] “...that all men shall know his works”; i.e. the people who were made [or “created”] [!] by his actions, and were made into wicked people. This is what is meant by “his works”: the actual work of his hands—[his “creations”] as a result of his sins. – From the Rav [the ‘AR”I], his remembrance is for life eternal.

It seems to me that these “manufactured” people may refer to those souls forced to take the route of the *Tyql’a* as a result of this person’s transgressions.⁴⁷

⁴⁵ Although neither the ‘AR”I nor RH”V addressed the issue, it seems to me that here, the designation “World to Come” is equivalent to The Garden of Eden and not to the Resurrection. See also below, text 10.

⁴⁶ I find it quite curious that twice here, the transgression is associated with the one who commits it, whereas twice, the *Mizvah* is not!

⁴⁷ See *ShaKav*, *Drushe ha-Laylah*, Drush 7.

Regarding the larger issue, the instruction of the 'AR''I in his last days to RH''V, Lurianic eschatology may hold that there is an optimal number for each soul-root. This, however, is not stated explicitly with regard to the 613 primal root souls, each of which can potentially yield 600,000 X 600,000 souls (as implied in the R. Pereyd'a passage, and as stated explicitly in ShGil fol. 6a). Furthermore, since the number of good sparks from the (potentially aggressive) soul of Cain is extremely small,⁴⁸ so too, the optimal number of rectified souls is also small. This may perhaps be borne out when we consider the possible implications of the fact that the 'AR''I had practiced the *Yihud* discussed at the end of text 2 (perhaps even as a standard practice) a number of times in the course of his life. It would also seem to imply that the generation of 'AR''I and RH''V was seen by them as the "last generation", the generation of the coming of the Messiah, and also, as the generation in which most of the souls of the root of Cain the incarnate were in their fourth evil incarnation, with no hope for a future incarnative *Tyqun* process. Here we witness the moral tension inherent in the conceptual combination of reincarnation and acute Messianic eschatology.

On the other hand, the various counter-examples, particularly, those implying that the "merit-exchange" takes place only when one of the souls remains wicked and unrepentant, would mitigate this. Also, the above mentioned consideration vis-a-vis the survival of the sparks, refers to the resurrection, whereas the "merit-transfer" refers to "his portion and that of his neighbor in Eden and the resurrection" (and regarding the important distinction between Eden and the resurrection, see below, Analyses of Texts # 2).

Regarding the relationship between the Edenic after-death state, the World to Come, and the Resurrection, we find in LQhSh on B.T. *Berakhot* fol. 66a, an unattributed passage on the difference between the World to Come (which clearly would include the after-death Edenic state) and the Resurrection. This

⁴⁸ See ShGil section 29 p. 209.

passage has a conceptual parallel in ShGil section 10 p. 83. It reads as follows:⁴⁹

10. "Scholarly sages (*Talmydey Hakhamym*) have no rest, neither in this world nor in the World to Come." This is because in the after-death world, *Talmydey Hakhamym* are engaged in Torah study and ascend from level to level and from Academy to Academy. For even our teacher Moses, peace be upon him, ascends and attains to higher levels each and every day. For just as the blessed Name has no limit, so too does His Torah have no end. This is the secret [of Psalms 104:23]: "Man goes forth to his work..." i.e. to involve himself in Torah study, in [those areas in] which he toiled in this world. For when a person leaves this world he first "goes forth to his work," i.e. to study those areas in which he toiled while in this world,⁵⁰ and then, [he goes (Psalms *ibid.*)] "to his labor" in which he toils "until the night"; i.e. until this world, which is like the night, comes to an end. This is because in the [ultimate] future, after the resurrection [which is the stage above the lower aspect of the World to Come] they [the *Talmydey Hakhamym*] will attain to rest and [Isa.11:9] "The land shall be filled with knowledge ...", each according to his level. Now there is [the level of] the Torah of *Azylut* (Emanation), and so too [the Torah of the worlds of] Creation, Formation, and Action, as well as the Essence [of the Torah, which on each of those levels] contains the

49

ת"ח אין להם מנוחה לא בעוה"ז ולא בעוה"ב. הענין כי בעולם שלאחר המיתה ת"ח עוסקים בתורה ועולין ממדרגה למדרגה ומשיבה לשיבה כי אפילו מרע"ה בכל יום ויום עולה ומשיג יותר כי כמו שהשית אין לו סוף כך תורתו אין לה סוף וז"ס יצא אדם לפעלו ר"ל לעסוק בתורה במה שפעל בעוה"ז כי כשיצא האדם מעוה"ז יוצא תחלה לפעלו ר"ל לעסוק בתורה במה שפעל בעוה"ז ואח"כ לעבודתו שהוא עובד שם וטורח עדי ערב ר"ל שיגמור העוה"ז הדומה לערב כי לעתיד אחר התחיה יהי' להם מנוחה ומלאה הארץ דעה כל אחד לפי מדריגתו. והנה יש תורה באצילות וכן בבי"ע ובסוד עצמו יש בו פרד"ס כי התורה יש בה רמ"ח מצות עשה ושס"ה מצות ל"ת שהם כנגד האיברים והגידים שבאדם וא"כ הוא בכל פרצוף יהי' בו כל התרי"ג מצות והבן זה

⁵⁰ See Midrash Mishley, beginning.

four-fold hermeneutic levels: PaRDeS [*Peshat*, the plain meaning; *Remez*, allusions; *Drush*, homily; *Sod*, secret]. And the Torah contains 248 positive commandments and 365 negative commandments, which correspond to the limbs and sinews of Man. Thus, each *Parzuf* [configuration of *Sefyrot* modeled after the Divine realm] comprises all 613 commandments. Understand this.

It may thus be the case that in the Edenic state, or Lower World to Come of RH"V, certain *Zadyqym* are enriched by their repentant soul-root colleagues – to their detriment – whereas at the time of the resurrection, they receive their reward.⁵¹ In addition, it is interesting that in most instances in Lurianic Kabbalah and in the *Zohar*, the “Mixed Multitude” are associated with the soul of Moses, to which the ‘AR”I is connected.⁵²

Note also that we read in *ShGil* that the majority of the sparks of the root of Cain are evil, but the few “good” sparks are “very good”;⁵³ whereas only once, other than in the above mentioned text 2, is it said that the “Mixed Multitude” is associated with Cain. In *ShPs*⁵⁴ this soul root also appears as the origin of the nation of Ämaleq which is destined to cease to exist. Thus, it may be that at certain junctures of the ‘AR”I’s thought (or perhaps only in RH”V’s thought) that Cain’s root was seen as constituting a special case, which RH”V misapplied to other cases as a general principle. On the other hand, lest we forget, besides the places in the corpus where RH”V acknowledges that any improvement within the *Nefesh* of the incarnate sinner during his first four incarnations puts

⁵¹ See Analyses of Texts # 2.

⁵² For the sources on Moses in the *Zohar*, see above, text 2 section D. For the Lurianic sources, see *EH* gate 32 chapters 1-2, *ShGil*, sections 2 and 20 and elsewhere. On the connection of the ‘AR”I to Moses’ soul, see *SfhG* fol. 64b.

⁵³ See *ShGil*, sections 29 and 38.

⁵⁴ See *ShPs* on *Balaq* fol. 36a.

him in another category,⁵⁵ we must also recognize that we have preserved the Lurianic counter-examples to parsimoniousness only due to the editorship of RH"V.

Furthermore, as mentioned before, regarding the 'AR"I himself, I would speculate, that the extreme examples of what could only (it seems to me) be characterized as vindictive and paranoid parsimoniousness in texts 2 and 3 may have been the result of delirium, or the combination of general weakness and extreme pessimism.

R.I. Luria may have suffered from these conditions as a result of high fever, after having contracted either the Black Plague or Typhoid fever, that claimed him before his time, five days after he fell ill.⁵⁶ This is especially likely considering that text 2 was quoted from the 'AR"I a mere two days before his demise. RH"V out of reverence for his teacher, took his words at face value, and applied them as a general principle, despite the fact that they were contradicted by other statements of the 'AR"I, as was seen above. Clearly, this type of thinking regarding the moral and eschatological nature of the soul exemplifies an ultimately monistic, but provisionally dualist essentialism. And see Concluding Section # 1.

⁵⁵ See above toward the end of text 4.

⁵⁶ See August Hirsch, Handbook of Geographical and Historical Pathology vol. 1, p. 500 regarding the occurrence of the Black Plague in the Middle East of the 16th century, and pp. 548-549 regarding the appearance of Typhus in the Mediterranean in 1572. My thanks to Professor Shmu'el Kotték of the Hebrew University and Hadassah Hospital, Ein Kerem for this important citation.

Analyses of Texts # 2

Lurianic Texts Concerning The Hazards of the Self-Rectification of the Incomplete Zadyq

This is an important exposition, both because it contains many of the principles discussed above, in Appendix 2, and because it is a teaching directly attributed to the 'AR"l, as recorded by his disciples. It probably represents one genuine, uninterrupted discourse, rather than a later synthetic reconstruction, which is the nature of the vast majority of RH"V's later writings. I therefore decided to provide a full translation of it. This is an allegorical explanation of the second Mishnah of Tractate *Bav'a Qam'a*.⁵⁷

⁵⁷ See LQhSh fol. 13b-14a.

ספר ליקוטי הש"ס - מסכת סוטה כל שחבתי בשמירתו וגו'. כי הצדיקים שכבר מתו באים לשמור את החיים שבעוה"ז אותן שהם משורש נשמתם כי כל הנשמחות שבאדה"ר ה' פרצוף אחד וכל הנשמות שבאו לעולם הם נכללים בו לבד וכמ"ש הקב"ה לאיוב איפה היית וגו' ואח"כ נתחלקו הנשמות וכל הנמצאים שבעוה"ז הצדיקים שהם קרובים אליהם באים בשורש נשמתם אם זה החי הוא אבר מאיברי הנשמה של הצדיק אותו צדיק טורח עליו לשומרו שלא יחטא כדי שיתקן ויהיה תועלת לצדיק שיתקן אבר מנשמתו כמשרו"ל הבא לטהר מסייעין לו וארו"ל כי נשמות הצדיקים הם מסייעין אותו וכן נשמת הצדיקים הקרובים אליהם כאמור ובצדיק כאלה מדבר ואומר כל שנתחייבתי לשמור שלא יחטא הכשרתי את נזקו עלי להכשיר שלא יזק ולא יחטא. ומאלו הצדיקים הבאים לפעמים הם מתעברים בתוך האדם עצמו בדרך עיבור כי יש גלגול ויש עיבור והעיבור הוא בא מב פנים או שהוא בא לתקן האדם לבד לפעמים כשמתעבר נשמת הצדיק באדם לתקן עצמו כגון שיש עליו לתקן עון אכילת חלב או כיוצא בזה אחר שהוא בא לתקן את עצמו צריך להיות הבחירה בידו ואז אפשר שיקלקל ולא יתקן ולהיות עבירה גוררת עבירה אפשר שזה האדם לא הי' נכשל בעון זה של אכילת חלב והצדיק שנתעבר בו גרם לו להכשל ונכשל ואכלו ונתחייב כרת ומת זה האדם הרי שזה הצדיק הרגו וע"ז אמר הכשרתי מקצת נזקו ולפעמים לא גרמתי לו כי אם מקצת הנזק כי גם הוא עבר עמו כי ב הנשמות והגוף נהנהו מן האיסור ואכלו חלב ואני חבתי בתשלומי נזקו כהכשר כל נזקו כאלו אני עשיתי הכל לפי שהוא הי אפשר שלא הי אוכל חלב ואני עשיתי הכל לפיכך אני חייב לשלם לו במיטב הארץ דהיינו חלקו שיש לו בג"ע כענין מה שארו"ל נוטל חלקו וחלק חבירו בג"ע והרי שיש לגוף הזה ב' נשמות הא' שלו והב' נשמת הצדיק שנתעברה בו וידוע שאם לא היתה תמיד הנשמה חופפות על העצמות היו נרקבים ולא קם בתחיית המתים כענין ובשכבך תשמור עליך ונחך ה' תמיד כי בכל ערב שבת עולה הנשמה למעלה והיא נוטלת אור ושפע ומביאה אל העצמות וזהו ועצמותיך יחליץ ועל מי מב' נשמות אלו הי' מוטל להשגיח על הנבילה לו"א על הניזק וז"ש מדקאמר תשלומי נזק משמע דאין לו למזיק דהיינו נשמות

[The Mishnah (*Bav'a Qam'a*, chapter 1 Mishnah 2, fol. 9a) states:

"All that I am obligated to guard, I am also liable for the payment of the damages that may incur. If I obligated myself for partial payment of damages, I am liable to pay as if I obligated myself for full damages."]

The *Zadyqym* who are already deceased return to watch over those living in this world; [and they watch over] those who are of the same root as their own souls. For [originally] all the souls within the first Adam were of one *Parzuf* [level of the Divine Countenance], and all the souls that came into the world were included in 'Adam alone. This is implied in what God enquired of Job: [Job 38:2] "Where were you when I founded the earth...." [i.e. where in this Great Adam are you rooted]? Afterwards [i.e. after "the fall"], the souls, as well as all that exists in this world, were differentiated. And the *Zadyqym* are close to those who derive from the roots of their souls, so if the living person is a "limb" of the soul of the *Zadyq*, then the *Zadyq* toils on his behalf to guard him from sin, and so that he rectify himself. This will be beneficial for the *Zadyq*, for one of his limbs is being repaired.⁵⁸ And our sages have stated [B.T. *Shabat* fol. 104a] "As for one who comes to be purified, we help him." And it is said that the souls of the *Zadyqym* help such a person... Furthermore [the

הצדיק שבא בעיבור אלא להשלים את נפשו של הניזק שם בג"ע אבל הגוף בעלים הראשונים שהוא הניזוק מטפלין בנבילה שנאמר מכה נפש בהמה ישלמנה לנפש אבל הגוף על הראשון מוטל להשגיח בו והוצרכו ג' פסוקים לפי שלפעמים יגרום לאדם זה שיכשל בעון חלב נשמת הצדיק עצמו וזהו הניזק שבידים אבל הוא מלתא דלא שכיחא שהוא בא לתקן ויקלקל. ולפעמים לא יגרום הנשמה של הצדיק עצמה אלא א' מכוחותיהם כי יש כמה כוחות וכמה שלוחים ואיברים לנשמה וא' מאלו גרם ההיזק וזהו ממונא שהיזיק ועל כולם אמר שהבעלים מטפלים בנבילה כמו אם יהי' בידים או ממילא או ממונא לעולם אין לנשמת הצדיק להיטפל בגוף וזהו המת יהי' לניזק אתה אומר לניזק או אינו אלא למזיק כיון שהוא בעצמו ובסיבתו מת לז"א לא כך הוא כלומר כאשר בא האדם הזה אל העוה"ז לא הי' כך בגוף הזה כי אח"כ נתעבר בו נשמת הצדיק הזה.

⁵⁸ See in the article between n. 33-35.

Talmud says] “All that I am obligated to guard...”, i.e. that they not sin, “I am also liable for the payment of the damages that may incur...” i.e., I will make him fit, that he not be harmed and not transgress.

Now these *Zadyqym* sometimes impregnate themselves [*mitäbrym*] within the person [i.e. not merely guarding from the outside, but also “within” the person] as an *ibur*. For there is “*Gilgul*” [incarnation], and there is *ibur* [impregnation]. And regarding *ibur* there are two possibilities: 1) when the *Zadyq* comes to rectify the person; and 2) [when] sometimes the soul of a *Zadyq* impregnates the person in order to rectify himself. For example, he [may need to rectify the fact that in a past life the *Zadyq*] ate forbidden fat, or something similar [in its level of stringency– i.e. incurring *Karet* if done intentionally.] Since [in this second instance] the *Zadyq* is impregnating himself in order to rectify himself, he needs to have freedom of choice.⁵⁹ Therefore there is a possibility that [the *Zadyq*] would make things worse rather than better. And since one transgression carries in its wake another, it is possible that the [living] person [who is impregnated by the *Zadyq*] would not have transgressed by eating forbidden fat. The *Zadyq* who impregnated in him [may have] caused him to fail; and he stumbled and ate the forbidden fat, and thus was liable for *Karet*, and died [before his time and before repenting]. Thus, the *Zadyq* killed him!

Regarding this, [did the Talmud state] “If I obligated myself for partial payment of damages....” For sometimes I only partially caused him [to] damage [himself] because he [the impregnated] also transgressed [of his own free will, though he may not have faced the test had he not been impregnated] because [it was] two souls and one body [that] derived

⁵⁹ Does this imply that the *Zadyq* is rectifying an intentional transgression punishable by *Karet*, of which the *Zadyq* had repented in a past life, since he is still called a *Zadyq*? Or does the fact that he derived pleasure from an albeit unintentional transgression imply a predisposition which needs to be overcome by free choice?

pleasure from this transgression of eating forbidden fat. And I [the *Zadyq*] obligated myself to pay damages on his behalf, as if I obligated myself for all his damage – [i.e., that it be regarded] as if I did it all. For it is possible that he [the impregnated, even if he did face the “test” by himself without the impregnation of the *Zadyq* with its predisposition toward forbidden fat] would not have transgressed, and I [the *Zadyq*] caused the whole thing! Therefore, I [the *Zadyq*], am obligated to pay him [the impregnated] with “the best of my land” i.e., with the *Zadyq*’s portion in the Garden of Eden?⁶⁰ This is similar to what is stated [B.T. *Hagyah* fol. 15a] “He takes his portion and the portion of his neighbor in the Garden of Eden”. Now this body has two souls: one is his, and one belongs to the *Zadyq* who was impregnated in him. And we know that if the soul would not hover over the bones, they would rot and would not rise in resurrection, as implied in the verse [Prov. 6:22]: “And when you rest he will watch over you”; and [Isa. 58:11] “God shall cause you to always be at ease...”. And every Sabbath eve the soul rises on high and takes light and effluence [from on high], and brings it to the bones, as it is stated [ibid.] “And your bones will be made strong”.

[The question may be asked] Which one of the two souls is obligated to watch over the dead body [of the impregnated]? It is the one to whom the damage was caused [i.e. the one impregnated]. This is as it is said: “... [liable for] the payment of *damages*...” The implication is that the one who causes the damage, i.e. the soul of the *Zadyq* who comes as an impregnation, is obligated only to make whole the soul [*Nefesh*] of the one who was damaged, insofar as his portion in Eden is concerned. But as for the [resurrection of the] body of the original owner, it is the responsibility of the damaged one to deal with the dead body... [the soul of the *Zadyq*

⁶⁰ The Garden of Eden is the station of reward between the after- death state and the state of resurrection.

thus attends his own dead body.] But this [conjunction] is something that happens only rarely—that [the *Zadyq*] comes to rectify but causes damage instead. With regard to all of these [soul relations] it is said that the [original] owner [of the body] is responsible for the corpse, whether the case is one of direct damage [caused by the *Zadyq*], or indirect causation; or if [the *Zadyq*] is merely appointed [i.e. hovering close but not impregnating]. Regarding all, the owner [of the body] deals with the corpse and not the soul of the *Zadyq*. This is as it is stated, [Exod. 21:36] “the dead body belongs to [the one who suffered the damages].” We may think that it belongs to the one who incurred [and paid for] the damages, for he is the direct cause of death. But this is not the case. For when the person came into this world, [the *Zadyq*] was not in the body; he impregnated it only later. — This too is by the Rav [the ‘AR”I], his memory a blessing of eternal life.

Analyses of Texts # 3

Lurianic Texts Concerning RH"V and his Psυχical Experience

Below, I present my translation of the only full_ length report by RH"V, of his psychic experience. It occurred on Monday August 30 1571, *Ėrev Rosh Hodesh 'Elul*, 5331. This was followed by *Rosh Hodesh 'Elul* which is always two days, and he was [apparently] instructed to perform the long and complex *Yihud* of the "Thirteen Reparations of the Beard" in order to invoke unconditional Divine compassion.⁶¹ Following those two days, on Thursday and Friday, he was told to fast and perform a *Yihud* over the course of 48 hours, in order to conduct the energy of the above mentioned compassion into all the months of the year.⁶²

Then, he was instructed by the AR"l to connect with the soul of R. Yeyv'a Sab'a, during the course of Shabat. These practices give one an idea of the level of intensity and sophistication in the learning of the Lurianic theurgic nomenclature attained by RH"V over the first seven months of his association with his teacher. Needless to say, the fact that this was his first successful experience of pneumatic *Yihud* leaves open the possibility for improvement in

⁶¹ See above, DS 11 and note 300. And see ShRhOd fol. 50a-53a; and for the dating, see ShYh fol. 5d. Although see above, DS 11 *ibid.*, where I call this into question. Perhaps in the ShYh there was a confusion between the two *Yihudym*. Alternatively, the ShYh narrative was written before the one presented here, which comes from the SHez and the ShGil; in which case, the *Yihud* alluded to near note 66 was mentioned as a memory lapse, and it was the *Yihud* of the "Thirteen Reparations of the Beard" that was performed then, by RH"V. But see below, between notes 73 and 74, and compare with ShRhOd fol. 44a-45a, where it is clear, that this is the earlier report, and it was the *Yihud* of the mouth and nose of the Ancient Holy One, and not the *Yihud* of the "Thirteen Reparations of the Beard", that was performed by RH"V at that time [although both are 'Cosmic' rather than personal *Yihudym*].

⁶² See ShRhOd fol. 48a-50a.

later attempts. But the fact that no other experiences of this type are recorded by him in his private diary may argue against this. This is particularly relevant in light of his extreme self-doubt as to whether these experiences were anything other than self-induced.⁶³ It should also be pointed out that aside from this passage, nowhere else do we read RH"V writing "Yihadti" or "Äsyty Yihud" ["I performed a Yihud"], although he clearly did perform *Yihudym*.⁶⁴

I.⁶⁵ On the day before *Rosh Hodesh 'Elul* in the year 5331 my teacher of

⁶³ On this see n. 100 in section D of this appendix.

⁶⁴ See *ShGil* p. 329, regarding RH"V's inconsistent efforts at *Yihudym* practice; but see *Shez* page 25, indicating that there was a long time when RH"V did practice the *Yihudym*; and see also p. 339, where he is told by the 'AR'I on several occasions (prior to his "conscious" attempt to connect with *Zadyqym*) that particular *Zadyqym* are currently temporarily impregnated in him. But see my comments toward the end of section IX, where it may be implied that his psychical ability did indeed improve.

⁶⁵ *ShGil* Section 38, p. 363, ff; and *Shez* pp. 170-173.

א. ערב ר"ח אלול שנת השל"א שלחני מורי ז"ל, למערת אביי ורבא, ושם נשתטחתי על קבר אביי זלה"ה, וייחדתי יחוד תחלה של הפה וחוטם דעתיקא קדישא, ונפלה עלי שינה ואיקץ ולא ראיתי דבר. אח"כ חזרתי ונשתטחתי פעם אחרת על קבר אביי עצמו, ויחדתי היחוד שכתוב מכתבת יד מורי עצמו ובהיותי מחבר ומשלב אותיות יהו"ה אדנ"י כנודע, נתערבה מחשבתי, ולא הייתי יכול לחברם, ואחדל מלחשוב בחבור ההוא,

ב.. ואז נתדמה אלי במחשבתי כאלו קול אומר לי חזור בך חזור בך פעמים רבות, והייתי מחשב בדעתי לומר, הנה זהו לשון עקביא בן מהללאל אל בנו כנודע, ואז חזרתי לחשוב בחבור ההוא וגמרתיו, ג. ואז נדמה במחשבתי, כאלו אומרים לי, אלהים יראה לו השה לעולה בני, ובאלו היו מבארים לי פירוש, והוא, כי מה שהייתי דואג על שלא הועלתי ביחוד הא' שאינו כן, אמנם הועיל והצליח לפני השי"ת, וזהו אלהים יראה לו הונה וכו', ויתדמה במחשבתי כאלו היו מבארים לי, כי בפסוק הזה נרמז כל היחוד הא' שעשיתי, כי ר"ת של "אלהים יראה" לו "השה בגימטריא מ"ז, כמנין יחוד יהו"ה אהי"ה, ור"ת "השה לעולה" בני הוא הבל, והוא סוד הבל הפה העליון שכונתי ביחוד ההוא. ונדמה לי כאלו היו אומרים לי, בר"ת של תיבת "לו" השה לעולה, היא הלל הזקן. ואיני מבין עניינה; והנה כל זה נתדמה לי אז במחשבתי,

ד. ואחר כך נפלה עלי חרדה ורעדה גדולה עד מאד בכל איברי, וידי רועדות זו לזו, גם שפתי היו רועדות דבר גוזמא ומתנועעות במהירות ובתכיפות ובמרוצה גדולה, וכאלו קול היה יושב על לשוני בין שפתי, והיה אומר במרוצה גדולה יותר ממאה פעמים בלשון, מה אומר, מה אומר, ואני הייתי מחזיק

blessed memory sent me to the cave of [the grave of] 'Abayey and Rav'a,
and I stretched myself over the grave of 'Abayey, may his memory be a

את עצמי ואת שפתי שלא לנענעם ולא יכולתי גם להשקטם כלל.

ה. ואח"כ חשבתי לשאול על החכמה ואז היה הקול מתפוצץ בפי ובלשוני ואומר החכמה החכמה יותר מעשרים פעמים. ואח"כ חזר ואמר, החכמה והמדע, החכמה והמדע, עד כמה פעמים. ואח"כ חזר ואמר החכמה והמדע נתון לך. ואח"כ חזר ואמר החכמה והמדע נתון לך מן השמים, כידיעת ר' עקיבא. ואח"כ חזר ואמר, ויותר מר' עקיבא. ואח"כ אומר, וכרב ייבא סבא, ואח"כ אומר, ויותר מרב ייבא סבא. ואח"כ אומר שלום עליך, ואח"כ אומר מן שמיא משרדין לך שלמא. וכל זה היה במהירות גדול, דבר נפלא פעמים רבות בהקיץ, ואני נופל על פני, משתטח בכוח של אביי:

ו. ואח"כ הלכתי אצל מורי ז"ל, וא"ל כי הועלתי מאד, במה שעשיתי שני היחודים הנזכרים זה אחר זה, ושבסדר זה ראוי לעשותם, ומה שלא נענתי ביחוד האחד היה, שהמתינו לו עד שאייחד שני היחודים. וא"ל מורי זלה"ה, כי בחזרתי משם ונכנסתי לביתי, שראה את נפש בן יהודע הולך עמדי, וא"ל כי אינו מן השרש שלי, אלא הטעם הוא, כי הוא מתגלה עם כל המייחד יחוד עליון, כי זה דרכו תמיד בחיו כנוכח אצלינו במקום אחר:

ז. וא"ל מורי ז"ל, כי אמרו לו אז במנחת שאם אוכה באותו יום שבת הבא הראשון אל רב ייבא סבא, שישאר בי תמיד, ולא יסתלק כשאר הגלגולים שלי, ועל ידו אוכה אל הארות גדולות, ובפרט בתפלת העמידה בברכת השנים ובאת צמח דוד עבדך, ובשומע תפלה. וטעם הדבר הוא לפי שגם ר' ייבא סבא מתגלה אל הצדיקים כמו בניהו בן יהודע כמבואר אצלינו, ונוסף על זה שהוא משרשי, ולכן אם אוכה שיתגלה בי, יגלה לי נפלאות גדולות בע"ה:

ח. ליל מ"ש ההיא יחדתי יחוד, אחר חצות לילה, כשקמתי ממיטתי, ואירע לי כנוכח לעיל, והזהירני רב ייבא סבא, שע"י היחוד מכתובת ידי מורי ז"ל, אשיג בחכמה כל מה שארצה, ושאיחדנו שלשה פעמים בכל יום באופן זה, בנפילת אפים בשחרית, ונפילת אפים במנחה ובק"ש של ערבית. ובוזה אשיג כל מה שארצה

ט. וליל יום שני חזרתי לייחד אחר חצות לילה, וא"ל רב ייבא סבא, ולמה לא יחדת היחוד ההוא כמו שצויתך לעשותו שלשה פעמים בכל יום כנז"ל, כי בזה תשיג השגה שלימה לאין קץ, ולך לך אצל רבך ה"ר יצחק אשכנזי, ואמור לו שילמדך איך תעשהו בשלשה זמנים הנז', ואמור לו שידבר עמי, ואני אלמדהו לו, והוא ילמדהו לך. ואינך יודע כמה אתה גדול לפני הש"י, כי אדם גדול אתה כר' עקיבא וחביריו, ותשיג מה שלא תשיג שום אדם בדור הזה, אפילו האר"י רבך, ואתה עתיד שידבר לך המלאך אליהו ז"ל פה אל פה בהקיץ, ולכן כאשר תייחד יחוד הזה, תעלהו בסוד (מ"ן אליהו שהוא שם בן, והוא סוד מ"ן, ותעלהו בסוד נדב ואביהוא, שהם סוד הנפש, ותעלה אותי ג"כ עמהם, ובוזה תשיג שידבר לך אליהו הנביא ז"ל, ושאר מלאכים, ואינך יודע כמה גדלה מעלתך מכל אנשי הדור הזה, ובנים יתן לך הש"י, גם עושר, שלא תצטרך לשום אדם. ואז בבקר הלכתי אצל מורי ז"ל, וספרתי לו כל הנז"ל, ואח"כ למד לי איך אעשה היחוד הנז', בשלשה תפלות, בנפילת אפים בשחרית, ומנחה, וק"ש של ערבית וכבר ביארתי בסוף היחוד של כתיבת ידי מורי ז"ל וע"ש. גם ענין יחוד נדב ואביהוא ואליהו ז"ל, כבר כתבתי אחר היחוד הא' של הפה והחוטם דעתיקא קדישא.

blessing for eternal life. First I performed the *Yihud* of the mouth and nose of the Ancient Holy One⁶⁶ and sleep fell upon me. Then I awakened and saw nothing. Afterwards I once again stretched myself over the grave of 'Abayey and performed the *Yihud* [for uniting with the souls of departed saints at their graves] written by my teacher himself.⁶⁷ While combining and interlacing the letters YHVH and ADNI as is known,⁶⁸ my concentration became confused and I was unable to combine them, and I refrained from contemplating this combination.

II. Then there came a likeness within my awareness as if a voice was telling me "Retract, retract!" ["Return in yourself, return in yourself!"]⁶⁹ And then I thought, these are the very words used by Äqavy'a ben Mehal'el to tell his son [on Äqavy'a's deathbed, to retract his opinions which were contrary to those of the majority.]⁷⁰ So then I returned to concentrate on this combination, and completed it successfully.⁷¹

⁶⁶ See *ShRhOd*, fol. 44a-45a.

⁶⁷ See n. 5 above, in section A of the Appendix.

⁶⁸ See *ShRhOd*, fol. 44b.

⁶⁹ The confusion in translation comes from the phrase "*Hazor bekha*" which bears both connotations, and which was perhaps the first spontaneously induced free-association; and considering the free-associations he was about to have, it seems to me that both translations are pertinent.

⁷⁰ See Mishnah *Äduyot* 5:7.

⁷¹ This refers to the "lower combination" YHVH and ADNI, corresponding to the *Nefesh* and *Ruah*, as opposed to the "higher combination" of AHYH YHVH that corresponds to the Wisdom and Understanding of the upper worlds and the higher levels of the *Neshamah* and the *Neshamah* of the *Neshamah*. These, according to protocol, were to be performed before the "lower combination", and he performed the second part of the *Yihud* with confidence.

III. Then it was as if in my mind they⁷² were saying to me “God will provide Himself the lamb for a burnt-offering, my son.” [Genesis 22:8],⁷³ and as if they were suggesting to me its explanation: that my concern about not having accomplished in the first *Yihud* [the cosmic *Yihud* of the Ear and Nose of the Ancient One; on account of having fallen asleep] was wrongly placed. For I indeed did succeed with it, before the blessed Name—“God will provide Himself the lamb.” And it appeared to my thought, that they are hinting to me that the first *Yihud* I performed is implicit in this verse. For the first letters of the first four words equal 46 numerically, which equals [with the “*Kolel*”] AHYHYHVVH, and the first letters of the final three words yield the word “*hevel*” [breath], referring to the breath of the Supernal Mouth [a cosmic pneumatic image used in this *Yihud*], which I intended [to manifest] in this *Yihud*. And it seemed to me as if they are telling me that the first letter of the fifth sixth and seventh words, form the name Hilel the Elder but I don’t understand its significance.⁷⁴ All this occurred to me in my thought.

IV. Afterwards, a great and exceeding fright and trembling seized me in all my limbs,⁷⁵ and my hands were trembling, knocking against one another, and also my lips were trembling in an exaggerated way and were moving rapidly with forcefulness exceedingly fast.⁷⁶ It was as if a voice was

⁷² The word *They* keeps appearing, as if referring to the anonymous denizens of heaven.

⁷³ אלהים יראה לו השם לעולה בני. Is the spontaneous pronouncement of the verse a form of self-induced speaking in tongues? For another Safed example of heavenly communication to a ‘son’, see R. Moshe Cordovero, *Sefer ha-Gerushin*, passim.

⁷⁴ He is free associating the name of a great sage who lived about 300 years before Abayey.

⁷⁵ See material above in section D of the Appendix, between notes 88 and 91.

⁷⁶ See R. Joseph Gikatilla *Sod ha-Hashmal*, fol. 4a. Perhaps RH”V is approximating the “cacophony of sounds” described there.

sitting on my tongue which was saying exceedingly swiftly, “*mah ‘omar mah ‘omar*” [“What shall I say, what shall I say?”] more than one hundred times!⁷⁷ And I was trying to take hold of myself and my tongue so that [I] not move them, but I was not able to quiet them at all.

V. Afterwards I thought to ask for wisdom. And the sound exploded in my mouth and tongue [!] and said more than twenty times “*ha-Hokhmah, ha-Hokhmah*” [“the Wisdom, the Wisdom]. Then it went on to say “*ha-Hokhmah ve-ha-Madä*” [the Wisdom and the Knowledge] many, many times. Then it went on to say “Wisdom and knowledge is given to you like the knowledge of Rabbi Äqyv’a”; then it said “And more than R. Äqyv’a”. Then it said “And like R. Yeyv’a Sab’a”; and then “And more than R. Yeyv’a Sab’a”.⁷⁸ And then it said “Peace be unto you;” and then, “From heaven they send you the greeting of peace.” All this was with great wondrous speed, many times in the waking state. And I was fallen on my face, spread out on the grave of ‘Abayey.

VI. Then I went to my teacher of blessed memory, and he told me that my having performed these two *Yihudym* was quite propitious, and that such was the proper order [cosmic and then individual] in which to do them; and that the reason I wasn’t answered [with an experience] on the first *Yihud* was because they were waiting for me to unify the two *Yihudym*. And my teacher of blessed remembrance told me that when I returned from there [the grave of ‘Abayey] and entered his house, he saw the *Nefesh* of Benayahu ben Yehoyadä walking with me. And he told me that [Benayahu] is not of the same [soul] root as I, but that the reason [he is

⁷⁷ See the *Yihudym* in *ShRhOd* fol. 45b-46b, # 7 and 9 for those who have “the voice” but “no words”. This indicates that the ‘AR”I tried various stratagems to free RH”V, so that he could attain to automatic speech.

⁷⁸ This vouchsafing did not suffice to convince him to abandon doubts in self-confidence.

with me] is because he appears, so as to be with each and every person who performs a cosmic *Yihud*, because this was his custom during his life [to perform cosmic *Yihudym*.]⁷⁹

VII. And my teacher of blessed memory told me that he was informed at the time of the afternoon prayer, that if I merit during the coming Shabat to [cleave to] R. Yeyv'a Sab'a, he will stay with me always and will never depart from me like my other *Gilgulym* [he seems here to use "gilgul" and *İbur* interchangeably], and through him I will merit great illuminations, especially [if I can connect with him] during the Silent Prayer, in the benedictions for the blessing of the year, and for the salvation of King David, and in the benediction beseeching God to hear our voices in prayer,⁸⁰ because R. Yeyv'a Sab'a reveals himself to the *Zadyqym*, as is the case with Benayahu ben Yehoyada. In addition, he is of the same soul-root as I. Thus, if I merit that he will reveal himself to me, he will reveal great wonders to me, with God's help.⁸¹

VIII. On the evening of the close of that Shabat I unified a *Yihud* after midnight, after rising from bed and was successful as before.⁸² And R. Yeyv'a Sab'a roused me to vigilance [!] saying that through the manuscript

⁷⁹ See *ShRhOd* fol. 28a, where it is said that those sages who in the course of their lives were always performing cosmic *Yihudym* were in fact, uniting "all of the Divine Roots together" so that upon demise, whenever a cosmic *Yihud* is practiced they are present. They are thus connected even with those souls which aren't of their "root". The Divine Throne is never without these souls. See also *ShMRsh*, fol. 12a-d.

⁸⁰ See above in section B of the Appendix, between n. 28- 29.

⁸¹ Apparently *RH*"V did not establish contact with R. Yeyv'a Sab'a during his Sabbath afternoon nap, and made another attempt after the close of the Sabbath.

⁸² It is not clear which *Yihud* he performed at this point; perhaps this was the cosmic *Yihud* of the "Thirteen Reparations of the Beard" which is designated (fol. 50a) as a practice done after Midnight.

Yihud of my teacher of blessed memory [to unite with the souls of *Zadyqym*], I will attain by means of wisdom all that I would desire; and that I ought to practice it three times a day as follows: during the *Nefylat 'Apayim* prayer of the morning and afternoon prayers, and during the recitation of the *Shmā* of the Evening Prayer. And by this means I will attain all that I wish.

IX. And on the eve of the second day [Sunday night] I again unified a *Yihud* after midnight; and R. Yeyv'a Sab'a said to me: "Why did you not practice the *Yihud* as I commanded you to do, three times a day? For I told you that by its means you will attain a whole and unlimited state of spiritual consciousness! Go to your teacher R. Yizhaq 'Ashkenazy [i.e. the AR""]I] and tell him to teach you how to perform it during these three times. And tell him to speak to me, and I will teach him, and he will teach you afterwards."⁸³

And you don't know how great you are in the eyes of the blessed Name, for you are great as R. Äqiv'a and his colleagues, and you will attain what no one else in your generation has attained, including R. Yizhaq 'Ashkenazy your teacher. And in the future you will be spoken to by the angel 'Eliyahu of goodly remembrance, face-to-face while awake. Therefore, when you perform this *Yihud* [of the 'AR""]I manuscript], raise it up in the secret nature of 'Eliyahu who is the arcanum of the Name of 52.⁸⁴ This is the secret of the Feminine Waters; and raise it up in the secret of Nadav and

⁸³ This is highly significant; for here we see how although RH"V was able to convince himself that he had achieved contact with this mythical sage of the Zohar, he did not have the self-confident creativity at that point to directly receive a teaching from him, whereas the 'AR""]I was capable of both.

⁸⁴ The Tetragrammaton written out in this spelling: Yud=20 + Hh=10 + Vv=12 + Hh=10=52, denoting the rising of the "Feminine Waters" from the lower levels.

‘Avyhu, who constitute the secret of the *Nefesh* [of Adam].⁸⁵ And raise me [R. Yeyv’a] together with them, and through this you will merit that ‘Eliyahu and other angels will talk to you. And you have no idea how great your level is—greater than all the other people of this generation.⁸⁶ And God will grant you children and wealth, so that you will not need to rely on anyone.” So in the morning I went to my teacher of blessed memory and told him all of the above. Afterwards he taught me how to perform the aforementioned *Yihud* during the three prayers: at *Nefylat ‘Apayim* of the morning and afternoon, and during *Qry’aṭ Shmā’* of the evening prayers.⁸⁷ And I have already explained this *Yihud* in its place.⁸⁸

Thus, at that time, the imaginative psychical ability of RH”V was not yet capable of creative generation, as was clearly the case with his teacher, the ‘AR”I. See, however, SHez, p. 57, where he writes in the year 1610, approximately 38 years after his teacher’s demise, that his teacher...

...revealed himself to me in dreams on most nights in order to console me so that I not despair. And this occurred until 20 years after he passed away. And since then, for the next ten years, he would come to me only about once a month, and since then he would come only once every three months. And in all the dreams in which he participates he always appears in the same way: *to teach me Torah* and to console me so that I not despair....

⁸⁵ See ShaKav, Drush #1 of *Qeryäṭ Shmā’*; and see ShGil section 38, p. 367, and see *Yihud* # 4 in ShRhQd fol. 45a-b.

⁸⁶ Soothing words to a troubled ego!

⁸⁷ In other words, the ‘AR”I had no trouble “contacting R. Yeyv’a” and creatively applying his *Yihud* to these prayers. And see Drush 5 of *Nefylat ‘Apayim* written by the ‘AR”I, fol. 48a-c, where the basic conceptual infrastructure of this laid out by the ‘AR”I, but without the actual *Yihud*, and see next note.

⁸⁸ See ShRhQd fol. 43b, *Yihud* #2.

It is thus interesting to consider in this connection, two instances where RH"V, apparently writing after his teacher's demise, mentions a doubt that he had with reference to a *Kavvanah* practice by saying :“and I have not yet merited that my teacher explain this to me.”⁸⁹ With regard to one of these passages (the second of n. 89) it is implied that RH"V's psychical abilities had improved, and more importantly, that at least some ideas of the Lurianic Kabbalah may have developed by means of what RH"V had perceived as postmortem revelations to him by his teacher. And see Shez,⁹⁰ where in a dream approximately 14 months after his demise, the 'AR"I reveals to RH"V, details concerning the Feminine Divine *Parzuf* that corresponds to the higher aspect of *Zëyr 'Anpyn*. This, however, is not an entirely new innovation; for we come across this idea elsewhere in various other forms⁹¹ I must confess, that I cannot say that I have studied the writings of RH"V with sufficient depth to conclude that there were no other signs of postmortem revelations by the AR"I to RH"V. In addition it must be said that the Lurianic Corpus provides us with numerous instances where we witness RH"V's hermeneutical creativity.

The concluding section of the translated report by RH"V reads:

⁸⁹ See ShaKay, 'Inyan Kavvanot Qry'aṭ Shmā', Drush 6, fol. 23a, and Drush 1 of Tefylat Ärvyt, fol. 52c.

⁹⁰ P. 58 # 18. This apparently answers RH"V's question, above, fol. 52c.

⁹¹ See above, Chapter 4, DS 2c and note 72; DS 13f and note 366, and DS 14 note 383, section 3. And see Shez, pp. 211-212 (and the parallel in ShGil section 39 p. 375f); ShaKay, 'Inyan Kavvanot ha-Ämydah, Drush 2 on “*be'Ahavah*”, fol. 32d; *ibid*, 'Inyan va-Yäavor, Drush 2 fol. 43c-d; EH, Gate 29, Chapter 1, final version; and elsewhere for parallels and applications. In addition, it seems to me that RH"V's changes to *Drush Shiluah haQen* were the result of a post-mortem revelation by the AR"I; and see above, our discussions in chapter 4, DS 11c, note 307, DS 13f, note 353, and DS 14, note 383, section 3.1c on *Qoneh haKol*, and there, section 6.

And I already explained this [the various applications of the *Yihud*] at the end of the manuscript *Yihud* of my teacher of blessed memory; see there.⁹² And regarding the matter of the *Yihud* of Nadav and 'Avyahu and 'Eliyahu of blessed memory, I wrote it after the first *Yihud*; of the Mouth and Nose of Ätyq'a *Qadish'a*.⁹³

Concluding Section # 1

Undecided Issues and Preliminary Conclusions

There may be many undecidable issues in Lurianic Kabbalah,; some of which arise from the fact that when we apply a critical method to a set of texts, even if we remain within the terminology of its "system", we often ask questions of this 'system' which were apparently not posed by it's founders, or by the subsequent generations of traditional commentators. In the case of the Lurianic corpus, we must also include the consideration of the extremely short period of time that constituted the association between RH"V and the 'AR"I, during which both of them were in the midst of their own accelerated creative personal (and interpersonal) development. Certainly an enormous amount of Kabbalistically innovative discourse took place between them in this period which was abruptly cut short by the 'AR"I's untimely demise. Regarding these 'undecidable issues', the best we can do it seems, is to offer hypothetical reconstructions that resonate with the 'thick context' of presentation.

A. Nominalism

One essential question posed by classical Lurianic theologians and by an earlier generation of researchers concerns its theoretical-phenomenological Ur-assumptions: Is this Kabbalah "realist" or "nominalist"? We find numerous

⁹² See *ShRhOd* fol. 43b ff.

⁹³ See *ibid.* #4, fol. 45a-b. For another treatment of this section, stressing RH"V's creativity, see Ronit Meroz, "Faithful Transmission versus Innovation: Luria and his Disciples", pp. 263-266. Clearly, our analyses differ in detail, and the reasons for my opinions are given here in my interpolations.

statements that support the nominalist position.⁹⁴ These nominalist and panentheistic orientations have yet to receive the attention due them from the researchers of Lurianic Kabbalah. In fact, in the most recent of R. Meroz's articles on Lurianic Kabbalah,⁹⁵ this time focusing on the Saruqian recensions, she indeed acknowledges nominalist panentheism in those works. However, although she is of the opinion that Saruq was a genuine disciple of the 'AR''I, she still repeats the going academic theistic dogma vis-a-vis the formulations of RH''V. She states quite clearly that according to Saruq, from the Divine point of view there is no "change", and that the distinction between the functioning of the various Divine Attributes is merely from the human point of view; a statement found numerous times in both, the works of the AR''I and in those of all of his disciples, as discussed in the first four chapters at length. On the other hand, the basic style of exposition of the Lurianic Kabbalah and its dynamic theurgical instructions in particular, has suggested to so many of its readers, a "realist" individual orientation. I shall return to this at the end of the fourth section below.

⁹⁴ I have counted seventeen such statements, from both the AR''I and from all of his disciples. See above, Chapter 2 notes 91 and 97. These statements express the view propounded by R.I. Saruq, as to 'dual-perspectivism', as indicated below. The world is provisionally real only in the sense that the meanings of the *Sefyrot* and *Parzufym* are constant and are said to have referents in the respective worlds, and there is dynamic interplay between them; however, they are not 'real' in the classical philosophical sense, in that their properties cannot be meaningfully be expressed in an ultimate sense of 'truth' except through the language of the interplay between the *Sefyrot* and *Parzufym* and have no 'independant existence' apart from this. In addition, as many of these statements show, there is an emanated changeless level comprised of these principle ontological categories [*Arykh Anpyn*]; and that all dynamic change is from the 'point of view' of the process-of growth of the relative Divine level [*Zëyr Anpyn*], both of which were emanated voluntarily by Divinity. And although the process of growth is not limited, the hindrances to it [although also expressed in the language of *Sefyrot* and *Parzufym*], do not have ultimate existence.

⁹⁵ See her otherwise quite interesting article: "An Anonymous Commentary on the 'Idr'a Rab'a deriving from the Saruqian School; or, What is the connection between Saruq and his Circle, and Ergas, Spinoza, and Others?" [Hebrew].

B. The Theurgic Stages and the Eschatology of the Soul

With regard to some ultimate questions in Lurianic eschatology, upon having examined both, the potential patterns of *Zivvug* in the *Kavvanot* of prayer, and the : On the one hand we find that all souls are rooted in the one great all-inclusive soul of 'Adam, who before the "fall" inhabited a higher ontological state than at present—the midpoint between the Worlds *Äsyah* and *Bery'ah*; a station that is one and a half "worlds" higher than the world inhabited by us today.⁹⁶ After the fall, there are always no less than 600,000 souls, deriving from that one soul, differentiated according to "root".⁹⁷ First they are divided into two general souls—Cain and Abel⁹⁸ (plus those souls that fell into the *Qelypot* which are under the general rubric of Seth);⁹⁹ and then are further differentiated into the souls of the Patriarchs; and then into the Souls of the Seventy who descended into Egypt; and then, to 613 "limbs" which are not ostensibly differentiated [i.e. not given specific designations] within the Lurianic literature; and to 600,000 souls present in each generation in the "fallen world".¹⁰⁰ A question that suggests itself is this: When the "general soul of Adam" is finally rectified, do all souls "telescope" back (albeit differentiated) into one soul? Do they revert to the ontic station of before the fall— i.e. to the level where the World of Action is on the level of what is presently *Tif'eret* of the World of Formation, but in a state of *Tyqun*?¹⁰¹ Or does the *Tyqun* also extend to the World of Action, the (former) "domain of the *Qelypot*"?

⁹⁶ See *ShMRSh* fol. 35d-38b *Parshaṭ Qedoshym*; and see the fine schematic maps constructed by R. Šašon Äbd'el Äziz Mizrahy in *Ba'aty Ligany* vol. 4, pp. 11-12. This work is a commentary on the Lurianic *Kavvanot* on the Shabat liturgy according to the tradition of R. Shalom Sharabi, and these maps refer to the stages of the 'rising of the worlds' on Shabat in relation to the stages undergone by the Edenic human couple.

⁹⁷ See *ShGil*, pp. 89-90.

⁹⁸ *Ibid.* sections 20, 29, 30.

⁹⁹ *Ibid.* section 7.

¹⁰⁰ *Ibid.* section 11 pp. 89-90 and see *SfhG* p. 6.

¹⁰¹ See above, note 84.

This crucial question is nowhere discussed in the Lurianic corpus.¹⁰²

In this connection, considering that the names of the personages associated the 613 primal roots corresponding to the “limbs” of *‘Adam* are not stated, we may ask: Are these *actual* heads for each root of the 613, or are they subsumed within the earlier differentiations [613-70-12-3-2-1], meaning that the “heads” of the “limb-roots” are nominal? Alternatively phrased, are their “real” designations, based on their actual level of purification; so that, for instance, at any given time, for any number of people who are associated with a given “limb” or “sinew”, the one who is the most developed at that time, is the “head” of that limb? Or, alternatively, the 248 limbs, associated with the “positive commandments”, are thus the realm of *Hesed*, which is connected with Abel; whereas the 365 sinews, associated with the “negative commandments” and the realm of *Dyn*, is connected with Cain.

In addition, since a person or soul-root is not considered “complete” until it attains to the level of *Yehydah* of *‘Arykh ‘Anpyn* of *Azylut*¹⁰³—a level not yet attained even by the Divine *Parzuf* of *Zëyr ‘Anpyn*¹⁰⁴—perhaps the *essential* Divine Body is completely primordially rooted, whereas the *emanated* body is “rooted” only at the end of the process of *Tyqun*, when the “head sparks” of all the 613 roots attain to the level of *Yehydah* of *‘Arykh ‘Anpyn* of *Azylut*. This would explain why there is no “list of names” for the heads of the roots.

¹⁰² And see our discussions in chapter 1 note 79 and in chapter 4 DS 2h.1 note 70.

¹⁰³ See *ShGil* section 11, p. 94.

¹⁰⁴ See *EH* Gate 39 chapter 4, and see the Hebrew Appendix, “Authentic Quotes”, section 2, and see above, chapter 4 DS 2 note 32. To be sure, *Zëyr ‘Anpyn* attains to *‘Arykh ‘Anpyn* even now; either by virtue of the ‘time’, i.e. during *Minḥah* of *Shabat*, or on the holiday of *Shavuot*; or as the result of the successful practice of *Yihudym*, for which this is their theurgic aim. But afterwards, *Zëyr ‘Anpyn* always returns to its previous lower level; meaning that, as was the case with *‘Adam*, He did not ‘acquire’ those Divine levels above Him, so as to discontinue being *‘Zëyr ‘Anpyn*, until the final redemption.

It seems to me that we may arrive at some satisfaction regarding this when we address the question of ultimate soul-roots in Lurianic Kabbalah within the context of its ideas regarding the transition between the “present” World to Come [i.e. the Edenic ‘way-station’] and the next stage within this ontological category (which is apparently equivalent to the stage of the final resurrection and the eternal World to Come).¹⁰⁵ In the texts describing this process,¹⁰⁶ the present dynamic intradeical process of *Tyqun* apparently comes to an end, and then attains a presently unimaginable new level. This new level requires a “new *Zivvug*” within ‘*Arykh Anpyn*, in order to finally equalize the lower Divine Masculine and Feminine levels (the “Sun” and the “Moon”; the culmination of the Messianic era) by returning the higher Divine Masculine and Feminine levels (*Hokhmah* and *Bynah*) to the womb of ‘*Arykh Anpyn*, so that for the first time since the creation, the entirety of ‘*Arykh Anpyn* rises to *Ätyq’a*, and so on to ‘*Ayn Sof*.¹⁰⁷ And for this, a new raising of *Feminine Waters* arising from the merit of the *Zadyqym*, is required.

But only a few *Zadyqym* are able to accomplish this. They are called “those who are invited to the World to Come”,¹⁰⁸ whereas one of these the lesser *Zadyqym*, who can effect lesser “new *Zivvugim*” is regarded as “being assured of being a Son of the World to Come”. Such a person is on the level to raise the *Feminine Waters* sufficiently to cause a new *Zivvug* between *Hokhmah* and *Bynah* within ‘*Arykh Anpyn*, as They are presently constituted; i.e. they are able to bring about the entry of the ‘relatively new souls’ who originated from ‘*Adam* and have not yet been incarnated. A person might alternatively be described as “having a portion in the World to Come”, if he is on the level to raise the *Feminine Waters* only in

¹⁰⁵ See above, Analyses of Texts # 2.

¹⁰⁶ See *ShGil* section 24 pp. 176-179, and compare the parallel text in *ShMRzl* fol. 6a-b [on B.T. Sanhedrin fol. 90a] where two versions of this discourse exist, and note the differences between them.

¹⁰⁷ Ibid.

¹⁰⁸ Ibid. see particularly, the second version in *ShMRzl* fol. 6b.

conjunction with a Zadyq who is on a higher level.

I would suggest that those first-order Zadyqym, who can raise Hokhmah and Bynah to the point of a new level of gestation into 'Arykh 'Anpyn, are those who (will) stand at the head of the 613 limbs upon Zëyr 'Anpyn [and apparently there can be more than one 'head' for each limb], upon having finally attained the level of Yehydah of 'Arykh 'Anpyn of Azylut, and that these are the Zadyqym who are always present at the performance of any Yihud, and may have attained to a level not yet manifested by Zëyr 'Anpyn.¹⁰⁹ The second level of people who have not yet fully developed themselves (e.g. Shmu'el and Hizqyah) who apparently will attain this through the İbur of the potential "heads of the 613 limbs".

¹⁰⁹ See ShRhOd fol. 13a, and 27b-28a. R. Hamnun'a Sab'a was one such soul, who [as both himself and his own son], was of the root of Mosheh, and apparently surpassed him; as indicated in Zohar vol. 1 fol. 6a-7b. It seems to me that this was the goal that the AR"i set for himself; to merge with the soul of R. Hamnun'a Sab'a [regarding R. Pereyd'a, it is difficult to ascertain his level]. Shmu'el the Prophet was uncertain as to whether he had attained that level [see ShGil section 22 p. 154, and see above, section D of Appendix II, n. 73]. And see EH Gate 22 chapter 2, and also Gate 28 chapter 3, where we read that Shmu'el had attained the full measure of Mohyn dQatnut [as is the case in Kavvanot Qry'at Shmä, which, in its full measure contains the entire realm of Gadlut R'ishon; the stage of both 'Adam and Zëyr had been upon the birth of the first 'Adamic couple, following their entrance to Gan "Eden, when they and Zëyr were on their way to Gadlut Sheny, and ultimate union with 'Arykh 'Anpyn; which happens by itself on Shabat, and is the ultimate goal of weekday prayer. And since [see ShGil section 11 and pp. 92-95] such souls [Mosheh, from the root of Hevel; and Shmu'el, from the root of Qayin] need to repair the roots of all souls including those that fell to the depths of the Qelypot, such as the Èrev Rav and apparently all future Converts; regarding who, the 'original intention' was that 'Adam raise them up from his station of Ölam haÄsyah, which was at the level of the present Tif'eret dÖlam haYezyrach; for they, being in the Qelypot of what is now, Ölam haÄsyah, were not intended to have been incarnated in that form; had it not been for the transgression of 'Adam [see LqTr fol. 127b, on Psalm 32, and ShPs fol. 28d and elsewhere], they are uncertain as to whether they are of the first or the second type of Zadyq, until the very end.

The level below this enables the lower *Zivvug* of *Azylut*, and are those righteous who have not yet attained the level of *Azylut*. It seems to me that upon the enactment of the new *Zivvug* of 'Arykh 'Anpyn, the higher level *Zadyqym* will effluence on those below and so on. This formal orientation enables us to examine another question.

C. *Qelypah* in 'Adam Qadmon

How are we to understand the appearance of *Qelypah* in the seed of 'Adam Qadmon?¹¹⁰ For in most of the Lurianic writings the *Qelypot* begin in the World of *Bery'ah*. And yet, 'Adam Qadmon (which denotes a higher level than the [relative] World of Emanation, that exists within 'Adam Qadmon) is called 'Adam of *Bery'ah*.¹¹¹ I suggest that perhaps the *Parzufym* may be seen as primordial prefigurations that work in both directions—on the pre-emanative and on the post-emanative realms.

Thus the *İgulym* ("Circular Light") and *Yosher* (Straight Light) of the re-entry of the Divine Light after the *Zimzum* constitute the Cosmic *Nefesh* and *Ruah* (i.e. the two lower Worlds) of 'Adam Qadmon, who is Himself, by means of the 'Ayn Sof

¹¹⁰ See *LqTr* fol. 43b. It seems from our discussions in notes 195 of DS 5a, 208 of DS 6a, and 241 of DS 8e, and see DS 9b and 10d, and note 28 of chapter 2, that the root of *Qelypah* in 'Adam Qadmon is in the original Back-to-Back *Zivvug* of 'Ab'a v'Im'a via the *Hokhmah Stymah*, Which then 'rectifies Itself' and becomes engarmented so as to effluence the lower worlds, as a result of new offerings of *Feminine Waters*.

I will not enter here into the rather unpleasant, albeit important discussion regarding the Lurianic dualist doctrine vis-a-vis the "souls of the Gentiles", beyond saying that there are texts [see *ZohaRO* fol. 78c and 109c-d] that suggest that as a whole, their essence originates from the transformable *Qelypat Nogah*; and see *ibid.* fol. 75b-c and 104b-c. These are along the lines of *LqTr* *ibid.*, where it seems [see *LqTr* fol. 69a-b, and DS 2 and note 35, and DS 13f note 366], that these are the holy sparks that *Sama'el* did not want to pass on the 'Adam, and some [i.e. the *Ėruv Rav*], were given by him to Mosheh, after he surpassed the level of 'Adam, in order that he sustain and rectify them [for ultimately, they are of the root of Mosheh] until their *Tyqun*.

within him, the *Neshamah*,¹¹¹ and is called *Bery'ah*, being the first revelation of the autogenesis of the Self-Created-Creator-God. With reference to this general level, we read that all levels of *Neshamah*, even those of the lowest world, are the direct manifestation of the realm of the Divinity, although this level of Divinity may become obscured by the *Qelypot*.¹¹² We also read that the essence of all the five levels of even the lowest manifestation of soul, the *Nefesh*, even in the lowest world, is considered "Absolute Divinity".¹¹³

D. The Extent of the human-Divine Homology and Predestination

In what was said above, we seem to find a conflation between 'Adam Qadmon and 'Adam haR'ishon. Thus, we may speculate, that when the 'AR'I states that the *Zimzum* occurred "in the middle of His Infinity",¹¹⁴ he means this in the context of the (bi-directional prefigurative) five-partite division of the Cosmic Soul; and the *Zimzum* taking place "in His middle" refers to the level of the Divine *Neshamah*, i.e. 'Adam Qadmon. Thus, there are levels beyond: - the two top *Parzufim* that are fixed in a prefigured way according to their innate natures, and are the *Hayah* and *Yehydah*; and the relative nature of all the *Parzufym* remains constant within each

¹¹¹ See EH gate 3 chapter 1 and see the beginning of DS 4.

¹¹² See MvSh, Gate 6 section 2 chapter 2, fol. 56a, and EH gate 43, introduction, and ShHQ fol. 49a.

¹¹³ See MvSh, *ibid.* And see in AY page 17a-b, and ShaKav Derush 3 of 'Inyan Ärvyt Layl Shabat fol. 68a-b, where we read of a principle described as being "of inestimable value" regarding the "rising of the worlds" resulting from theurgic contemplation, where RH'V states that: 'the Essence is One and is always the same; it is only the rising of the relative vessels that ascend vis-à-vis the essence as It manifests on each of the levels, that produces the effect of the *rising of the worlds*'.

This nominalism seems to be suggested as well from EH Gate 3 chapter 3, regarding there being a universal process of gestation-suckling-maturity of the two lowest *Parzufym* of all worlds within 'Adam Qadmon.

¹¹⁴ EH Gate 1 chapter 2.

“World”, so that the General *Bery’ah* aspect of ‘*Adam Qadmon* has the potential for *Qelypah* [albeit, on It’s level, it is transformable], but the two higher *Parzufym*, *Hokhmah* and *Keṭer*, being the realm of the Infinite ‘*Ayn Sof*, do not. These two aspects of the light of ‘*Adam Qadmon* may be understood as the agency of repair, and the primordially perfect.¹¹⁵

According to the Lurianic Kabbalah, the ultimate purpose of the process of *Tyqun* is the raising of all the sparks to the level of *Neshamah*, which is the return of the fallen sparks to the level of emanated Divinity—the “ensouling divinization” of the entire creation.¹¹⁶ Within the human realm, this is exemplified by the transcendent soul of a saint who succeeded in “uniting the part to the whole”; and when the individual soul becomes united with, and incorporated within such a one. This indeed may have been the ‘AR”I’s original intention in his explanation of the rabbinic statement “he takes his portion and his neighbor’s portion in Eden”.¹¹⁷ Thus, the cosmic ‘*Arykh ‘Anpyn*, in Its innate connection to the power of the *Ayn Sof*, refers to the primordially perfect changeless realm,

¹¹⁵ One possible proof-text, in addition to the ‘AR”I’s own Zohar commentaries regarding the unchanging nature of ‘*Arykh ‘Anpyn* [see *SfhD* p. 251a and above, DS2d] can be found in the *ThM* fol. 90a-b, where we read regarding the Seven Kings, i.e., the “broken vessels”, which are called there the two lower *Parzufym*. This is similar to the *Īgulym* and *Yosher* after the *Zimzum*, the prefigurations of the *Nefesh* and *Ruah* that need to become realized on the level of *Neshamah* through the process of gestation-suckling-maturity, where these levels become reconnected to the agency of repair, i.e. *Hokhmah*. Within ‘*Adam Qadmon*, prior to the *Shevurah*, this takes place on the level of *Äqudym* and in the realm of the *Tyqun*, it takes place in *Ätyqa*, as discussed in note 208 of DS 6a.

¹¹⁶ See Zohar vol. 3, fol. 141b, and the Lurianic Commentary by R. Yaäqov *Zemah* in *QbR* fol. 97a-b, as well as *EH* gate 39, Chapters 1-2 and elsewhere; and see above chapter 2, the second text, and note 55.

¹¹⁷ And it refers to the ‘way-station’ *Eḏen*; and the ‘meritorious one’ is the *Zadyq* who, having united ‘the part with the whole’, is in no need of the merit of the erstwhile unrepentant, holds it for them in safe-keeping.

Any change taking place vis-a-vis this level is only with reference to Its reincorporation of the lower levels into Itself. From the timeless point of view, there is no change, for reincorporation is assured [although the potential means of reincorporation may be limitless, and therefore, we cannot speak here of a doctrine of predestination; especially since all of life is alive by virtue of the Divine sparks within, and ultimately, no spark will be bereft of *Tyqun*]; but from our perspective, it is the process - which is what is described in the 'realistic language' of the Lurianic cosmogony and theurgy - that matters.

Concluding Section # 2

General Conclusions of the Dissertation and Suggestions for Further Research

1. Hermeneutical Method: This dissertation attempts to lay significant foundations for a theoretical-hermeneutical model effective in the study of later [post sixteenth century] Kabbalistic exegesis. Its efficacy is illustrated by its presentation of the Lurianic Kabbalah and its daily theurgic practices. This methodology does not make the investigative endeavor of the scholar of Kabbalah any easier. Quite the contrary. It sets more demanding standards, but yields a greater amount of information in more nuanced forms. In examining the Lurianic Corpus, my focus was on religious phenomenology, and I geared my philological methodologies to that end [rather than primarily, to technical internal-bibliography or to descriptions of the origins and the internal development of its belief and myth complexes, although these issues were far from ignored]. For this, I developed a 'thick descriptive' narrative that discussed the relevant issues of the Lurianic Kabbalah in a philologically nuanced way; providing also, for the benefit of future scholars, the essential bibliographical markers for the issues discussed. In addition, I provided alternatives to earlier approaches to this corpus; whereby, the advantages of 'non-hostile' intertextual interrogation are demonstrated. In the course of research, I have encountered the uses of symbolic multivalence and dynamic homology that often take complex logical and meta-logical forms, whose subjects are the unrepentant, holds it for them in safe-keeping.

interrelationships between cosmogonic, ethical, ritual-contemplative, and soteriological domains.¹¹⁸ My aims were, whenever possible, to define the limits of, and the ‘correct’ uses of this multivalence and homology, and to determine the nature of the self-awareness of the original creators of this Kabbalistic tradition, to these limits.¹¹⁹ In doing so, I have also tried on an ongoing basis, to characterize similarities and differences of approach between the master-originator of this ‘system’, and his chief disciple-recorder -- and in the process, innovative interpreter. I have argued that the Lurianic ontology is structurally ‘realist’, only in the sense of accommodating a phenomenology of the ‘rising of the worlds’.¹²⁰ The worlds lower than ‘*Azylut*’ are meaningfully construable only by symbolic correspondence to the levels within ‘*Azylut*’, whereas within ‘*Azylut*’, changes occur in connection with the modes of interrelationships of the essential referents of the Lurianic symbols effected by the lower worlds. However, the *Keter* of ‘*Azylut*’ is beyond change, and changes that occur are due to the perception of change on the lower levels. I have also indicated other nominalist aspects of Lurianic ontology.

2. Teleology and Theurgic Phenomenology: I have described the Lurianic religious

¹¹⁸ I would describe this as a logic of ‘engarmentation-relations’ between the *Parzufym*; a teleological meta-logic of merit that governs this process; and a ‘trans’-meta-logic, based on the Divine Will [*Reüt’a*] for uninterrupted minimal ontological sustenance and provision of the continued means of *Tyqun*, in an unpredictable form, which enables also, *maävar* effluences of higher levels to lower levels, that occasionally transcend the need for merit [see *ShMRz*] fol. 5a-b] or ‘engarmentation’. In this sense, I provide a kind of ‘teleological grammar’ of the Lurianic *Kavvanoṭ* practice.

¹¹⁹ See discussions in chapter 4, DS 2 regarding the ‘near homology’ between the human being and *Zëyr*, which have ramifications as to the nature of *Kavvanoṭ* practice, as discussed in DS 13 and 14. And see DS 4 regarding the contextualized multivalence of the uses of the term ‘*Ayn Sof*’, and see DS 8 regarding the breakdown of metaphor in some aspects of the relations between the Divine *Parzufym*. These discussions also seem to indicate an awareness of these matters on the part of RH”V, that was sometimes insightful, sometimes obscuring, sometimes ambivalent, and sometimes perplexed.

¹²⁰ See above, near note 94 and note.

project as a process of cosmic pan-entheisation.¹²¹ Lurianic religiosity places a great weight on human responsibility: being nothing less than the prime vehicle through which the Divine Presence, represented in this body of work in both Its absolute and relative forms, effects the world. The world, as it is constituted in this relationship, is the passively stable ‘engarmentation’ of Divinity, Who on the one hand, merely ensures continuity, and on the other, ‘engineers’ the constant, though variously construed possibilities for deeper ‘divinization’, by means of making available, the ongoing ‘purification of holy sparks’ which depend on human effort;¹²² although, as I have demonstrated,¹²³ the aim of successful practice is spontaneous creativity [within the context of the Lurianic theurgic meaning-language], that transcends effort. Thus, there is an ongoing dialectic between the development of

¹²¹ See chapter 2 section C, and in chapter 4, DS 5 and note 195, DS 6 and note 208; and chapter 3, particularly notes 18 and 25, and elsewhere.

¹²² We may conclude that structurally, the Lurianic representation of the Absolute Divinity as relevant to the processes of the world, can be generally described in four ‘moments’: 1. ‘*Arykh ‘Anpyn* [The Great Face] looks forward, in constant union with the Seven Lower *Sefyrot* of *Ätyq’a Qadysh’a* [The Ancient Holy One]. Even when the world is not meritorious, ‘*Arykh ‘Anpyn* does not waver from Absolute Compassion, due to His innate realization of the ultimate potential of the good; although He is unable to effect communication with *Zëyr ‘Anpyn* [The “Small”, relatively dualistic Divine Face], Who at such a point, is turned away from ‘*Arykh ‘Anpyn*; 2. ‘*Arykh ‘Anpyn* ‘looks down’ towards the world, at ‘times of Divine Favor’, or when merit is generated. The downward gaze generates higher consciousness [*Hokhmah uBynah*] in *Zëyr ‘Anpyn*, enabling the lower levels to induce a ‘returning light’, conveying the merit upward; 3. This causes ‘*Arykh ‘Anpyn* to gaze upward, to *Ätyq’a Qadysh’a* occasioned by conveying the potential for good and its realization. This causes *Ätyq’a*, who “is called ‘*Ayn Sof* [Infinite]” to unite with the Absolute unemanated Infinite; 4. The Absolute Infinite yields new bounty ‘downward’ to *Ätyq’a* Who passes it, engarmented by His Seven Lower *Sefyrot* to ‘*Arykh*, Who undergoes a creative new integration, participated by all the lower Divine *Parzufym*, Who engarment the new bounty to the lower worlds of Understanding, Feeling, and Action. Human beings participate in this process, to the extent enabled by the individual’s merit, purity, and spiritual advancement.

¹²³ See chapter 3.

individual conscientiousness; expressed through the given theurgic formulae of the *Kavvanoṭ*, and the expression of spiritual creativity. In this context, I describe the Lurianic phenomenology of *Ruah haQodesh*, both in the forms taken by ritual performance as well as in its creative hermeneutics, in terms of the practitioner's autosuggestive interactions with its symbols, where either they, or their cognates in the outside world are the objects of awareness. I also analyze some of the psychological components that are conducive or counter-indicated, in the pneumatic Lurianic practices.¹²⁴

3. Theurgy: I have described in detail, the uses of the Lurianic theurgic language, as it provides specific meanings and contexts for symbolic and contemplative transformation-exercises [*Yihudym*]. In doing so, I reestablished [as against the opinion of G. Scholem], the various roles of the 'Ayn-Sof in Lurianic theurgic practice. I have also analyzed the central practices of contemplative prayer,¹²⁵ from the hermeneutical, intertextual, and 'onto-structural' perspectives, as generated in the primary literature. In doing so, I have demonstrated that even within the parameters of the Lurianic *Kavvanoṭ* as they were given and recorded, it is possible to operationally derive how it is, that each prayer is unlike any other. This in my estimation is further evidence of the basic nominalism of Lurianic symbolism. In the course of this, I also provided an alternative solution to that provided by Y. Liebes, for the Lurianic 'secret' of 'Treyn 'Urzaly d'Ayalt'a'¹²⁶

4. History of Commentary: I have sometimes also presented perspectives of

¹²⁴ See the descriptions of the *Yihudym* in chapter 4; Appendix 2, particularly sections D and E; and Analysis of Texts # 2 and 3.

¹²⁵ I.e. theurgic chanting as such; the contemplations for the different forms of benediction; different forms of *Yihudym* and their functions [although one category that I have only tangentially examined is expiatory *Yihudym*]; the *Kavvanoṭ* of the central daily prayers - the *Qriy'at Shmā* and the *Āmydah*; public prayer and the significances of the specific times assigned to it; *Kavvanoṭ* of embodiment - the conveying of effluence, and the internal experiential contours of these practices - as may be located in the detailed table of contents.

¹²⁶ See chapter 4, DS 14, note 383.

traditional commentators, and the evidence [or occasional lack-thereof] for their positions on these matters.¹²⁷ Whenever presenting my own suppositions [mostly prefaced with ‘it seems to me’, or its like], I have tried to garner textual evidence for them. In criticizing academic approaches originating in earlier generations, I have described the intellectual backgrounds for them, provided refutations for some of their most evident mistakes, while appreciating and further contextualizing their insights and advances; and have offered corrective methodological guidelines with reference to the types of research into Lurianic Kabbalah that have appeared over the past decade.

5. Suggestions for further Internal Research: Although I have asked more questions than I have answered [particularly with reference to the nature of RH”V’s creativity], which is in the nature of ‘pioneering a new paradigm’, many new avenues of investigation, both internal, historical, as well as comparative, have been opened in such a way that the basis for further research for many of these issues is more clearly defined. These involve topics that I have begun to discuss that have direct bearing on Lurianic theurgy, such as the Fall of Adam and the *Kavvanot* of *Shabat* and the Holiday Cycle, the role of the *Zadyq*, and the parameters of successful Divine *Zivvug*. With reference to broader internal issues, such as those involving the internal development of Lurianic doctrine, these future avenues of research take the form of advocating a new look at the writings of the AR”I himself, upon having demonstrated an overall consistency and continuity between his pre-Safed writings and those he had authored later,¹²⁸ as well as those written by RH”V; and having discovered in the writings of the AR”I, a more holistic, precise and devotional sensibility, which may serve as a ‘corrective’ to RH”V’s often hyper-abstract, technical and impersonal style.¹²⁹ The question of RH”V’s innovations received

¹²⁷ In the bibliography you will find the first near-complete listing of traditional Lurianic commentary.

¹²⁸ Indeed, a ‘critical’ edition of the AR”I’s writings and directly recorded pronouncements is a great desideratum; and see our appendix in Hebrew, “Authentic Quotes”.

¹²⁹ Although the entire Lurianic Corpus weighs in with well over a thousand closely

special attention here, but there is still a long way to go until clarity is achieved.

6. Suggestions for further Historical Research: With reference to the uses of my research in determining historical-hermeneutical Kabbalistic trends in the seventeenth to the twentieth centuries, it may be employed as a base to explore interpretive variance as to many questions left partially open in the Lurianic Corpus, such as the possibilities of 'Complete *Zivvug*' during the time of Exile. We ought to further examine variations in the instructions contained in the extant Lurianic *Kavvanot*-Prayerbooks that began to develop as of some two generations after the AR"Y's demise, between the period of the first decade of the seventeenth century, to the last decade of the eighteenth century [in its European history; and until the end of the nineteenth century, in its further development in the 'Jerusalem School', by the disciples of R. Shalom Sharabi]. In this, we ought to examine questions of continuity and change. Some of these issues have been discussed in detail in chapter 4, where the significances of certain variations were discovered, and where I offered explanations that account for them. With reference to the psychological dimension of a Lurianic 'theory-of practice', the only relevant literature that I have found thus far is of Hasidic provenance, but the search goes on for alternative formulations. In addition, having addressed the ramifications of some ultimate cosmogonic and soteriological questions that have generated varying positions,¹³⁰ this needs to continue and be broadened in a sociology-of knowledge historical context.

7. Cross-Cultural Research: In the cross-cultural arena, what is presented here provides sufficient material for comparison in such areas as multiform mystical-epistemological classification-symbolism, as applied to the contemplative-transformative soteriological practices of other religious and cultural systems; such as Greek theurgy, Christian mysticism, Sufism, Hinduism, Buddhism, and various printed folios, of which only some fifty folios [not a negligible amount] were written by the AR"Y himself. These writings cover all periods, and most of the topics in which this Kabbalah was creative.

¹³⁰ See note 79 of Chapter 1, note 70 of chapter 4 and Concluding Section # 1.

forms of Shamanism; particularly with reference to the phenomenologies of performance in complex *mantram* recitation [i.e. verbal theurgic formulae]; states of union in *mandala* [or iconic] contemplation; gender designation; and the investigation of comparative aims of embodiment and of personal and cosmic salvation [including comparative contexts of conscious reincarnation].¹³¹ In these areas, Kabbalistic formulations of ideas such as ‘primordial purity’¹³² - and the process of purification should be compared to and contrasted with the usages of these terms in the Tibetan Buddhist *dZog-Chen* tradition, and in other relevant cultural contexts. Once such studies are conducted, we will be in a better position to evaluate the efficacies or obscurations of employing the Tantric classification system hypothetically employed in this study¹³³ in describing the possible performative ‘styles’ of Lurianic *Kavvanot* practice. With reference to the field of modern [western] theology, a comparison is in order, with Hartshornian and other forms of process-theologies.

¹³¹ See above, DS 13 and note 361; and DS 14 note 383, on *Qoneh haKol*, and *ibid.* section 6.

¹³² See DS 10.

¹³³ See Chapter 3 long-note 26.

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" " ; ספר תפארת אדם: בני ברק, תשמ"ב

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שפירא, ר' נתן; ספר מחברת הקודש: קארעץ, תקמ"ג [ד"צ ירושלים, חש"ד]

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אירגס, ר' יוסף; מבוא פתחים [נרפס יחד עם ספר שומר אמונים הקדמון]; ירושלים, תשכ"ה
***אייכנשטיין, ר' צבי הירש מזידיצ'יב; ספר פרי קודש הילולים [פירוש פרי עץ חיים
ומכתבים בענייני קבלה; נרפס יחד עם חיבוריו, סור מרע ועשה טוב ובית ישראל];

בני ברק, תשכ"ט
אלישיב, ר' שלמה; לשם לבו ואחלמה; חלק הכללים; ירושלים, תרפ"ד; חלק
הביאורים, שם תרצ"ה [ד"צ, חשומ"ד]

***אנונימי; סידור האריז"ל; זאלקווא, תקמ"א [ד"צ ירושלים, תשד"מ]
אפגין, אבנר; דברי שלום; נר שלום על מנהגי הרש"ש; ירושלים, תש"ס [2 #]

ארמוני, ר' משה חיים; גנזי ארמוני; ירושלים, תשס"ב
***אשכולי, א.ז. [עורך]; ספר החזיונות; ירושלים, תשי"ד

אשלג, ר' יהודה ליב הלוי; ספר בית שער הכוונות; ירושלים, תשמ"ד
בוזאגלו, ר' שלמה; זכותא, ר' משה; ספר הדרת מלך, פני מלך, הוד מלך, כבוד מלך; אמסטרדם,

תקכ"ו [ד"צ בני ברק תשל"ד]

בכרך, ר' נפתלי; ספר עמק המלך; אמסטרדם, ת"ח, ד.צ. בני ברק תשל"ג
***בניהו, מאיר [עורך]; תולדות האריז"ל; ירושלים תשכ"ז

בן-זכרי, יצחק; ברכת יצחק; ירושלים, תשנ"ט
דווין הכהן, ר' חיים שאול; ספר אוצרות חיים עם פירוש איפה שלימה; ירושלים, תרס"ו [ד"צ
ירושלים חש"ד]

" " " ספר פאת השדה ירושלים תשנ"ח
דילה רוזא, ר' חיים; ספר תורת חכם; שאלוניקי, תר"ח [ד"צ ירושלים, תשכ"ג]

הכהן, ר' יעקב החסיד; ספר וערך הכהן; ירושלים, תשמ"ח

הכהן, ר' שלמה; ספר הוראת שעה; שאלוניקי, תקע"ח [ד"צ, ירושלים, חש"ד]
***" ; ספר יפה שעה [על ספר עץ חיים, ועל שער הכוונות; פרטים על דפוס, ראה לעיל,

ברשימת כתבי האריז"ל בדפוס]

הלל, ר' יעקב משה; אהבת שלום ירושלים, תשל"ז

" " " , ספר גלי חיים; פירושים ביאורים וחידושים על שער הכוונות להאר"י ז"ל ונהר
שלום וסידור הכוונות למרן הרש"ש ז"ל: ירושלים, תשמ"ח
ויטאל, ר' שמואל; סדר תפלה עם חמדת ישראל, כוונות האר"י ז"ל: מונקאטש, תרס"א [ד"צ, י'
חשומ"ד]

זכותא, ר' משה; שרשי השמות: ירושלים, תשנ"ה
" " " , ושפירא, ר' נתן; הגהות הרמ"ז והרנ"ש על עץ חיים ומבוא שערים הודפס בתוך
" " " , אגרות הרמ"ז: ירושלים, תשנ"ט
טוויל, ר' עזרא עלי הכהן; ספר אמת מארץ: ירושלים, תשמ"ח
יאליש, ר' יעקב; ספר קהילת יעקב: לעמבערג תר"ל [ד"צ ירושלים, תשל"א]
מדאלינא, ר' משה דן; ספר שרף פרי עץ חיים: טשערנאוויץ, תרכ"ו [ד"צ, חשומ"ד]
מזרחי, ר' ששון עבד אל עזיז; ספר באתי לגני: חלק ד' ירושלים, תשנ"ה; חלק ה' תשנ"ט
מני, ר' אליהו סלימן; ספר מזכיר שלום: ירושלים [חלק א', תשמ"ח; חלק ב', תשנ"א]
" " " : ספר מעיל אליהו [על שער הכוונות וספר עולת תמיד]: ירושלים, תשמ"ז
***מרגליות, ר' אשר; סידור ר' אשר עם כוונות האר"י הקדוש: לבוב, תקמ"ח [ד"צ ירושלים,
תש"ל]

***מראשקוב, ר' שבת; סידור תפילות לכל השנה עם כוונת האר"י זללה"ה :
לעמבערג, תרכ"ו [ד"צ, חשומ"ד]
ר' משה, ששון ו'; ספר שמן ששון על עץ חיים: ירושלים תשכ"ו, [והוא ד"צ, חש"ד]
" " " ; " " " על פרי עץ חיים, שער הכוונות, ועולת תמיד: ירושלים, תשכ"ז, [ד"צ, חש"ד]
משען, ר' אליהו; ספר שפת אמת: ירושלים, תשמ"ט
ניניו, ר' יעקב שאלתיאל; ספר אמת ליעקב: ליורנו, תר"ג [ד"צ, ירושלים, תשכ"ט]
סאפרין, ר' אליעזר צבי; ספר אור עיניים: חלק א', פרעמישלא תרמ"ב; חלק ב', הנ"ל, תרמ"ו
[ד"צ, ח"ב, ירושלים, תשכ"ו]
סלאטקי, ר' אליהו דוד; ספר יד אליהו: ירושלים, תשכ"ג
עדני, ר' שלמה מזרחי; ספר שלום ירושלים: ירושלים, תשד"מ
עפשטיין, ר' אריה לייב; סידור כוונות הפרד"ס: קיניגשבערג תקכ"ה; הוצאה חדשה,
ירושלים תשמ"ו

פתייה, ר' יהודה משה ישנעה; ספר בית לחם יהודה [פירוש על עץ חיים, ב' כרכים]: ירושלים
תרצ"ו [ד"צ ירושלים, חש"ד]
" " " ; מנחת יהודה: הרוחות מספרות: ירושלים, תשנ"ה
***פאפרוש, ר' מאיר הכהן; ספר אור זרוע: ירושלים, תשמ"ו
" " " ; ספר אור צת ירושלים, תשד"מ
" " " ; ספר מאורי אור: ירושלים, תשכ"ו [והוא ד"צ, חשומ"ד]
צמח, ר"י; זכותא, ר"מ ; פאפריש, ר"מ ; מקובלי צפון אפריקה; ספר מקום בינה [שיטה מקובצת
לעץ חיים] : שאלוניקי, תרכ"א [ד"צ י-ם תשד"מ]

" " " " " " ; ספר שערי בינה: [" " " " " " לפרי עץ חיים]
 רוקקה, ר' שלמה; ספר כוונות שלמה; ויניציא ת"ל [ד"צ, ירושלים, תשמ"ג]
 ריקי, ר' עמנואל חי; ספר משנת חסידים: ליוורנו, תפ"ב [ד"צ ניו יורק, תשל"ה] (#1)
 " " " " ; ספר משנת חסידים: עם פירוש טעם עצו מאת ר' אליהו פנחס ב" מאיר; חשומ"ד (#2)
 שרעבי, ר' רפאל אברהם שלום מורחי ידיע; דברי שלום: ירושלים, תר"ח [#1]
 שרעבי, ר' שלום מורחי ידיע; אמת ושלום, נהר שלום, רחובות הנהר: שאלוניקי, [ד"צ ירושלים, תשמ"ח]
 " " " " ; סידור הרש"ש [ג' כרכים]: ירושלים, עת"ר [ד"צ ירושלים, חש"ד]
 " " " " " " ; סידור נהר שלום [ד' כרכים, בעריכת ר, רפאל ידידיה אבולעפיה]: ירושלים, תשמ"א
 " " " " " " ; שר שלום כוונות זמניות: ירושלים, תפר"ה [ד"צ 1974]:

ד. רשימת ספרי קבלה אחרים

D. Other Primary Kabbalistic and Rabbinic Texts

אבן גבאי, ר' מאיר; ספר עבודת הקודש: ירושלים, תשל"ג
 " " ; תולעת יעקב; קוסטאנטינא ש"ך [ד"צ ירושלים חש"ד]
 ר' אברהם בר חייא; הגיון הנפש העצובה תשס"א [חמ"ד]
 אזולאי, ר' אברהם [עורך]; אור החמה: ביאור על ספר הזוהר; פרעמישלא תרנ"ז [ד"צ בני ברק תשל"ג]
 " " ; חסד לאברהם: לבוב תרכ"ג [ד"צ ירושלים, תשכ"ח]
 ר' אליהו מוילנא; ספרא דצניעותא עם ביאור הגר"א: ווילנא תקפ"א ד"צ ירושלים, תש"ל
 " " ; ספר תיקוני הזוהר עם ביאור הגר"א: ישראל [חמ"ד] 1979
 אנונימי; אז באין כל: סדר העבודה הארץ-ישראלי הקדום ליום הכיפורים [בעריכת יוסף יהלום] ירושלים, תשנ"ז
 אנונימי; ספר מפעלות אלקים ירושלים תשנ"ד
 אנונימי; ספר הגורלות; [מיוחס בטעות לרח"ו]: צ'רנוביץ, תרנ"ט, ירושלים, תשנ"ז
 אנונימי; נקודת הכסף בצלמינו כדמותינו [על טנת"א]: ירושלים תשס"א
 ר' אשר בן שאול מלוניל; ספר המנהגות; נדפס בתוך ספרן של ראשונים ההדיר, ש. אסף; ירושלים, תרצ"ה.
 ***ספר הבהיר; מהדורת דר. דניאל אברהם: לוס אנגלס 1994
ספר הבהיר; מהדורת תרגום; ר' אריה קפלן; New York, 1979,
 ***בעל שם טוב על התורה; ערך ר' שמעון מנחם מנדל מאוורטשאו: ירושלים תשנ"ב

ר' דויד בן זמרא; שאלות ותשובות הרדב"ז: כרך ג'
 ***זוהר; מהדורת מרגליות: ירושלים, תשמ"ד
 ***תקוני זוהר; מהדורת מרגליות: ירושלים, תשנ"ד
 זוהר חדש; מהדורת מרגליות: ירושלים, תשנ"ד
 ר' יהודה בן ברזילי הברצלוני; פירוש ספר יצירה [עורך, דוד קויפמאנן], ברלין, תרמ"ה
 ר' יוסף גיקטיליה; סוד החשמל בתוך: ר' משה, ששון ספר שמן ששון על עץ חיים, חלק ב, דף
 ג עמ' ד-ה עמ' א: ירושלים, תשכ"ו
 ר' יוסף קארו; ספר מגיד מישרים ירושלים [ד"צ, חש"מ] תשמ"ב
 ר' יעקב בן ששת; ספר האמונה והביטחון; בתוך כתבי הרמב"ן חלק ב' ירושלים תשכ"ד
 ר' יעקב יוסף מפולנויא; בן פורת יוסף: פיטריקוב, תרמ"ד
 ר' יעקב בן משה כץ מיאנוב; ספר מנחת יעקב סולת: ויליאמזדורף תצ"א
 ר' יצחק אייזיק חבר; ספר בית עולמים על האדרא רבא; וורשא, תרמ"ט [ד"צ, ארץ ישראל
 חש"ד]
 ר' יצחק ב"ר שמואל דמן עכו; ספר מאירת עינים: ירושלים, תשל"ה
 ר' יצחק יהודה יחיאל ספרין מקאמרנא; חומש עם פרוש היכל הברכה ואוצר החיים על תרי"ג
מצות: לבוב 1869 [ד"צ, ברקלין, חש"ד]
 " " " ; נתיב מצותיה; ירושלים, תשמ"ג
 ר' מנחם רקאנטי; פרוש הרקאנטי על התורה [עם פרוש לבושי אור יקרות מאת ר' מרדכי
 יפה; ירושלים תשכ"א [ד"צ ירושלים, תרמ"א]
 " " " ; פירוש התפילות בסליאה, שמ"א
 ר' משולם פייביש מזבארי; יושר דברי אמת [נדפס יחד עם לקוטים יקרים]:
 ירושלים, תשל"ד
מסכת אצילות [בתוך ילקוט הרועים הגדול] ירושלים תש"ס
ספר מערכת האלקות עם פרוש החייט: מנטובה ש"ח; ירושלים חש"ד [תשכ"ג?]
 ר' סעדיה גאון; האמונות והדעות; לייפציג תרכ"ד [ד"צ ירושלים, חש"ד]
 ר' עזרא מגירונה; פירוש שיר השירים בתוך כתבי הרמב"ן כרך ב' ירושלים, תשכ"ד
 " " ; פרוש תרי"ג מצוות בתוך כתבי הרמב"ן כרך ב' ירושלים, תשכ"ד
 ר' עזריאל מגירונה; "כללים על סודו התפילה" בתוך גץ שלום, [תש"ב#2]
 " " " ; פרוש האגדות; בעריכת י. תשבי; ירושלים, תשמ"ג
 **** " " " ; ביאור עשר ספירות על דרך שאלה ותשובה המכונה 'שער השואל' יצא לאור יחד עם
ספר דרך אמונה להרב מאיר אבן גבאי עם מקורות והערות וביאורים מאת ר' משה
שץ: מכון פתחי מגדים, ירושלים, תשנ"ז
 פרקי דרבי אליעזר; [עם פרוש ר' דויד לוריא]; ווארשא, תרי"ב
קבלות ר' יעקב ור' יצחק הכהן; [טעמי הטעמים], בתוך ג. שלום, קבלות ר' יעקב ור' יצחק
הכהן; מדעי היהדות ב' [תרפ"ז] ע' 269-275

קורדובירו, ר' משה; ספר הגרושין: ירושלים, תשכ"ב
 *** " " ; ספר פרדס רימונים: ירושלים, תשכ"ג [ד"צ מונקאץ, חש"ד]
 *** " " ; תפילה למשה: פרעמישלא, תרנ"ב [ד"צ, חשומ"ד]
 " " ; זהר עם פירוש אור יקר: כרך י"א [על היכלות הזוהר]: ירושלים תשמ"א; כרכים כ"א, כ"ב, כ"ג [חלק שיעור קומה, על האדרות]: ירושלים, תשנ"א-תשנ"ב, תשנ"ה
 " " ; ספר יצירה עם פרוש אור יקר: [בתוך כרך כ"ג] ירושלים, תשנ"ה
 ר' שם טוב בן אברהם אבן גאון; כתר שם טוב [בתוך עמודי הקבלה] ירושלים, תשס"א
 ***תנ"ך; תלמוד בבלי; תלמוד ירושלמי; מדרש משל; מדרש רבה; מדרש
תנחומא; מדרש תהלים; מדרש ילמדינו; ספר יצירה; היכלות רבת; יכולם מתוך האוסף
 האלקטרוני ד.ב.אס.: ירושלים, 1998

ה. רשימת ספרים ומאמרים במחקר [בעברית]

E. Secondary Scholarly Works [in Hebrew]

אביב, יוסף: "כתבי ר' חיים ויטאל שנמצאו בירושלים ועריכתם בידי ר' יעקב צמח": המעין יח [תשל"ח] עמ' 61-76
 " " ; "כתבי האר"י באיטליה עד שנת ש"פ": עלי ספר יא [תשד"מ] עמ' 91-134
 " " ; "כתבי ר' חיים ויטאל בקבלת האר"י": מוריה 10 [תשמ"א] עמ' עז-פא
 **** " " ; ספר בנין אריאל: ירושלים, תשמ"ז
 " " ; "היסטוריה צורך גבוהה" בתוך ספר חיובל להרב מרדכי ברור: ירושלים, תשנ"ב ע' 709-771
 " " ; "עץ חיים, פרי עץ חיים, ונוף עץ חיים מאת ר' חיים ויטאל: צפונות שנה ה' גליון א בני ברק, תשנ"ג עמ' פד-צא
 אידל, משה; "דמות האדם שמעל הספירות": דעת ד [תשמ"מ] ע' 41-55
 " " ; "המחשבה הרעה של האל": תרביץ מט [1980] ע' 352-364
 " " ; "עוד על ר' דוד בן יהודה החסיד והאר"י": דעת ז [תשמ"א] ע' 69-81
 " " ; "הספירות שמעל הספירות" תרביץ נא [תשמ"ב] ע' 239-280
 " " ; "חומר קבלי מבית מדרשו של ר' דוד בן יהודה החסיד": מחקרי ירושלים במחשבת ישראל [=מ.י.י.] כרך ב [תשמ"ג] ע' 169-207
 " " ; "עולם המלאכים בדמות האדם" בתוך מ.י.י. ג (א-ב) מחקרים בקבלה מוגשים לישעיה תשוב, ע' 1-67; ירושלים, תשמ"ד
 **** " " ; "אחד בעיר ושנים במשפחה"-עיון מחדש בבעיית תפוצת ה של קבלת האר"י
 והשבתאות: פעמים 44 [תש"ן] עמ' 5-30

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[pp. 400-441 continue from the back of this volume]

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כוונות התפלה בקבלת האר"י

חיבור לקבלת תואר דוקטור לפילוסופיה

מאת

מנחם קאלוש

הוגש לסנט האוניברסיטה העברית בשנת תשס"ג

ספריית חר-הצופים
למדעי הרוח והחברה

עבודה זו נעשתה בהדרכתו של פרופסור משה אידל

כוונות התפלה בקבלת האר"
מנחם קאלוש, האונברסיטה העברית

ע' 1	תוכן הענינים
ע' 8	מפתח לתעתיק
ע' 9	ראשי תיבות וקיצורים של מקורות ביבליוגרפיים
ע' 12	מבוא מתודולוגי
ע' 19	סיכום הפרקים

פרק 1. קבלת האר"י במחקר המוקדם

ע' 26	א - הקדמה
ע' 30	ב - קבלת האר"י במחקרים של "אסכולת ג. שלום"
ע' 32	1B תקציר של השקפת שלום על הקוסמוגוניה הלוריאנית
	2B התיאום הלוריאני, ה"הסבר הקטארתי" של הצמצום,
ע' 36	ותורת ה'דשימו" בכתבי שלום המוקדמים והמאוחרים, ואצל תשבי
ע' 46	1.2B עקרון ה'חסד ההרמנויטי' והתעמתו להבנת קבלת האר"י
ע' 48	2.2B כתביו האחרונים של ג. שלום ותפיסתו הלא-תאיסטית את קבלת האר"י
ע' 50	ג. השוואה של הריטוריקה של שלום המוקדם והמאוחר
ע' 53	ד. שלום והפרשנות הלוריאנית
ע' 56	ה. שלום והתיאורגיה הלוריאנית
ע' 64	ו. קבלת האר"י ומעשה האדם במחקרו של י. תשבי
ע' 65	ז. תשבי, רח"ו, וכוונות האר"י
ע' 69	ח. תשבי על האר"י ור' משה קורדברו

תוכן הענינים להערות ארוכות*

- הערה 30 - השפעת תפיסתם של שלום ותשבי את קבלת האר"י על המחקר שבא אחריהם
- 31 - הוכחות נגד התפקיד השולי שייחד ג. שלום ל"אין סוף" ברוחניות הלוריאנית
- 59 - המדריגות האונטולוגיות השונות בין הצמצום לבין השבירה בקוסמוגוניה הלוריאנית
- 66 - נתינת הקשר 'רעיוני-היסטורי' לענין הקטארזיס ולטליאולוגיה בקבלת האר"י
- 79 - פנאנתאיזם ותחומי נוכחות האלוהות בעולמות הנבראים בקבלת האר"י
- 81 - התנגדות ל"יומרת המודרניזם" במחקרי דת בהקשר חוצה-תרבותי ומצבו של המחקר הלוריאני באוניברסיטה העברית
- 142- מבוא להבחנה הלוריאנית בין "זיווג שלם" לבין "זיווג שאינו שלם"

* זהו תוכן עניינים המופיע בסוף כל פרק של הערות שהן ארוכות מ24 שורות.

פרק 2: הטיאולוגיה הקוסמוגונית והתיאורציה בקבלת האר"י כרקע לתורת ה'כוונות' של קבלת האר"י:
ניתוח פנים-טקסטולי של המקורות הלוריאניים ששמשו כהוכחות אצל ג. שלום, והצעת קריאות חילופיות

א. המצב לפני הצמצום ושורש הקליפות

ע' 73

77'ע	ב. דין וקליפה
83'ע	ג. ארבעת הטקסטים ששלום מביא כדי לבסס את שיטתו ביחס לסיבות לצמצום ולשבירה
84'ע	1 ג הטקסט הראשון: עץ חיים שער י"א, פרק ה'
86'ע	2 ג הטקסט השני: מ"פירוש דספרא דצניעותא" של האר"י; וטקסט נוסף הקשור מאת האר"י
103'ע	3 ג הטקסט השלישי: שער מאמרי רשב"י דף לג ע"א
104'ע	4 ג הטקסט הרביעי: מבוא שערים דף לה ע"ד; וניתוח שני טקסטים קשורים, שלא היו מוכרים
112'ע	ד. מסקנות לגבי האונטולוגיה, הטליאולוגיה, והתיאודיצייה הלוריאנית

תוכן הענינים להערות הארוכות

114'ע	הערה 19 - דין וקליפה
	26 - דין וקליפה ותהליך הבירור
	38 - אמביוולנטיות ביחס לגילוי סודות בקבלת האר"י
	48 - הנטייה לפרשנות מילולית והשפעת מחקר השבתאות על "אסכולת שלום"
	57 - מבוא לזיווג "אחור באחור" הנקרא לפעמים, הזיווג דרעותא'
	פרק 3. על הפנומנולוגיות של יחוד בביצוע הכוונות שבקבלת האר"י

תוכן הענינים להערות הארוכות

	הערה 18 - על 'מחשבה' ו'רעותא'
	23 - מקורת חסידיים מוקדמים על כוונות המשקפות את הפנומנולוגיה הלוריאנית
	25 - התפיסה הלוריאנית המיסטית וענין הלא-מודע המיסטי
	פרק 4 כוונות התפלה כפי שהן משתקפות ביחסים בין הפרצופים האלוהיים
	(תוכן הענינים של ההערות הארוכות ימצא אחרי תוכן תת-פרק 14 של הדיונים)

130'ע	חלק 1:א. מבוא
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130'ע	ב. הצגת סכמטית של הפרצופים הלוריאניים משבירה לתיקון
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תוכן הענינים לתת-הפרקים [DSs] של פרק 4

132'ע	1. מבוא מתודולוגי לתת-הפרקים (DS)
	א'. היקף הניתוח: שייכות בין מרכיבים אונטולוגיים וטליאולוגיים בנרטיב הקוסמוגוני הלוריאני
	א1'. הדגמת רציפות ושינוי, בהתחשב בכל הרברים של הקורפוס הלוריאני;
	ב1'. דיאלקטיקה בין שני עקרונות הרמנויטיים: עקרון 'החסד ההרמנויטי', ועקרון 'ההתיישנות המשתמעת';
134'ע	ג1'. מבוא מונחים

- ג'1. ארבעת ה"מילויים" של השם בן ארבע אותיות
- ג'2. מונחים מקבילים במערכת הכללי של אדם קדמון
- ג'3. מונחים מקבילים למידות שבראש אדם קדמון
- ג'4. המונחים המקבילים הנפוצים ביותר לארבעת ה"מילויים" של השם בן ארבע אותיות

2. זיווג "אחור באחור" וה'כמו-זהות' בין זעיר אנפין לבין האנושות ע'141

- א'. שלוש צורות בהן מתבטאת ההומולוגיה בין זעיר אנפין לבין האנושות: כמיקרוקוסמוס; האדם כפי שהוא; וכדוגמת המכוין הלוריאני; הגילויים השליליים של המצב האנושי
- ב'. האדם כמקביל לכל הפרצופים האלוהיים
- ג'. מקור ההיווצרות הזהה של אדם וזעיר אנפין - זיווג אחור באחור; נשמת משה, וכוונות ראש השנה
- ד'. חטא אדם הראשון, זעיר אנפין, ושאלת האחריות
- ה'. צדיקים, מטרת הכוונות, וזעיר אנפין
- ו'. ארבע מניעות לזיווג האלוהי
- ז'. שני מקרים בהם המכוין מקבל הוראה מפורשת לדמיין "שהוא זעיר אנפין"
- ח'. זיווג אחור באחור כפי שהוא קורה היום:
 - ח'1. תפלת מנחה של חול
 - ח'2. תפלת ערבית של חול

3. מבוא לתת-פרקים דיוניים 4-8 ופסק זמן ביבליוגרפי קצר ע'157

- א. תקציר התוכן של תת-הפרקים הדיוניים הבאים, ומקורות לזיווג האלוהי ה"מיניה וביה"
- ב. היחס בין ספר הדרושים ושער ההקדמות
- ג. המקורות והאגדות לגבי ספר הדרושים
- ד. שתי הגרסאות של ה"פירוש לאדרא זוטא" ועל הרציפות בכלל הקורפוס הלוריאני

4. האין סוף בקוסמוגוניה הלוריאנית ובכוונות ע'161

- א'. היחס הישיר בין האין סוף השרום-צמצומי ובין אדם קדמון
- א'. האין סוף המוחלט והיחסי
- א'. ששה מקרים בהם פונים ישירות לאין סוף בתפלת שחרית של חול
 - א'1. כוונת קרבן התמיד והתבוננות על "עליית העולמות": רקע, מקורות, ומכניקה מיסטית
 - א'2. שתי פניות לאין סוף ב"פסוקי דזמרה"; המבנה ההרמנויטי של הייחודים; והתמקמות עצמית
 - א'3. ההיכלות של הזהר, כוונות קריאת שמע, ותיאור מפורט של ההבדלים בין ר' משה קורדובירו והאר"י ביחס לכוונות קריאת שמע
 - א'3.1. פנייה 'קוסמית' ופניה 'אנושית' בקריאת שמע ושתי הבחינות של הגדלת זעיר אנפין
- א'4. שתי פניות לאין סוף הנמצאות בכל "סידורי הכוונות", אחת שלא נמצאת בקורפוס הלוריאני

נספח א: התרגיל המדיטטיבי של התלבשות צלם האלהים באדם ע'198

5-8. תיאור של הזיווג האלוהי הפנימי שיצר את ששת הזוגות של הפרצופים המרכיבים את התיקון ע'202

- א'. קריאה מדוקדקת של הייעוד הפורמלי של הזיווג הפנימי הגורם את התיקון והבהרת אי-עקביות לכאורה לגבי התהוותם של עתיקא קרישא ואריך אנפין;

- ע'206 6. פרטים על ההשתתפות התוך-אלוהית - 1:
א'. בחינות הספירות שנפלו בזמן השבירה ואלה שירדו ולא נפלו
ב'. תהליך העלאת הניצוצות שנפלו על מנת ליצור את הפרצופים;
- ע'210 7. פרטים על ההשתתפות התוך-אלוהית - 2:
א'. שם מ"ה ה"חדש" ובחינות הספירות שלא ירדו בזמן השבירה
ב'. אמצעי התיקון ותחומי
- ע'213 8. ה"עיבורים" שהתהוו כתוצאה מהזיווג הפנימי בכדי לגרום לתיקון:
א'. שני ספקות לגבי העיבור הזה שנדונו ע"י רח"ו
ב'. ארבעת הבחינות של העיבור של זעיר אנפין
ג'. שתי צורות של העברת האור: "מעבר" ו"התלבשות", וחשיבות ההבחנה הזאת עבור התיאורגיה הלוריאנית
ד'. התהוות אבא ואמא
ה'. המכניקה הטליאולוגית של הזיווג הפנימי לחידוש המוחין של אבא ואמא
ו'. ההצגות הלוריאניות המוקדמות של נושאים אלו; התאמה והמשך
- ע'224 9-10. עתיקא קדישא
א'. התהוות חדשה של הבחינות שלא נשברו של השם בן ארבע אותיות שגרמו להתהוות עתיקא קדישא
ב'. פענוח אי-מובנות מסוימת בענין הזיווג הפנימי של עתיקא קדישא
ג'. האופן שבו כל האצילות נכללת בשלש זוגות הפרצופים וההגדלה לששה זוגות, בכתבים המוקדמים של האר"י ובכתבי רח"ו וחשיבותה בכוונות
ד'. הטלת ספק בישום הדגש על השימוש ב"מתודולוגית התקופות" בניתוח ההתפתחות של הקורפוס הלוריאני
- ע'230 10. השלמות הראשונית
א'. עתיקא קדישא אינו כולל את המרכיבים הנוצרים כתוצאה מתקון השבירה
ב'. סתירות להנ"ל, ופתרון אנאליטי מסורתי
ג'. עתיקא קדישא כ"מברר הקדמון", וכנוכחות הפוטנציאל של האין-סוף להתהוות סופיות מושלמת, ואריך אנפין כהתלבשות המוצלחת שלו
ד'. המימד החייתי והדתי של עתיקא קדישא
- ע'235 11-12: אריך אנפין והייחודים שלו
א'. האופן שבו מלביש אריך אנפין את עתיקא קדישא
ב'. התפקיד החינוכי של חסד עילאה
ג'. ענין הייחוד המרכזי להעברת השפע מעתיקא קדישא, דרך אריך אנפין לפרצופים התחתונים; הבנת האר"י של מקור זוהרי
ד'. הבדלים בהסברת הייחוד הזה במקורות לוריאניים שונים
ה'. יישומי בכוונות שונות
ו'. הבדל מהותי בין עתיקא קדישא ואריך אנפין ביחס לשלוש הספירות התחתונות שלהם

12. הפרצופים שהתלבשו

ע'244

12א'. הזיווג העליון והתחתון

12ב'. ההבדל בין 'קיום והעמדה' ו'שפע וברכה', והזיווג בתוך אריך אנפין המוליד את המוחין של אבא ואמא

12ג'. ההבדל בין אבא ואמא וזעיר אנפין ביחס למשמעותו של 'קיום והעמדה'

12ד'. הכוונה המקורית לפני חטאו של אדם הראשון, באצילות של זעיר אנפין

13: התפקידים של אבא ואמא ושני מצבי זיווג לאבא ואמא בהתיחסם למחזור היומי של כוונות קריאת שמע: ע'246

13א'. כשיש לאבא ואמא קומה שוה וכשאינן להם

13ב'. תפקיד ה"מיין נוקבין" וכוונות קריאת שמע

13ג'. המקור וההשפעה של ה"מיין נוקבין" הטבועים בבריאה

13ד'. ההשפעות של העליה החדשה של המיין נוקבין

13ה'. הצורך במיין נוקבין הטבועים והחדשים לכל זיווג חדש

13ו'. הצורה הכללית של ייחוד קריאת שמע וארבעת המדרגות של המחזור היומי של כוונות קריאת שמע

13ו'1. כוונות קריאת שמע שעל המיטה

13ו'2. כוונות קריאת שמע בתפלת ערבית

13ו'3. שתי פעמים שקוראים קריאת שמע בתפלת הבקר

14. כוונות תפלת העמידה של שחרית בחול: הערה [383] בששה פרקים [וראה בתוכן העניינים להערות הארוכות]

ע'274

תוכן העניינים להערות הארוכות של פרק A3 וה DS שלו

הערה	26	(של 2ב' DS) על האיריאל של שוין מגררי בקבלת האר"י
	27	(של 2ג' DS) מקורות לזריאניים על הצורות השונות של ה'כמו-זהות' בין זעיר אנפין ובין האדם
	70	(של 1ח2' DS) שאלות אסכולוגיות, והמשך הדיון בהערה 79 לפרק 1
	72	(של 2ח2' DS) פתרון סתירות ביחס לזיווג אחר באחור בתפלת ערבית
	110	[של 4ג' DS] על כוונות התפלה הטרומ-זוהרית ו,תפקידו של האין-סוף
	126	(של 1ג4' DS) על כוונות הברכות
	137	(של 2ג4' DS) על המבנה ההרמנויטי והתיאורגי של ייחודים
	178	(של 3ג4' DS) על המשמעות המילולית והמטפורית של זיווג ונשמה
	195	(של 5א' DS) על הזיווגים שגרמו לשבירה ולתיקון
	208	(של 6א' DS) שלוש הבחינות של עתיקא קדישא, והספקות הטבועים בהן
	241	(של 8ה' DS) על הזיווג הפנימי של ה'נשיקין' ותפלה בכוונות
	307	(של 11ג' DS) על הטעמים והנקודות
	352	(של 13 ו' DS) על כוונות שמע ישראל ומשמעות "מיין נוקבין" המהותיים
	353	(של " ") וההבדלים בין רח"ו המוקדם והמאוחר, ובין ר' " אבן טבול
	361	(של " ") הפנומנולוגיה של מות-קדושים סמלי בכוונות האר"י
	366	(של " ") על הפרצופים של רחל ולאח
	370	(של 113 ו' DS 1-3) חוסר עקביות לגבי ההגדרות של בחינות הגדלות של זעיר אנפין
	379	(של 113 ו' DS 1-3) הבחינות הגבוהות ביותר והנמוכות ביותר של כוונות קריאת שמע
	383	(של 14 DS) כוונות תפלת העמידה של שחרית בימות החול, כמשתקפות:

- א. בבחינות שונות של היסוד העליון והיסוד התחתון;
- ב. בבחינות של ראש השנה ושל ליל שבת;
- ג. בתיאור מפורט פנים-טקסטואלי של כוונות הברכה הראשונה בתפלת העמידה;
- ד. ביצירת נשמות היורדות בליל שבת;
- ה. בבחינות המינימליות והמקסימליות של זוג;
- ו. בהתלבשויות אונטולוגיות; תקדימים היסטוריים; סיכום

נספח ב: עיבור-נשמה מיסטית ופניומאטית ותורת גאולת הנשמה בקבלת האר"י

- | | |
|-------|---------------------------------------|
| 294'ע | א. מבוא |
| 297'ע | ב. עיבור-נשמה ודיבוק בקבלת האר"י |
| 304'ע | ג. בחינות הנשמה ומדריגותיה |
| 307'ע | ד. ניתוח מקרה: ההיסטוריה של נשמת רח"ו |
| 318'ע | ה. מסקנות ביניים |
| 319'ע | ו. על גילוי גלגולים ושורשי נשמות |

הערה 104: שורשי נשמת רח"ו ורמת התיקון שלו כפי שנמסרו לו סמוך לפטירת האר"י

ניתוח מסמכים השייכים לנספח 2

- | | |
|-------|---|
| 322'ע | 1. "חלקו וחלק חבריו" - בעיה מוסרית |
| 349'ע | 2. הסיכונים של תיקון עצמי עבור נשמת צדיק שאינו גמור |
| 354'ע | 3. רח"ו וחיייו העל-חושיות |

חלקים מסיימים

- | | |
|-------|---|
| 364'ע | 1. ניסוחים נוספים להיפותזות העיקריות של הדיסרטציה [ארבעה חלקים] |
| 373'ע | 2. מסקנות הכלליות של הדיסרטציה והצעות למחקר נוסף |
| 380'ע | 3. ביבליוגרפיה |
| 400'ע | 4. תקציר בעברית: 1. תוכן ענינים; 2. מתודולוגיה; 3. סיכום הפרקים; 4. מסקנות, והצעות למחקר נוסף |

נספח ג:

425-441'ע [פרולוגומינון למהדורת] כתבי האר"י עצמו וציטטות מפורשות משמו - מה משתמע מהם?

מבוא מתודולוגי

ברפים הבאים תמצאו את נסיוני להציג "תיאור גרוש" ["thick description"] הוליסטי של תורת ה'כוונות' התיאורגיות* שבקבלת האר"י הכולל: ניתוחים של המחקרים האקדמאיים המוקדמים; הרקע התיאורטי של קבלת האר"י, ויישומיה. הפראקטיים בתורת ה'כוונות'. זהו המחקר האקדמאי באורך מלא הראשון מסוגו העוסק בנושא שעומד במרכזה של האסכולה הקבלית החשובה ביותר בארבע מאות השנים האחרונות. יש לציין שבקבלת האר"י בכלל, למרות מרכזיותה, קיבלה תשומת לב אקדמאית דלילה ביותר בלבד.

המתודולוגיה המזוהה עם המונח "תיאור גרוש" מבוססת על תיאור דגם תיאורטי של אנתרופולוג התרבות האידיאלי, כפי שהגה אותו קליפורד גירץ, בהתבסס על עבודתו של הפילוסוף גילברט רייל.¹ על מנת להדגים את הנחיצות הכללית לתיאור – אף של תצפיות

* המקור של המונח "תיאורגיה" נמצא בספר ניא-אפלטוני אלמוני מאמצע המאה השנייה בשם The Chaldean Oracles [ראה H. Lewy ע' 461-466 ו G. Shaw (1995) ע' 5 ואילך וע' 41 ובמקומות נוספים], וניתן לתרגמו כ"עבודת אלהים" [theion ergon]. והוא מתייחס אל הטקסים שנעשו על ידי ה"הירופנט" [או "איש כהן" – אשר מקורו במסורות מאגיות-מיסטיות של מצרים היוונית], על מנת לחולל התמרה בנפש האדם המלוכש בגוף בכדי שמדרגתו האלוהית בכח ובמהות תינתן לו מבחוץ [Shaw כנ"ל ע' 93, 116-112, 192, 213 ובמקומות נוספים]. דבר זה מושג על ידי טקסים המתבצעים בכוונה תחילה אשר מטרתם לעורר תקשורת עם המישור האלוהי [הן במובן של logoi של האלוהות האימננטית, הן במובן של המהות האלוהית האין-סופית והבלתי-ניתנת-לתיאור – אולם מבלי להקיף את ה"אחר" הטרנסצנדנטי המובהק]. דרך ההודו הסימפטטי של הסמלים בהם משתמשים [אשר אינם בהכרח מובנים לתיאורגיקון]. מטרת התיאורגיה כפולות הן: א. סטריולוגיות – לאפשר את המרת הנשמה האנושית הארעית בנחציות האלוהית; ב. לקיים את העולם – על ידי ה"ארוס" המתעורר דרך המעשה התיאורגי, מקיימים את הקוסמוס הן על ידי הקשר של נשמת התיאורגיקון לאל הלא-יתואר מחד, והן לנבראים, בהם ה logoi האלוהיים מתגשמים [Shaw כנ"ל ע' 124-125, 144, וראה שם הערה 1, וע' 194]. המטרה הראשונה מושגת רק דרך השנייה; ותוצאותן היא הולדות רצונית מחדש, כמעשה יצירתי מקודש של גילוי-עצמי אלוהי [של ה"דמיאורגוס"].

למרות שחוקרי הקבלה הראשונים [שלום Kabbalah, MTJM וגוטליב (1976)] השתמשו במונח "תיאורגיה", הפך השימוש במונח זה כאפיון לריטואל היהודי, במיוחד המיסטי או מאגי לנפוץ, על ידי חוקרים כגון מ. אידל [KNP] והמאמרים שנכתבו על ידו בשנות 1993-1994 ועוד]. ח. פדיה [1987, 2001, 2002], א. וולפסון [ראה את מאמריו של שנת 1988]; שהוא החוקר הראשון שהגן על השימוש במונח זה במחקר המיסטיקה היהודי] ואחרים, באמצע שנות השמונים.

ולמרות שאינני טוען נגד יישומו כמונח-מגדיר במיסטיקה היהודית, חשוב שנבחין בכמה נקודות שוני מהותיות בין התיאורגיה היוונית והיהודית: א) במישור האלוהי – 1) בעוד שבתיאורגיה היוונית המישור האלוהי הינו מושלם, גם באופן מציאותו בעולם הנברא, הרי שבתפיסה היהודית, גם הוא טעון תיקון, כפי

פשוטות, מזמינים אותנו רייל וגירץ להתבונן במשמעות של העפעפיים המצטמצמים במהירות של שני נערים הפונים אחד לקראת השני. האם זו קריצה? או שמא עוית בלתי-רצונית? או מעשה שובבות אשר מטרתו לגרום לאחרים לחשוב שמדובר כאן במזימה - זאת אומרת קריצה מזויפת? תיאור של האירוע שנצפה בלבד לא יוכל לספק לנו תשובה, אולם עם מספיק רקע רלבנטי נוכל אולי להציע ניחוש מלומד. ללא כל מידע כזה תהיינה לנו כמה השערות אפשריות אולם לא מבוססות.

כשחוקרים קורפוס ספרותי, עשוי החוקר להיתקל בכמה 'צמצומי-עפעפיים מהירים', כמו אלו שתיארו רייל וגירץ, ואז על החוקר להחליט באופן הרמנויטי על הפירוש הסביר ביותר לעובדה היוצאת-דופן. במיוחד זהו המצב כאשר הקורפוס אמור להיות 'אזוטרי'. כמה מקרים של דברים מעין אלו שישנם בקורפוס הלוריאני נחקרים כאן, כגון ההסברים השונים המוצעים בספרות הלוריאנית המקורית בכדי להסביר את ה'צמצום' וה'שבירה'. האם חלק מההסברים האלו יותר אזוטריים מאחרים? האם הם משתלבים ביחד על מנת ליצור תמונה רב-מימדית? במקרה הזה, כפי שאטען בשני הפרקים הראשונים, נדמה היה לג. שלום ולי. רב-מימדית? במקרה הזה, כפי שאטען בשני הפרקים הראשונים, נדמה היה לג. שלום ולי. תשבי שזיהו "קריצה" המלמדת על מזימה, אולם אני, עקב סיבות שונות שאפרטן במקומן, אינני מסכים. החשיבות הכללית של הבנת ה'צמצום' וה'שבירה' לצגת קבלת האר"י והתיאורגיה

שצוין על ידי החוקרים הנ"ל: וכפי שאראה בדיסרטציה הזו, לפי התפיסה הלוריאנית, האלוהות גולה את עצמה מתוך בחירה בעולם הלא-מושלם הזה ו"נגאל" או "משוחרר" על ידי ריטואל הנובע מצו אלוהי (2) הבדל נוסף במישור האלוהי הוא בעוד שאחת ממטרותיו של התיאורגיה היוונית, היא כדי לקיים את העולם, על ידי כח ה"ארוס" המתעורר דרך המעשה התיאורגי; בתיאורגיה הלוריאנית, קיום העולם גרידה אינו תלוי במעשה האדם, אלא, ברצון האלוהי המתבטא כזיווג-תמידי-זיווגי, ומטרת ה"ארוס" בתיאורגיה הלוריאנית הוא כדי להמשיך לתוך הבריאה, תוספת ברכה וחרות הבא על ידי זיווג פנימי חדש'נראו פרק 1 הערה 142]. (ב) הבדל נוסף הוא ביחס לתפיסת הנשמה: בעוד שבתפיסה היוונית, הנשמה ה'אלוהית' מנותקת מהנשמה שבגוף; בתפיסה היהודית הנשמה היא אלוהית, גם אם אינה מתגלה באדם. ג) שינוי נוסף הוא: בתיאורגיה היוונית משמעות מערכת הסמלים אינה חייבת (ואולי אינה יכולה) להיות מודעת לתיאורגיקון, בעוד שבתיאורגיה קבלית [ובמיוחד בקבלת האר"י], תוקף המעשה התיאורגי בא ממודעות המכוין למשמעות הכוונות והיחס המיוחד בין כוונה למעשה המצוה ולטקסט התפלה; וכפי שאראה, היעילות של הסימבוליזם הלוריאני הספציפי נובעת דווקא מהמובנות האנתרופוצנטרית שלו, המאפשרת את ההתלבשות והעצמת תוצאותיו על ידי האלוהות; ב"עבודת האלוהות" של המכוין הלוריאני.

הדומה לשני הגישות התיאורגיות הוא (1) שהשימוש בסימבוליזם שעל ידו נוצר הדביקות, מתפקד לפי העיקרון של "סימפטיה" [בקבלה, ראה י. גרב בדיסרטציה לגבי כמה מודלים פנומנולוגיים הנובעים מזה לקמן, בהערה 11 יש דיון קצר עליו]; (2) תפיסתן של שניהם את הריטואל התיאורגי, כזאת שבאה מתוקף צו אלוהי, (3) ההכרה שמקור התעוררות הכוונה באדם הוא האלוהות [ראה לקמן פרק 3, ופרק 4 הערה 110].

¹ ראה *The Interpretation of Cultures*, עמ' 6, בו הוא שואל את המונח הזה מהפילוסוף של אוניברסיטת אוקספורד גילברט רייל, וראה שם עמ' 5-10, 12, 14, 16, 24-28 למרות שהוא מבקר את האוריינטציות ה'ביהייביוריסטיות' של רייל.

שלה תתברר במהלך שני הפרקים האלו.

דוגמה נוספת - הפעם של קריצה ודאית - אשר אובחנה לראשונה על ידי כותב שורות אלו, מורכבת מהבדל משמעותי בכוונות "תפילת העמידה" שנמצאות רק בשני סידורי תפילה עם כוונות האר"י חשובים, שנערכו באזורים שונים,² אשר בהם, בניגוד לכל סידורי הכוונות האחרים שראו אור, יש את אותה הוראת כוונה, אשר הקורפוס הלוריאני (לכאורה) מעיד נגדה! הרקע של הנושא הזה יעסיק אותנו רבות בפרק הרביעי, למרות שעצם הצגת הבעיה והפתרון שאני מציע, מוצגים רק לקראת סוף הפרק ההוא.

ניתן לזהות את סוג המתודולוגיה הקרויה "תיאור גדוש" המתקרב לשימוש שלי ושל גירץ [למרות שגירץ אינו מזכיר זאת] בגישתו הלא-ביהייביריסטית של ל. ויטגנשטיין החוקר את ענינה של המשמעות הפילוסופית באמצעות שפת יום-יום, שמטענותיו נובעת שלילת האפשרות של שפה פרטית לוגית; בהסתמך על אופיה הציבורי במהותה של תקשורת לשונית - אפילו אם מדובר על תקשורת של בן אדם עם עצמו.³ לפיכך, ישנה בעקרון אפשרות של תיאור מדויק של כל תופעה אנושית שתהיה, בהנחה שניתנים לנו הקשרים "גדושים" דיים, כפי שעבודה זו תנסה להראות לגבי כוונות-התפילה הלוריאניות.

גירץ מיישם את ה"תיאור הגדוש" כמתודולוגיה המאפשרת לאנתרופולוג להגיע לתיאור מהותי של תופעות תרבותיות זרות. הוא קישר את הגישה הזאת ל"verstehen" [וורשטיהן]; כנראה מתוך התייחסות לאסכולת הפרשנות של הפילוסופיה הגרמנית הקלאסית הידועה בשם הזה; אשר ורנר יגר, עמית מבוגר יותר של גרגורי ולסטוס, היה נציגה בזמן האחרון.

² ראה פרי עץ חיים, ע' 233א', ושער הכוונות עמ' 31ד' - 32ב', ולרקע התיאורטי, ראה פירוש אדרא זוטא בספר הדרושים ע' 233ב' ובשער מאמרי רשב"י דף 55א'. וראה גם את סידורי הכוונות המסכימים עם ההוראות האלו כדוגמת סידור ר' אשר מברודי עמ' 76ב' - 77א', וסידור זולקווא עמ' 66ב', ויש להשוות עם, סידור ר' שבתי מרשקוב, עמ' 84א-ב, שמקורו במזרח אירופה, ועם סידור נהר שלום כרך א' ע' 616, אשר חובר בישיבת בית אל למקובלים האוחזים בשיטת הר' שלום שרעבי, וראה הדיונים להלן, DS13, והערה 141, 379 DS והערה 383 על המילים 'קונת הכל'.

³ ראה L. Wittgenstein, *Philosophical Investigations* #243, עמ' 88-89, וראה Saunders and Henze, *The Private Language Problem*.

⁴ ראה Geertz, ibid. ע' 14. וראה גם את הראיון האחרון עם גירץ ע"י א. מיכלזון: "I Don't Do Systems" ע' 9 ו 13, בו דנים על רעיונותיו של ויטגנשטיין בענין "השפה הפרטית" בהקשר זה.

בהקשר הזה, אני משתמש בעקרון הרמנויטי המוצע על יד גרגורי ולסטוס הנקרא "עקרון החסד הרמנויטי"⁵ אשר מציע, כערך הרמנויטי, את השמירה על העקביות הבסיסית שישנה בחשיבה הרצינית של ספרים קלאסיים השייכים לכל קנון נתון. עקרון זה הינו דוגמה לכבוד שתולק החוקר ליושר האינטלקטואלית של ההוגים הקלאסיים של הפילוסופיה היוונית, נדמה לי שעקרון זה של ולסטוס מתאים בצורה טבעית למתודולוגיה של ה"תיאור הגדוש". זאת מכיון ששניהם נוקטים בגישות המעריכות בחיוב את הנושאים שהם חוקרים. גם נדמה לי שכל שלשת ההוגים [ויטגנשטיין, גירץ, וולאסטוס] שהם הנציגים של אסכולות שונות; דהיינו, פילוסופיה מודרנית, פרשנות של תרבות, והגות הקלאסית היוונית, מסכימים שיש לרחות קריאה רדוקציוניסטית של תופעות תרבותיות, ולנסות למסור כמה נתיבים של משמעות בתחומיהם השונים.

גישה מעין זו אינה יכולה לדור בכפיפה אחת עם הרבה ממה ששייך ל"פוסט-מודרניזם", אף על פי ששנינו שותפים לעמדה ספקנית מסוימת לגבי המיצוי האולטימטיבי של המשמעות הנובעת מגישה ביהייביריסטית או רידוקציוניסטית.⁶ אולם, נראה לי שכמה מנציגי האסכולה הזאת דווקא משתמשות בניתוחים רידוקציוניסטים. אולי בגלל שצמחו על ברכי אסכולת הסטרוקטורליזם הצרפתי שקדמה להן, בוחרים הם בניתוחים רידוקציוניסטים, במקום, להציג את התופעה הנחקרת בעמצאות "ניתוח גדוש" sui-generis, יחד עם ניתוח-שפה בצורת "שרות סמנטיים" ויטגנשטייני, הבמבוסס על היסטוריה-רעיונית פילולוגית של 'וורשטיהן' כפי שנקטתי בעבודה זו; אשר בכך ניתן להדגים מרקם מיחוד ועשיר של משמעות התופעה הנחקרת. אינני רואה כל סיבה להגביל את המשמעות של ה"פוסט-מודרניזם" לפרדיגמות-העל הבלעדיות של הספקנות הקיצונית כמו זו של דרידה, ולסדר-יום סוציו-ביקורתיות גרידה, כמו אלו של איריגרי.

התועלת בשיטת ה"תיאור הגדוש" במקרה שלנו, זאת אומרת במחקר תורת הכוונות של

⁵ The Principle of Hermeneutical Charity ראה לקמן, פרק 1 חלק 1.2B. על יחסי המחקר בין שני הקלאסיקנים החשובים האלו, ראה את המסה של ולסטוס משנת 1952, "Theology and Philosophy in Early Greek Thought", שהודפסה מחדש ב G Vlastos Studies in Greek Philosophy vol. 1: The Presocratics.

⁶ וראה גירץ כנ"ל, עמ' 5 ו 12.

האר"י - אם נעניק אוריינטציה חדשה לתפיסתו של גירץ⁷ - היא ביצירת הקשרים הירארכיים מדורגים של מבנים בעלי משמעות; אשר ביחס אליהם, מיוצרים ונתפסים הרעיונות וההוראות הטקסיות [כוונות התפילה הלוריאניות] בהקשרם, ובלעדיהם, לא ניתן לפרש אותם כראוי - כלומר, כפי כוונות מחבריהם.

יתכן והמינימליסט יתנגד ליצירת מבנים הירארכיים אלו, וידרוש קנה מידה אוניברסלי על מנת לקבוע את ההקשר הנכון. אולם, ניתן לטעון נגדו, שקנה המידה שטמון בתפיסתו של הנוקט ב"תיאור הגדוש" לגבי האופי הייחודי [sui generis]⁸ של התופעות הנחקרות, מצוי דווקא בלכידות הרקימה העקבית והעשירה, בתנאי שהוא עקבי ביחס למירב המידע שבקורפוס הנחקר.

כעזר בהתמודדות עם הכמות העצומה של מידע שיש בקורפוס הלוריאני, השתמשתי בטכנולוגיה של הסי-די רום ליישום קיברנטי חדש של השיטה הפילולוגית הנובעת מויטגנשטיין על מנת ליצור "שרות סמנטיים" של תיאור גדוש⁹. ניתן בעזרת המחשב לבצע חיפושים מרובים של מונחים בקורפוס נתון הבודק תדירות, חשוב מכך - הקשרים, [שהוא החומר ההכרחי של הניתוח הפילולוגי] ביתר יעילות וביתר שלימות. ניתוח התוצאות של השימושים במונחים וצירופי-מילים יניב כר רחב של משמעויות למונח או לצירוף-מילים נתון. אולם, בכדי שהחיפוש לא יניב תוצאות לא חשובות או מקריות, ובכדי לאפשר לנו פירושים בעלי הבדלים דקים על מנת להסביר תוצאות לכאורה סותרות במודוס ה sui-generis, מומלץ מאד שלחוקר תהיה היכרות מלאה עם הקורפוס שהוא חוקר, על מנת להשתמש בנוהל זה של חיפוש מונחים או מילים במשאלה לבחון ולשכלל היפותיזות, כפי שאדם שנתוג היה החוקר בפילולוגיה הקדם-קיברנטית.

⁷ כנ"ל ע' 7.

⁸ כנ"ל ע' 16. וראה גם את הראיון האחרון עם גירץ ע"א. מיכליון, ע' 3-6, 9, 13, ובמקומות נוספים, בו הוא משנן את מתודולוגיית המחקר שלו, כפי שמתואר בפנים, עם הדגש על sui-generis.

⁹ אמנם השתמשתי גם בעבר בטכניקה כזאת ללא סיוע של מחשב עבור מאמר שיראה אור בקרוב ראה להלן, נספח ג' "ציטוטים אמיתיים", שנכתב טרם היתה לי גישה ל 3/4 של הקורפוס הלוריאני בסי די רום, בו חילקתי את הציטוטים של האר"י עצמו בכתבי הרח"ו [כ 1,200 ציטוטים] לשנים-עשר קטיגוריות, ממנהגים עד הסברים של קשיים מבניים, ועד דיווחים של רח"ו על תורות שהאר"י החליט שלא למסור לו.

כמו בפוסט-מודרניזם,¹⁰ כך גם אנו תופסים את המשימות של הצגת המידע התרבותי וניתוחו כמבנים הנובעים ממודעותו העצמית של החוקר עצמו, שאינו מהסס לגלות את המניעים הסמויים שלו. בעבודה זו הייתי מכנה כ'מניע סמוי', את הרצון של המחבר למצא את הרלוונטיות של קבלת האר"י לתקופתו. הפרשנויות העולות במחקר זה אמורות להתאים לקריאה קרובה של המבנים המופיעים במקורות הראשונים. דרך שני המישורים של ההצגה [דהיינו המידע וההקשר שלו העולה מתוך ניתוח], ניתן לספק בעת ובעונה אחת את הבנת הרקע הדרוש אשר דרכו פוגשים את "הדבר עצמו": זאת אומרת, הנושא הספציפי הנחקר נתפס בדרך ישירה. כתוצאה מהבנת הקורא את שני המישורים הללו, בונה ה"ניתוח הגדוש" מבנים רלבנטיים של סימון משמעות בתופעה הנחקרת.

במקרה שלנו - במחקר של הפראקטיקה הדתית הלוריאנית, אשר תואר רק בעקיפין על ידי החוקרים הראשונים, - נבחנו את ממצאיהם אשר הציגו כמבנים פראדיגמטיים של הבנתם את החומר הלוריאני הרלבנטי, ונסה לקבוע את הרקע והדעות הקדומות ששימשו את אותן ההשערות המלומדות ומבניהן, כמו כן נדון בעקרונות המכוננים ובסיבתיות הפנימית של הקבלה הלוריאנית כפי שהיא מתבטאת ביחסים שבין ההשקפות התיאורטיות של תורה זו לבין הפראקסיס של הכוונות הנגזר בו.

בתיאור קבלת האר"י וכוונותיה כפי שעולה במחקר זה, אני מספק תיאור רב-ערכי של הסמלים הלוריאניים כפי שהם מקבלים ביטוי ב"תיאוריה-של-מעשה", אשר תפקידה לשמש אוריינטציה מתאימה לתיאורגיה הלוריאנית המעשית. במחקר זה השתמשתי, עד כמה שניתן, במינוח המוטבע במסורת הדתית, אותו פרשתי ותרגמתי¹¹ באופן רב-ערכי. אין ספק שבאסכולה קבלית זו, המסווים השונים של רב-ערכיות הם הדרך בה כל פרט בודד מקבל משמעות אקזיסטנציאלית, כביטוי במישור הסופי של האין סוף הפשוט. במובן הזה, נראה לי, שגם כאשר מוצאים שימוש בטיעון חד-ערכי שנראה כרידקציוניסטי, במקור הלוריאני הראשוני, הבא למשל, להשוות שני דימויים בסמל נתון, לגבי משמעם המשוטפת בתחום האונטולוגי או התיאולוגי, הרי הוא בא על פי שיטה אשר בעת ועונה אחת מצביעה גם על עצמה [כחיבור בין שתי נקודות סמליות] וגם מעבר לעצמה [בכיוון של ההתגלות האין-סופית

¹⁰ וקודמים אחרים לאסכולה הזאת, לדוגמה הניתוח הגדמריאני של ההסטוריה של הרעיונות.

¹¹ כי הלוא המחקר נכתב באנגלית.

הכללית של האחד]. על ידי סידור מתאים מעורר-משמעות של התופעה המתוארת במקורות הלוריאניות הראשונים, אני מנסה לספק הקשר-תבונתי הרבה יותר עשיר ממה שהיה ניתן לספק על ידי המקור הראשוני, או-אף יותר מהמושג לפי שיטות פרשנות למקור הראשוני המשתמשות באוריינטציות של קריאה מילולית ולא-מטאפורית, או מכאניסטית, או כל קריאה רידקציוניסטית אחרת¹² של אותה התופעה.

אשר לגישתנו הכללית לשימוש במקורות הראשונים, הרי היא תואמת את עמדתו של ר' מאיר פאפרש, העורך בן המאה השבע עשרה של "עץ חיים" הנדפס, האומר: "אנו לומדים מפי ספרים ולא מפי סופרים", דהיינו גם בשלבים הראשונים של התגבשותה של קבלת

¹² זה כולל שיטות ניתוח שפותחו מכבר, אשר נתפסו על ידי כפשוטניים מדי מכדי לתאר את הפראקטיקה הלוריאנית. כגון א) הניתוח של ביצוע ריטואליסטי הנובע מהתיאוריה של ג'. ל. אוסטין של "מעשי דיבור" [speech acts], אשר יושם בהקשר דתי אנתרופולוגי על ידי ס. תמביה ור. א. רפפורט. לדוגמה אחת של יסוד השיטה הזאת, שהשתמשו בה חוקרי המיסטיקה היהודית בהצלחה, הוא בהקשר של פרקטיקה מיסטית-מאגית. מתקופת ה'היכלות', ראו לסיס [1998] וחררי [1999]. ובהקשר הקבלית הטרומ-זוהרית, ראו אלקיים [1991]. אבל, מכיון שהוא שימושי על מנת להבין ריטואלים המדגימים גם אחדות פורמלית וגם יחס בלתי-מהותי בין כוונה למעשה [ראה לסיס עמ' 165-170]; מכיון שלא זה ולא זה ניתנים להמר על "כוונות האר"י", אשר סימני ההיכר שלהם כוללים קשר מהותי בין כוונה לבין דיבור/מעשה [ראה פרק 3], ורב-ערכיות מורכבת התלויה במצבים משתנים [ראה את ההערות הארוכות לפרק 4], שיטה רידקציוניסטית כזאת היתה מטעה. ב) ואף על פי שארוס הינו נושא מרכזי בכוונות האר"י, מצאתי שעבודתו של א. פ. קוליאנו על ארוס ומאגיה בתקופת הרנסנס לא עזרה כלל, מפני שתפיסתו את הארוס לא התייחסה למשמעויותיו השמרניים וה-sui-generis המטפוריים כפי שמוצאים בהקשר הלוריאני [ואמנם יותר קרוב ללב הדברים הוא מאמרו של י. ליכס, "זוהר וארוס"]. ג) אשר לשימוש שעושה א. וולפסון בפמינזם של איריגריי, נדמה שמשמעותו מנוטרלת על ידי האידיאל המשיחי הלוריאני של שוין המגדר בלי ויתור על זהות המגדר [ראה למטה פרק 4, DS 2, הערה 26, DS 9, והערה 266, DS 1, 13 והערה 361; ואשר למחקריו הראשונים של וולפסון ראה פרק 4 הערה 110]. ד) נמנעתי גם מניתוח המבוסס על דגמים של חקר הדתות [לדוגמה חקר השוואתי של תיאורגיות לוריאניות ויימבליקיאניות, או טנטריום אבל ראה לקמן פרק 3 הערה 26]. למרות שבעתיד אני מתכוון להתמודד עם בעיות מחקר מעין אלו, אני מאמין שמבחינה פרוצדוראלית, חשוב קודם כל ליצור תיאורים מפורטים של כל מרכיבי ההשוואה, אשר זוהי מטרתי ביחס לתיאורגיה הלוריאנית. בכל מקרה, מעניין להצביע על תופעה חוצה-תרבותית אחת השייכת [עם התאמות נדרשות] ללוריאניזם: והוא מיתוס 'השיבה הנצחית' המתואר על ידי מ. אליאדי, וראה פרק 4 במיוחד ב DS 13 ו 14.

עבודת המחקר שהגיע לידי בזמן סיום הדוקטורט היא הריטרטציה המעניינת של י. גרב, בה הוא משתמש בתורת "מודלים" [דוגמת המודל ה"הידרולי" לתאר עלויות העולמות וירידת שפע, או המודל ה"איוזמורפי" כדי לעורר "מיין רכורין" מלמעלה (במיוחד על ידי הצדיק), או המודל ה"מילולי-אייקוני" וכד'] על מנת להבחין, הן מבחינה פנומנולוגית הן מבחינה היסטורית; בין אסכולות שונות של הפרקטיקה הקבלית. אמנם מצאתי בו כמה סימני-דרך פדגוגיים המצביעים על ההבדלים בין סוגים שונים של העשייה התיאורגית; אולם, מכיון שעד המאה ה 16 רוב המקובלים החשובים של העידן ההוא השתמשו כמעט בכל המודלים האלו, כפי שגרב מעיר [בפרק 7], השיטה הזאת נראית לי סינטטית מדי לשימוש ככלי מבחין במאפיינים המייחדים את התיאורגיה הלוריאנית מזו, למשל, של ר' משה קורדובירו או ר' מאיר אבן גבאי, על סמך ההגדרים הספציפיים בייחסי-מודלים גרידא.

האר"י, היתה מודעות בעצם הצגת החומר לכך, שאין מסורות בעל פה המעדיפות סוג פרשנות אחד על פני סוג אחר.¹³ לפיכך אין לשום אסכולה היסטורית של פרשנות לוריאנית עדיפות מראש על פני פרשנות אחרת, מכיון שאין לנו גישה למסורות בעל פה שהיו מאפשרות לנו להבין את הכוונה המקורית של הכתבים שאנו חוקרים. אם כך, את ה"תיאורים הגדושים" יש להמציא מתוך הקורפוס עצמו, וכמה שניתן, לקיים זיקה לקריאה מדויקת של מה שהאר"י עצמו כתב, והגיגיו על הנושאים האלו.¹⁴ בנוסף לזאת, אני משתמש ב"עקרון החסד ההרמנויטי" הטומן בחובו מספיק כבוד לחומר המקורי על מנת להניח שיש לו עקביות פנימית בסיסית; וזה מחייב גישה פרשנית והקשרית לכל סתירה לכאורה. בכתבי האר"י כמו גם בכתבי ר' חיים ויטל, כל אחד בהקשרו.¹⁵ במבוא לתתי הפרקים הדיוניים [DS], וגם ב 3DS ידונו הפרמטרים הפילולוגיים הספציפיים שב'קורפוס הלוריאני'.

סיכום הפרקים

פרק 1: הגישה האקדמאית לקבלת האר"י הוגדרה על ידי עבודותיהם של ג. שלום וי. תשבי. לאחרונה, הוכיח מ. אידל שההנחות ההיסטוריוסופיות העומדות מאחורי ההערכה של שלום על קבלת האר"י¹⁶ אינן מבוססות על הוכחות היסטוריות. הפרק הראשון שלי ממשיך תהליך זה של חשיבה מחדש. אני מתחיל באפיון המצב הלא-מפותח של המחקר

¹³ ראה ר' מאיר פאפרש אור זרוע ע' 7, בו הוא מניח שהאר"י גילה אמיתות נבואיות על ענינים אלוהיים, שנבעו מחויותיו ומגילוייו המיסטיים, ועזב את העולם הזה טרם זמנו, כשהוא משאיר אחריו רק את "נובלות החכמה" של "זיו תפארתינו", כלומר, את הכתבים הרבים של רח"ו, בהם ישנן סתירות רבות. על מודעתו של רח"ו לבעיות הללו, ראה את הערתו של רח"ו שצוטטה לקמן, סמוך להערה 74 בפרק 1. וראה גם הערה 15 בסמוך. וראה גם את דיונו של ר' מאיר פאפרש על שאלת הפרשנות של המשמעות המילולית מול המטפוריות של הצמצום [כנ"ל עמ' כח ע"ב, לעמ' כט ע' ב] אשר הוא מסיים - ללא מסקנות - עם התפלה: "וה' יתן בליבנו חכמה, כי [תהלים עד:ט] 'אין אתנו יודע עד מה'".

¹⁴ ראה בנספח "ציטוטים אמיתיים"

¹⁵ ההקשר הזה, במקרה של רח"ו, נעשה מסובך בגלל שישנן בין שנים לארבע מהדורות של כל דרוש בקורפוס הלוריאני שנכתבו על ידי רח"ו במשך עשרים וחמש שנים; אמנם עם למעלה מתשעים אחוז חפיפה [כפי שיעידו מראי המקומות בדיסרטציה], ורבים מהקשיים קיימים בכל המהדורות, כאשר חלק מהשאלות נפתרות במהדורות המאוחרות, כפי שצינו אביבי ומרון. ראה גם פרק 1 חלק D והערה 83, לדיון קצר של גישה שיטתית לנושא הזה. ישנם בנוסף כמה חלקים של הקורפוס שהופיעו רק במהדורה אחת.

¹⁶ דהיינו ההנחה שקבלת האר"י היתה תגובה לגירוש ספרד.

בתחום זה שהיא ללא ספק הקורפוס רב-ההשפעה והמשמעותי ביותר בספרות המיסטיקה היהודית במשך ארבע מאות השנים האחרונות. בהמשך אני בוחן באופן ביקורתי את תפיסותיהם של שלום ותשבי, את התיאולוגיה הלוריאנית, ומתמקד בפירוש התיאיסטי ששלום נותן לצמצום [הכוונה לצמצום האלוהי שאיפשר לבריא המוגבלת לצאת מתוך האין-סופי]. וכן הבנתו של תשבי את השבירה [הקרע שהתווה בעולמות העליונים של הקוסמוס הלוריאני, שאיפשר לאופציה של הרוע להתגשם בבריאה]; אשר נתפש אצלו כקטארזיס אלוהי הכרחי הבא כדי לטהר את עצמו משורשי הרוע אשר בתוכו; השערה, זו של תשבי, שהשפיעה עמוקות על שלום.

אמנם מחשבותיו של תשבי על הקבלה הלוריאנית כנראה¹⁷ לא נשתנו במשך חמישים שנות עבודתו, אולם כשאנחנו בוחנים את עבודתו של שלום, ומתחשבים בכל הקורפוס שלו, אנו מוצאים הבדלים משמעותיים בין הצגתו של הדברים האלו בספרו הקלאסי משנת 1940, *Major Trends in Jewish Mysticism*, לבין הצגותיו של הקבלה הלוריאנית ב"Kabbalah", הערכים שהוא הכניס לאנציקלופדיה, שהוא כתב כשלושים שנה אחר כך.

במהלך הפרק הראשון אני מתעד את אי-העקביות הפנימית של הדרך שבה שלום מאפיין את האין-סוף, כאלוהות נעלמת [Deus Absconditus] ומתחיל לספק הוכחות לקריאה חלופית של הטקסטים הדנים באין-סוף. כיוון שאני רואה בתפישתו של שלום את האין-סוף כטעות רצינית ביותר, אשר להערכתי היו לה השלכות עמוקות על הפסקת מחקר נוסף על התיאורגיה הלוריאנית, ייחדתי בפרק הרביעי [אשר בו נמצא רוב רובו של ה"תיאור גדוש" שלי של הקבלה הלוריאנית]. יש תת-פרק ארוך [DS 4] לניתוח מפורט של הפניות אל האין-סוף כפי שהן מופיעות במקומות שונים בכוונות תפלת שחרית של ימות חול. כמו כן, באותו הפרק אני מצביע על משמעויותיו של ענין האין סוף בהקשרים השונים של הנרטיב הקוסמוגוני.

בהמשכו של הפרק הראשון, אני מספק ניתוח רטורי קצר, בו אני משווה את הצגותיו השונות של שלום את קבלת האר"י ומתייחס לשימוש שלו בביטויים מודרניסטיים-שיפוטיים; ואני מתעד את השוני שחל במחקר הספציפי והכללי של ההיסטוריה של הדתות בכיוון של

¹⁷ אני אומר זאת [באירוניה] כיוון שחיבורו שהוגש לשם תואר מוסמך בימי מלחמת העולם השנייה, זכה בכמה הדפסות חוזרות עד סוף חייו של תשבי, בלי שום שינוי וערכון.

צורות ביטוי שיפוטיות פחות במהלך סוף המאה האחרונה. אני גם בוחן את מקומה של הקבלה הלוריאנית בתכנית הלימודים של האוניברסיטה העברית מאז אמצע שנות הששים.

לגבי התיאורגיה והפרשנות הלוריאנית, אני מעריך את ההבדלים בין "שלום המוקדם" ו"שלום המאוחר", ומציין את אי-הדיוקים והלקונות שישנם במחקרים האלו. בסך הכל, אני מוצא שעיסוקו המאוחר של שלום בקבלה הלוריאנית הניב הערכות יותר עדינות, אולם אלו לא הספיקו על מנת ליצור שינוי פרדיגמטי בהבנתנו את הרוחניות הלוריאנית, כפי שאני מקווה להשיג בעבודה זו.

בבואי לבחון את תרומתו של תשבי, אני בודק את הצגותיו את מה שהוא תיאר כנסיונותיו של רח"ו לערפל את מה שהוא סבר שהן הדוקטרינות האוטטריות של האר"י בתחומים כגון: הסיבות לצמצום, תפקיד הרשימו [שריד הנוכחות האלוהית האין-סופית]; מהות השבירה; ותפקיד הכוונות. באלו, אני מציע קריאות פנים-טקסטואליות של המקורות כדי שהם ישלימו זה את זה, ולא יטשטשו זה את זה בסתירות. הטיעונים הטקסטואליים המקיפים שלי לקריאות מעין אלו נמצאים בפרק השני, הבוחן את ההוכחות הטקסטואליות לכאורה, ששלום ותשבי הביאו על מנת להוכיח את התיאוריה הקטארטית של השבירה. אני ממשיך ומאפיין את תגליתו של תשבי בענין ההבדלים בין ר' משה קורדבירו לבין האר"י בענין המיקום האונטולוגי של ההיכלות המוזכרים בספר הזהר. אני מציין שם את משמעות הענין ביחס לכוונות התפלה, ומרחיב את היריעה בענין הזה, בס' 13 ו 4.

פרק שני: אני מתחיל עם הצגה של המצב הטרומ-צמצומי שנמצא ב-דרוש חפצי-בה - טקסט שנכתב על ידי תלמיד אחר של האר"י, ר' יוסף אבן טבול, אשר החוקרים הנ"ל השתמשו בו כמקור המוכיח את נוכחותו של הרוע בתוך האלוהות, ו"התיאוריה הקטארטית" של השבירה. אני קורא את הטקסט הזה במקביל עם טקסט של האר"י, ששלום הוציא לאור, אשר שימש בסיס לרבים מהניסוחים של אבן טבול. שם אני מראה את האופן שבו גם צורת הביטוי וגם האונטולוגיה של החיבורים האלו מתבססים על ר' עזריאל מגירונה, וכך מצביעים על אי-הבנה עקרונית של החוקרים האלו המתבטאת בהשוואתם בן "כח הדין" האלוהי [היכולת של דין להיות בעל כח הגבלה עצמי] לבין ה"קליפות" [כוחות הרע]. בהקשר הזה, אני מציג טקסטים לוריאניים שונים אשר בהם שני התחומים האלו מוצגים כשונים זה מזה במקורם האונטו-טליאולוגיים, ובהעמדת תפקידם השונה זה מזה. לטקסטים

הללו יש לפעמים אופי קוסמוגוני ולפעמים אופי תיאורגי-תפעולי.

אני ממשיך ובוחר את ארבעת הטקסטים של רח"ו והאר"י המשמשים להוכחות העיקריות על ידי החוקרים האלו על מנת לחסיק את ה"התיאוריה הקטארית" של השבירה שהם פיתחו. המקור הראשון המוזכר על ידי שלום נובע מרובד מאוחר יחסית, של כתבי הרח"ו; ואני מראה שעיקר הכובד של ההסבר שנמצא בו על קיום הקליפות, בנוי על הרעיון של התוצאות של שכר ועונש כגורם מרכזי בהתפתחות האנושית.

בבואי לחקור את הטקסט השני ששלום מציין, אשר נכתב על ידי האר"י בזמן שהייתו במצרים, אני מביא טקסט נוסף שלו מהתקופה הנזכרת, אשר הטקסט הזה ששלום הביא מתייחס אליו בצורה ישירה. אני מראה את האופן שבו הטקסט השני מהווה רקע טליאולוגי לטקסט הראשון של האר"י, ונותן לנו את התיאוריציה השורשית של הקבלה הלוריאנית. בהמשך אני מביא מקבילות מספרות הוזהר, בנוסף לטקסטים לוריאניים אחרים. שוב, כל אלו מדגימים את השותפות של האל והאדם בהתפתחות התחום האלוהי היחסי [זאת אומרת, האלוהות שבעולם המוגבל והלא-שלם] והתכללויותיו אל תוך המוחלט, דרך הבחירה החפשית של האדם. תהליכי הצמיחה וההתכללות משקפים את הכוונה האלוהית לתהליך גילוי-מחדש של העצמי, לניצוצות הקדושים שנפלו בשבירה, דרך בירורן. התהליך הזה מכליל מחדש את המוחלט האין-סופי עם התחומים המוגבלים והיחסיים. בהקשר הזה, אני מעמיד בניגוד את ההשלכות של התיאולוגיות הבנויות על הערכות המחייבות, לעומת אלו השוללות, את התארים האלוהיים [קאטאפאטיות בניגוד ל אפופאטיות]; ומציין את הסוגים השונים של יחס אל האלוהי ששתי הגישות האלו מציעות. אני מביא בהקשר זה, טקסטים זוהריים ולוריאניים המתארים את כל תהליך הבריאה במונחים של "קטאפסיס" [התלבשות האלוהות בתוארים] המביא בעקבותיו ישועה, ובו "בירור הנצוצות" הוא המרכיב של תהליך ההאלהה של הבריאה. בהקשר הזה, הפרק הרביעי כולל דיון ארוך על טקסטים לוריאניים המציגים את נקודות הוזהר שבין התחום האנושי לבין ההתגלויות היחסיות המוגבלות של האלוהי. בנוסף, אני דן ומתעד מקורות שבתאיים על אודות השבירה, שהם למעשה היחידים האוחזים בשיטת התיאוריה ה"קטארית".

בהמשך אני מנתח את אחד הטקסטים שתשבי השתמש בהם [השלישי שמוזכר על ידי שלום], שהוא הסבר של הקטע בהיכלות של הוזהר המתאר את המשמעות הקוסמוגונית של

סיפור עשרה הרוגי מלכות שבתקופת המשנה. אולם גם כאן, כמו בשני הטקסטים על השבירה, משתמע שמדובר בכוונה אלוהית גדולה יותר, ולא תפישת השבירה כהכרח בלתי-נמנע שמחייב תהליך של אצילות פגומה.

בניתוח של הטקסט הרביעי, אני מביא שני טקסטים נוספים, ששלום ותשבי לא הכירו, אשר לכאורה תומכים בעמדתם. אולם, כשבוחנים אותם יותר מקרוב, הם מגלים שסיבת ה"העדר" והופעת הרע היא על מנת להגיע לצמיחה אפסטימולוגית-אתית. בשני הטקסטים האלו אנחנו עדים להתנגשות בין הפשיטות האלוהית העצמית, לבין הבידוד המכוון שמעצים את כח הדין. במסגרת הזו, אני מביא שבע עשרה טקסטים, מהאר"י ומכל תלמידיו – רושמי תורתו מכלי ראשון, הדנים ברובד ההפשטה האלוהית, ועל אי-השתנותו, ועל התפיסה האלוהית הדו-כיוונית; דהיינו שכל שינוי מתרחש מהפרספקטיבה שלנו בלבד, או מהפרספקטיבה של זעיר אנפין [דהיינו התחום האלוהי היחסי]. הטקסטים האלו מאפשרים לטעון בצורה משכנעת, לפי דעתי, להבנה לא-פשטנית של קבלת האר"י בכלל. הייעוד הכללי של הפרק השני, מלבד תקון הרושם הלא-נכון של החוקרים הקודמים, הוא לספק את הרקע המוסרי והפסיכולוגי הנחוץ להבנת תפקיד הפראקסיס של הכוונות הלוריאניות כמאפשרים עיקריים בתהליך האלהת הבריאה.

פרק שלישי: הפרק הזה מכיל ניתוח פסיכו-פנומנולוגי של יישום כוונות האר"י המתבסס על הפירוש הלוריאני של מקור חשוב מהזוהר שדן בנושא זה. בהערה בסוף הפרק הזה אני מתאר שתי צורות בסיסיות של הפרקטיקה הלוריאנית, ומשווה אותן לצורות דומות המוכרות לנו מהפרקטיקה של אסכולות ה"ניגמא" וה"קאגיו" של ה"אנוטאראטנטרא" של הבורהיזם הטיבטי, על מנת להפיק מהם תיאוריה פוטנציאלית של הוראת הפרקטיקה הלוריאנית.

פרק רביעי: הפרק הזה, אשר הוא הארוך ביותר והמפורט ביותר בדיסרטציה שלי, מחולק לחמש עשרה תת-פרקים עם דיונים, בנסיון לתאר את השלבים השונים של המכניקה הטליאולוגית של הנרטיב הלוריאני הקוסמוגוני, מהשבירה ועד לתיקון; פה אני ממקם את הכוונות במיקום של הרלבנטיות האונטולוגית שלהם, בכדי לספק תמונה שלמה והוליסטית של התיאוריה והעשייה הלוריאנית. ללא ספק, תפקידו של פרק זה מאפשר לנו לומר, ביחד עם אבעי וורבורג, ש[בקבלה הלוריאנית] "האלהים נמצא בתוך הפרטים". לוח תוכן העניינים

של תתי הפרקים והרשימה של ההערות הארוכות מספקים תמונה של הפרמטרים של מחקר זה.

לאחר שאני רושם ומתאר בצורה סכמטית את ה"פרצופים האלוהיים" בסדר יורד, אני מתחיל עם סקירה מתודולוגית, בה אני קובע את הפרמטרים הפילולוגיים-ביקורתיים של ה"תיאור הגדוש" שבפרק הזה. בהמשך אני מציג מבוא מינוחי, בו אני סוקר את המקבילים הסמבוליים הראשיים של שמות האל, כפי שמופיע ב"כוונות" של קבלת האר"י.

לאחר מכן, אני דן [DS 2]. על הכמו-זהות שבין התחום האנושי לבין ההתגלות היחסית המוגבלת של האלוהי, אני עובר לדיון ביבליוגרפי [DS 3], עם נסיון לקבוע את המהדורה הקדומה ביותר של הקורפוס הלוריאני, על מנת להדגים הן רצף פנימי והן שינויים פנימיים בכתבים הללו. אחר כך, [DS 4] אני דן במקומו של האין-סוף בקבלה הלוריאנית, ותהליכי העליות התיאורגיות וירידות השפע בתפלה. במהלך התיאור, אני מביא תיאורים מפורטים של כוונות הברכות, המבנים ההרמניוטיים העמוקים של הייחודים, והתפקידים והצורות הבסיסיות של הזיווג התיאורגי [אך קיום והעמדת העולמות; ב. שפע ברכה וחרות]. בנוסף לכך אני מציג את הרקע הרעיוני-היסטורישל התיאורגיה הלוריאנית כפי שהיא משתקפת בכוונות התפילה הקדם-זהריות הנידונות במחקר. בסיכומי של תת-פרק זה אני מביא כנספח ראשון, טקסט מוגה, מתורגם, ומפורש, על התרגיל ההתבוננותי הלוריאני של התלבשות הצלם האלהי בתוך האדם.

בארבעת התת-פרקים הבאים [DS 5-8], יש דיון מפורט על הזיווג האלוהי ה"אוטוגנטי" [זיווג מיניה וביה] שגרם לתופעת התיקון. במהלך התיאור אני חוקר ומעמיד בניגוד את אותן הבחינות של האלוהות אשר בהן לא היתה שבירה שנשארו 'למעלה', הדרגות היחסיות השונות של השבירה, והירידה של בחינות אלוהיות בהן לא חלה שבירה, על מנת לאפשר את התיקון. לאחר מכן, אני חוקר את הדינמיקה הפנימית של התהליך הפנים-אלוהי המקורי של "עיבור" התיקון, אשר בו הרבה מהפרטים של המכניקה הטליאולוגית של הכוונות מוצגות, ביוצרן מעין חשבון "calculus" אונטולוגי.

אז, [DS 9-10] אני דן בתפקידים הקוסמוגוניים והתיאורגיים של ההתגלות הגבוהה ביותר של התיקון: "עתיקא קדישא". אחר כך [DS 11] אני מתאר את התלבשות המדרגה הזאת

בתוך "אריך אנפין", ומבאר את הייחודים הגורמים לנוכחותו; ומיקומם בעבודה היום-יומית של ה"מכוין" הלוריאני הטיפוסי. אחר כך [ב DS 12] אני מתאר את הדרכים השונות שהפרצופים התחתונים מלבישים את אריך אנפין. בשני ה-DS האחרונים אני מתאר את שני מצבי הזיווג בין אבא ואמא [חכמה ובינה] וההשלכות של המצבים האלו על המחזור היומי, בן ארבעה רבדים, של כוונות קריאת שמע, הממלאות תפקידים שונים של הספקת "המשכת המוחין" הנחוצה לגרום לזיווגם של שני הפרצופים התחתונים, המתרחשות בתפלות "העמידה" השונות, ובחצות הלילה. ואז אני דן בפרמטרים של "המשכת המוחין" בתפלת העמידה. בשני ה-DS הללו אני מדגים את רב-הערכיות של הסמל הלוריאני התיאורגי. לאחר הנספח השני, אני מציג את מסקנותי.

הנספח השני דן באנתרופולוגיה הרוחנית הלוריאנית ובתורת הגאולה הפרטית של הנשמה, ובענינים אחרים הקשורים לזה. נספח זה בא על מנת לתמוך בטיעוני על האופי הרב-ערכי של הסמל התיאורגי הלוריאני. בנוסף לכך, אני טוען בנספח זה לגבי ריבוי המשמעות של הסמל הלוריאנית שהוא מקבל את ההקשר המעשי על פי הרמה הרוחנית של האדם המסוים המכוון את הכוונות. בנספח זה אני גם דן בפנומנולוגיה של אחד המרכיבים המרכזיים של חיי ההתבוננות הלוריאנית; תורת ה"עיבור" - הדוקטרינה של "הפריה-נשמתית" בה נשמת המכוין מתאחדת עם נשמות הצדיקים. בנוסף, אני גם מציג שם ביוגרפיה רוחנית משוחזרת של "נשמת" ר' חיים ויטל, על פי המקורות שבידינו; וזאת, על מנת לתמוך בטיעוני בפרק 4 על האופי של הקריאה הביקורתית שפיתחתי לגבי כתבי רח"ו. אני אז נוגע בתחום רגיש: הצגת בעיה מוסרית בתפיסת הגאולה הפרטית שבתורות האחרונות שהאר"י לימד. הפתרון שלי לבעיה מבוסס על הוכחות היסטוריות וטקסטואליות המאפשרות לנו להעלות השערות סבירות על מצבו הנפשי של האר"י בימיו האחרונים. אני אז מציג טקסט המדגים כמה מהסיכונים התפעוליים של התיקון הבין-אישי. וכמימד נוסף לביוגרפיה הרוחנית של רח"ו, אני מנתח את הנסיון הפניאומטי המדויח היחיד שלו. אני מסכם את הנספח הזה עם ניסוח של כמה מההשערות העיקריות של הדיסרטציה הזו, מנקודת המבט של אנתרופולוגיה ואסכטולוגיה לוריאנית. לבסוף אני סוקר את מסקנותי, והצעותי להמשך המחקר.

הנספח השלישי הוא בעברית. הוא מהווה סיווג וניתוח של רוב הציטוטים מפי האר"י עצמו, כפי שהשתמרו בכתבי רח"ו. אני מציג אותו כאן, מכיוון שאני מתייחס אליו כמה פעמים

במשך הריסרטיציה. למרות שהוחלט להוציא אותו לאור לפני כמה שנים, טרם פורסם [כנ"ל לגבי הנספח השני].

מסקנות כלליות של הריסרטיציה והצעות להמשך המחקר

1. שיטה הרמנויטית: עבודה זו בקשה להניח יסודות משמעותיים ליצירת מודל תואורטו-הרמנויטי ככלי עזר להבנת ספרות הקבלה מאז סוף המאה ה־17. יעילותו של כלי זה הודגמה בהצגתה של הקבלה הלוריאנית וכוונות התפילה היומיומית שבה. מתודולוגיה זאת אינה הופכת את המאמץ המחקרי של תורת הקבלה לקל יותר, אדרבא, היא מחייבת סטנדרטים תובעניים יותר; אך היא מניבה כמות גדולה יותר של אינפורמציה באופנים מגוונים יותר. בבואי לבחון את הקורפוס הלוריאני, התמקדתי על פנומנולוגיה דתית, וכיוונתי את השיטות הפילולוגיות שלי להשגת המטרה הזאת ולא לנושאים כגון ביבליוגרפיה-פנימית טכנית או תיאורים של המקורות וההתפתחות הפנימית של אמונותיו ומרכיבי המיתוס שלו, ואמנם לא התעלמתי מהנושאים הללו כלל בהתמקדותי להראות את הלכידות הפנימית הכללית של השיטה הלוריאנית בכל המהדורות. לפיכך, פיתחתי גרטיב המבוסס על "תיאור גדוש אינטרטקסטואלי" הדן בנושאים הרלבנטיים של קבלת האר"י מזווית פילולוגית. מתודה זו מספק גם את המקורות הביבליוגרפיים הנחוצים לנושאים שדנתי בהם, לעיונם שלחוקרים נוספים. כמו כן הצגתי חלופה לגישות מוקדמות יותר לקורפוס הזה, המדגימה את היתרונות של מחקר פנים-טקסטואלי "לא-עוין". במהלך המחקר פגשתי בשימושים של רב-ערכיות סמבולית והומולוגיה דינמית הלוכשים לעתים תכופות צורות לוגיות ומטה-לוגיות מורכבות, אשר נושאייהם הם היחסים ההדדיים בין התחומים הקוסמוגוניים, האתיים, ההתבוננותי-ריטואליים, והסוטריולוגיים.¹⁸ המטרות שלי היו, ככל שניתן, להגדיר את הגבולות והשימושים ה"נכונים" של רב-ערכיות והומולוגיות אלו, ולקבוע את האופי של המודעות העצמית של היוצרים הראשונים של המסורת הקבלית הזו לגבולות האלו.¹⁹

¹⁸ הייתי מתאר את זה כלוגיקה של "יחסי התלבשות" בין הפרצופים; מטה-לוגיקה טליאולוגית של "זכויות" המכתיבה את התהליך הזה; ו"טרנס" מטה-לוגיקה המבוסס על הרצון האלוהי [רעותא] בשפע אוטולוגי בלתי-פוסק מינימלי של אמצעי התקון המופיעים, בצורה בלתי ניתנת לחיזוי מראש, המאפשרת גם השפעות-"מעבר" של הבחינות העליונות על הבחינות התחתונות, שלפעמים מדלגות על הצורך ב"זכות" [ראה שער מאמרי רו"ל דף ה' ע' א-ב] או בהתלבשות. במובן הזה אני מציע סוג מסוים של "שפת דקדוק טליולוגי" של ביצוע כוונות האר"י.

¹⁹ ראה הדיונים בפרק DS 4, 2, על ה"כמעט הומולוגיה" בין האדם ובין זעיר אנפין, אשר יש לה השלכות לגבי האופי של עשיית הכוונות, ראה הריון בתת-פרקים DS 13 ו-14. ראה גם DS 4 לגבי

בעשותי כך, השתדלתי מאד, ובאופן עקבי, לאפיין את הדימיון ואת השוני שבין גישותיהם של האר"י ז"ל – יוצרה של תורה קבלית זו [וללא ספק, הוירטואוז הגדול בכל הנוגיע ליישומה] לבין ר' חיים ויטאל תלמידו המובהק וסופרו, ובמהלך התהליך, גם פרשנו המחדש. כמו כן טענתי שהאונטולוגיה הלוריאנית הינה מבחינה מבנית "ריאליסטית" רק במובן זה שהיא מאפשרת פנומנולוגיה של "עליית העולמות".²⁰ המשמעות האונטולוגית של העולמות שמתחת לעולם האצילות נובעת רק מתוקף השוואת משמעויות הסימבוליות לבחינות אשר בתוך עולם האצילות, לעומת זאת, שינויים בעולם האצילות עצמו, נובעים משינויי דגשים בתוך מערכת האצילות עצמה כתגובה לשינויים בעולמות התחתונים. הכתר של אצילות לעומת זאת, נמצא מעבר לשינויים. השינויים המתחוללים הם רק בגלל תודעת השינוי במישרים הנמוכים יותר. הצבעתי כמו כן, גם על בחינות נומינליסטיות אחרות של האונטולוגיה הלוריאנית.

2. טלולוגיה ופנומנולוגיה תיאורגית: תיארתי את הפרוייקט הדתי הלוריאני כתהליך של פן-אנ-תיאיזציה.²¹ הדתיות הלוריאנית מטילה כובד עצום על אחריות אנושית; היא לא פחות מהכלי העיקרי אשר דרכו משפיעה הנוכחות האלוהית המיוצגת בכתבים הלוריאניים גם בצורתה היחסית וגם בצורתה המוחלטת על העולם. העולם, כפי שהוא מוצג ביחס הזה, מייצג את האלוהות המלובשת, היציבה והפסיבית, אשר מבטיחה רציפות הקיום, וגם מבנה את האפשרויות העקביות לתיקונים חדשים. אפשרויות אלו מוצגות בצורות שונות של העמקת התלבשות האלוהות, המתרחשים על ידי בירור הניצוצות הקדושים השונים. כל התהליך הזה תלוי במאמץ האנושי.²² אמנם, כפי שהדגמתי,²³ המטרה של הפרקטיקה

הרב-ערכיות ההקשרית של שימושי המונח אין סוף; וראה DS 8 ביחס לפירוק המטפורה בכמה בחינות של היחסים בין הפרצופים האלוהיים. הריונים הללו מצביעים לכאורה על מודעות לדברים האלו מצד רח"ו, אשר לעתים היתה בעלת-תובנה, לעתים מסתירה כוונה תחילה, לעתים דו-משמעית, ולעתים מבוכה.

²⁰ ראה לעיל, בחלק האחרון של הנספח השני, ע"י הערה 82 וההערה.

²¹ ראה פרק 2 חלק C, ובפרק 4 DS 5, והערה 195, DS 6 והערה 208, ופרק 3 במיוחד הערות 18 ו-251, ובמקומות נוספים.

²² אנו יכולים לסכם ולומר שמבחינה מבנית, ניתן לחלק את ההצגה הלוריאנית של האלוהות המוחלטת הרלבנטית לתהליכי העולם לארבעה אופנים: 1. אריך אנפין, המביט קדימה, בזיווג תמידי עם שבע הספירות התחתונות של עתיקא קדישא – הנקרא 'אין סוף'. גם כשאין לעולם זכות, אריך אנפין אינו זו מרחמים גמורים, בגלל הכרתו המהותית בכח ההכרחי של הטוב; אמנם הוא אינו מסוגל לתקשר עם זעיר אנפין, הדואליסטי יחסית, אשר נקודה הזאת אינו פונה כלפי אריך אנפין. 2. אריך אנפין מביט כלפי מטה, אל העולם, בזמנים של חסר אלוהי או בזמנים שנוצרת זכות. המבט כלפי מטה מוליד מודעות עליונה [חכמה ובינה] בזעיר אנפין, אשר מאפשר לתחתונים ליצור אור חור, אשר שולח את הזכות למעלה. 3. זה

המוצלחת היא יצירתיות ספונטנית [בתוך ההקשר של השפה התיאורגית הלוריאנית]. העוברת מעבר למאמץ. על כן יש דיאלקטיקה מתמשכת בין ההתפתחות של מצפוניות אינדיבידואלית לבין ביטויים של יצירתיות רוחנית. אני מתאר את הפנומנולוגיה הלוריאנית של רוח הקודש, הן בביצוע טקסי והן בהרמנוטיקה היצירתית שלה, ביחס של אינטראקציה "אוטונומית" יצירתית שבין סמליה, כשסמלים אלו או יצוגיה בעולם הזה הם מושאי ההתבוננות. בהקשר הזה, אני גם מנתח חלק מהמרכיבים הפסיכולוגיים המתאימים או המעכבים בעשייה הלוריאנית הרוחנית.²⁴

3. כוונות: תיאורתי בפרוטרוט, במחקר האקדמי הנוכחי, הראשון מסוגו, את השימושים של השפה התיאורגית הלוריאנית, מנקודת מבט המתארת את האופן שבו היא מספקת משמעויות ספציפיות והקשרים לייחודים הסימבוליים וההתבוננותיים. אף ניתחתי את הפרקטיקה המרכזית של התפלה ההתבוננותית²⁵ מהבחינות ההרמנוטיות, הפנים-טקסטואליות, וה"אוטו-מבניות", כפי שאלו עולים מן המקורות הראשוניים. בעשותי כך, הדגמתי כיצד אפילו בתוך הפרמטרים של הכוונות, כפי שנמסרו וכפי שנכתבו, ניתן להסיק את הרב ערכיות המאפשרת לכל תפלה להיות שונה מחברתה. להערכתי, זוהי הוכחה נוספת של הנומינליזם הבסיסי של הסימבוליות הלוריאנית. במשך הדיון על תפלת ה'עמידה', הצגתי פתרון חלופי לזה שהוצע על ידי י. ליבס לסוד הלוריאני של "תריץ עורזליין דאילתא"²⁶.

4. ההסטוריה של הפרשנות: לעתים אני מציג את השקפותיהם של המפרשים המסורתיים,

גורם לאריך אנפין להביט כלפי מעלה, לעתיקא קדישא, על ידי מימוש הפוטנציאל לטוב. זה גורם לעתיקא להתאחד עם האין סוף המוחלט שמעולם לא נאצל. 4. האין סוף המוחלט משפיע שפע חדש לעתיקא, אשר מעביר את השפע, מלוכש בשבע ספירות התחתונות שלו, לאריך, החווה הכללה חדשה, אשר כל הפרצופים האלוהיים התחתונים שותפים לה, והם מלבישים את העולמות התחתונים בשפע החדש. בני האדם שותפים בתהליך הזה במידה שיש בהם זכות, טהרה, והתקרבות רוחנית.

²³ ראה פרק 3.

²⁴ ראה פרק 3 וגם נספח ב', וניתוח טקסטים מס' 2.

²⁵ זאת אומרת התבוננות באמצעות כוונות התפילה כשלעצמה; הכוונות לצורות השונות של הברכות; צורות שונות של ייחודים ותפקידיהם [במיוחד, כוונות קריאת שמע ותפלת העמידה; ואמנם, בחינה אחת שבחנתי רק ברפרוף היא ייחודים לשם כפרת עוונות]; תפלה בציבור ומשמעויות הזמנים הספציפיים שיש לה; כוונות וייחודים של ההתלבשות והעברת השפע, והתבניות הפנימיות החוויות של הפרקטיקה הזאת, כפי שניתן לאתר בתוכן הענינים המפורט.

²⁶ ראה פרק 4, 14DS, הערה 383 חלק ג.

וההוכחות [או חוסר-ההוכחות] לעמדותיהם.²⁷ כאשר אני מציג את השערותי [על פי רוב בהקדמת המילים "נראה לי" וכדומה], ניסיתי לאסוף הוכחות טקסטואליות על מנת להסביר אותן. כאשר אני מבקר גישות אקדמאיות של הדורות הקודמים של החוקרים, אני מתאר את הרקע האינטלקטואלי בו הם פעלו, ומפריך חלק משגיאותיהם הבולטות ביותר [נלפעמים השגיאות האלו הן בענינים הבסיסיים ביותר]. בו בזמן שאני מעריך את תובנותיהם והישגיהם ומעצב את הקשריהם; והצגתי קוים מנחים מתולודוגיים המתקנים תובנות בעיתיות בכל סוגי המחקר של הקבלה הלוריאנית שהופיעו בעשור האחרון.

5. הצעות להמשך המחקר הפנים-לוריאני: אמנם שאלתי יותר שאלות מאשר השבתי עליהן, [במיוחד בקשר לאופיה של היצירותיות של רח"ו] דבר שהוא מטבעה של הצגת פראדיגמה חדשה, הרבה נתיבים חדשים של מחקר - גם פנימיים, גם היסטוריים, וגם השוואתיים - נפתחו, בדרך המגדירה את הבסיס למחקר נוסף של רבים מהנושאים בצורה ברורה יותר. הם מתייחסים לנושאים שהתחלתי לדון בהם המשפיעים ישירות על התיאורגיה הלוריאנית, כגון חטא אדם הראשון, כוונות השבת, ומחזור החגים, תפקידו של הצדיק והתנאים לזיווג אלוהי המוצלח. בהתייחס לנושאים הפנימיים הרחבים יותר, כגון אלו המתייחסים להתפתחות הפנימית של הרוקטרינה הלוריאנית, הנתיבים העתידיים של המחקר שאני מציע לובשים צורה של תמיכה בהסתכלות מחודשת בכתבי האר"י עצמו, מאחר שהוכחתי את הרציפות והעקביות הכללית בין כתביו הקדם-צפתיים ואלו שנכתבו על ידו אחרי בואו לצפת,²⁸ הכוללים את הכתבים שנכתבו על ידי רח"ו; וגיליתי בכתבי האר"י עצמו רגישות דתית, מדויקות, בעלי אופי הוליסטי יותר, אשר מאזנים במידת מה את סגנונו הלא-אישי, הטכני ולעיתים ההיפר-מופשט של רח"ו.²⁹ אני מקדיש כאן תשומת לב מיוחדת לשאלת חידושי רח"ו, אולם ארוכה הדרך עד שנגיע לבהירות בנושא הזה.

6. הצעות למחקר היסטורי נוסף: מחקרי עשוי לשמש בקביעת נטיות היסטוריות-הרמנויטיות

²⁷ בביבלוגרפיה ניתן למצוא את הרשימה הראשונה הכמעט-מקיפה של הפרשנים המסורתיים של קבלת האר"י.

²⁸ ללא ספק, מהדורה ביקורתית-מדעית של כתבי האר"י עצמו ואמירות שלו שנרשמו מיד הינן כורח עצום; וראה קאלוש "ציטוטים אמיתיים" [נספח ג, להלן].

²⁹ למרות שבכל הקורפוס הלוריאני יש למעלה מאלף רפים המודפסים בצפיפות, אשר מהם רק חמישים עמודים [כמות שאין לזלזל בה] נכתבו על ידי האר"י עצמו, הם מכסים את כל התקופות, ורוב הנושאים אשר בהם הקבלה הזאת היתה יצירתית.

במאות השבע עשרה עד המאה העשרים. ניתן להשתמש במחקר זה כבסיס על מנת לבחון שאלות שנשארו פתוחות-למחצה בקורפוס הלוריאני כגון האפשרויות של זיווג שלם בזמן הגלות. יש להעמיק לחקור שינויים נוספים בהוראות הנמצאות בסידורי הכוונות הלוריאניים הנמצאים ברשותינו, שהתחילו להתפתח כשני דורות לאחר פטירת האר"י, בין התקופה לקראת סוף מחצית הראשונה של המאה התשע-עשרה, עד העשור האחרון של המאה השמונה-עשרה, כולל שאלות של רציפות ושינוי. חלק מן השאלות האלו כבר נדונו בפרוטפרוט בפרק A3, בו גיליתי את המשמעות של חלק מההבדלים, ובו הצעתי גם הסברים המפענחים אותם. ביחס למימד הפסיכולוגי של תורת עשיה לוריאנית, הספרות הרלבנטית היחידה שמצאתי עד כה היא של החסידות, למרות שהחיפוש נמצא עדיין בעיצומו. בנוסף, לאחר שהתייחסתי להשלכות של כמה שאלות קוסמוגוניות וסטרילוגיות שהולידו עמדות שונות,³⁰ יש להמשיך ולהרחיב את היריעה בענייני ההקשרים ההיסטוריים שמתגלים על ידי הסוציאולוגיה של המידע.

7. מחקרים חוצי-תרבויות: בזירה החוצת-תרבויות, מה שהוצע כאן מספק חומר מגוון ומעמיק על מנת לערוך השוואות לתחומים כגון יישום סימבוליזם-מיון רב-צורתי בפרספקטיקה התבוננותית-טרנספורמטיבית של מערכות תרבותיות ודתיות אחרות כגון התיאורגיה היוונית, המיסטיקה הנוצרית, צופיזם, הינדואיזם, בודהיזם, וצורות מסוימות של שמאניזם; במיוחד בהתייחס לפנומנולוגיות של ביצועים מורכבים של "מנטרות" [דהיינו יישום נוסחאות תיאורגיות], מצבי התאחדות בהתבוננות על מנדלות [או איקונים או איקונים-קונצפטואליים], קביעת משמעויות המגדר, והייעודים ההשוואתיים של 'התלבשות הקדושה' פרטית וקוסמית [וגם עניינים הקשורים עם גלגולי נשמות מתוך מודעות]³¹. בהקשר זה יש גם לבחון רעיונות כגון הטהרה הקדומה ותהליך ההיטהרות בהשוואה ובניגוד לשימוש שלהם במסורת הבודהיסטית-טיבטית של הדווג-צ'ן, ובהקשרים תרבותיים נוספים. אחרי שיערכו מחקרים כאלו נוכל לדון מחדש על הצעתי [בפרק 3] בדבר שימוש במרכיבים הפסיכולוגיים של סולם העליה בטנטרה כבסיס תיאורטי עבור הוראת הפרקטיקה הלוריאנית. בהתייחס לתחום של התיאולוגיה המודרנית, יש מקום לערוך השוואה עם תיאולוגיות-של-תהליך [Process-Theology] של צ'. הארטסהורן [Charles] Hartshorne ואחרים.

³⁰ ראה הערה 79 על פרק 1, הערה 70 בפרק 4, וחלק המסיים מס' 1.

³¹ ראה DS 13 והערה 361; DS 14 והערה 383 על כוונות "קונה הכל"; ושם, חלקים ה-ו.

נספח ג

[פרולוגומינון למהדורת] כתבי האר"י עצמו וציטטות מפורשות משמו מה משתמיע מהם

1. המאמר הזה נולד כתוצאה מבדיקה ראשונית של כל חיבורי ה'קורפוס הלוריאני' שהם כעשרים וחמישה ספרים מודפסים, אשר רובם הופיעו במסגרת שלושת עריכות המהדורות שבכתבי רח"ו, המכילות את תורת האר"י, כפי שנמסרה לתלמידיו הישירים בתקופת שהייתו בצפת. החיבורים האלו גם כוללים תורת האר"י מהחברים שלמדו יחד עם רח"ו או שהקדימו אותו כתלמידים בראשית דרכו של האר"י כמורה בצפת. בנוסף, אני מכליל חיבורים שנכתבו על-ידי שנים מתלמידי האר"י היותר עצמאיים, ר' יוסף אבן טבול ור' משה יונה, שרוב כתביהם לא נכללו בכתבי רח"ו.

מצאתי סך הכל כאלף עשרים וחמשה פריטים המעידים על עצמם שהם כתבי האר"י עצמו, או ציטטות מפורשות בשמו. אולם על אף המספר המרשים הנ"ל, כשלוקחים בחשבון את החפיפה שישנה בין המהדורות, ואת אלפי העמודים של עשרים וחמישה החיבורים האלו, יש צורך לבחון את מהות הופעתם בכלל, ואת המיצד הסוגי המשתמע מכל אותם המקומות שעליהן ישנן הכותרות "שמעתי ממורי" או "מהרב זלה"ה" וכדומה, בקורפוס הלוריאני.

במחקר הנוכחי אציע סקירה ראשונית של החומר הנ"ל. מכיון שהנושא הוא ארוך ומסובך, אתייחס כמחשבת אנאליטי של רשימת-מצאי של החומר באופן כללי, אנסה לתת אפיונים ודוגמאות, ולהציג את הבעיות, לגבי הצורות השונות של החומר והכותרות, ואסווג את סוגי הציטטות, בכדי לציין את הניתן באופן פורמאלי ללמוד מהחומר; ובסוף אתמקד בסוגיה מסוימת בכתבי רח"ו שבנוגע להבנתה משאירו רח"ו ב'צריך עיון' - ואמנם יש כאלה שנפטרו על ידו ויש שנשארו ב'צריך עיון'.

לפי דעתי, כשבאים לבחון את התכונות השונות של הציטטות, ואת דרכי השימוש שאנו מוצאים בכתבי ר' חיים ויטל בחומר הנ"ל, [שיודגמו להלן כצורות שונות של פלפול אנאליטי עם תוצאות אונטולוגיות, המצביעות על טיב היצירתיות הטבוע בדיסקורס הלוריאני הסתמי, וזה מה שמאפיין את קבלת האר"י כדרך מחשבה יצירתית ופתוחה ולא - על אף

השפה המיוחדת שלה – כדרך מחשבה קבוע ומסוגרת] יהיה ניתן להגיע לפתרונות חדשים של הצריכי עיון, וברצות הזמן, אנסה להדגים את זה ביחס למשמעות עבודת 'בירור ניצוצות' בקבלת האר"י.

ראשית, צריכים לומר שעל אף מאמרו הקלאסי של גרשום שלום³² "הכתבים האמיתיים של האר"י", והביבליוגרפיות של יוסף אביב³³ ורונית מרוז³⁴ שבאו בעקבות המאמר הנ"ל והוסיפו חומר חדש, עדיין לא זכינו לרשימה משוכללת של כל כתבי האר"י עצמו. מהסקירה שעשיתי משתמע שהאר"י לא פסק מלתאר את דרכו החדשה בכתב גם אחרי שהתחיל ללמד את חוגי תלמידיו, ואנו מוצאים חומר מכתיבת ידו המוסיף רבדי משמעות שאינם נמצאים בדרושי רח"ו ותלמידים אחרים [בעיקר במובן זה, שהם נכתבו בצורה שיותר קרובה לרובד החוויתי ולא ברובד האנאליטי גרידה, ומה גם, שהם נכתבו על ידי היוצר ולא על ידי השומע].

גם בכתבי האר"י המוקדמים אנחנו רחוקים מאוד מתמונה ממצעת שהיתה מאפשרת לנו להבין את השלבים הקדומים בהתפתחות תורה החדשה שלו. גם באשר לייחוד ההשטתחות על קברי צדיקים יש קטע מהאר"י בספרי הכוונות,³⁵ שלפי סגנונו נכתב בעודו במצרים, מהתקופה שבין כתיבת חיבורו על ספרא דצניעותא³⁶ לבין כתיבת "ייחוד ההשטתחות" [שנת ש"ל?], ובו נמצא דיון על סוגי דביקות ומסירת נפש המעשיר את הרקע הפנומנולוגי והתיאורגי של הייחוד הנ"ל וייחוסו לכוונות הזיווג בתפילת 'נפילת אפיים' [בנוסף למה שנמצא מרח"ו] נוסף לזה, לגבי כתבי האר"י עצמו המאוחרים, ניתן להציג מראי מקומות לגבי סוגיה שהתעניינו בה החוקרים; עניין הזיווג בקטנות המוחין שב'סוד האיילה'³⁷ עליה

³² קרית ספר י"ט ע' 184-196.

³³ ספר בנין אריאל עמ' יז-עב.

³⁴ הגאולה בתורת האר"י ע' 39-93.

³⁵ שער הכוונות דף מח עמ' א - ג. ראו ספר בנין אריאל עמ' מב שאמנם מצינו מהאר"י, אבל מכלילו ב'כתיבה הראשונה' של רח"ו [!] לא בפרקו על כתבי האר"י עצמו [שם עמ' יט] וצ"ע לגבי כוונותו.

³⁶ הוא מופיע בשער מאמרי רשב"י דף כב עמ' א - לא עמ' ג, ובנוסף יותר מתוקנת בספר הדרושים עמ' רלו - רסו. החיבור הזה נכתב במצרים וכבר עמדו על זה החוקרים שלום, אביב ומרוז במחקרם שהזכרתי למעלה. על חשיבותו של ספר הדרושים ראה בדיצרטציה, פרק 4 DS 3.

³⁷ ראו במיוחד, את מאמרו של י. ליבס "תרין אורזילין דאילתא" דרשתו הסודית של האר"י לפני מיתתו בתוך מחקרי ירושלים במחשבת ישראל י העוסק בסוד האיילה באריכות אבל לא עמד על המקור הזה, שלפי דעתי מהווה את, סוד' הסוד' וראו לקמן הערה 40.

יש קטע מהאר"י המופיע גם בשער מאמרי רשב"י בחלק אדרא רבא,³⁸ וגם בספר קול ברמה,³⁹ ומלבד הכותרות "מהרב זלה"ה" ו"מהאר"י" [לפי סדר הספרים שנזכרו כאן] היא נושאת כותרת נוספת: "אין לגלותו אלא לצנועים".⁴⁰ יש בקטע הזה אלמנטים חשובים להבנת אופי סכנת ה'קטנות' שאינם מופיעים ב'סוד האיילה' נוסח רח"ו.

אנו גם מוצאים כללים חשובים שר' יעקב צמח מביא מפרי עטו של האר"י או מציטטות בשמו, המופיעות במהדורא בתרא של רח"ו שנגזו על ידו, לגבי האופי האונטולוגי של קבלת האר"י, ואנו קוראים שמה, שכל תורת התיקונים הינה רק "לפי ערכינו"⁴¹ – וזה אמנם משתמע גם מכוונות עליות העולמות של שבת, שם אנו לומדים שהעצמות אינה משתנה והעליות הן רק לגבי טיב התגלות האורות על ידי עליית הכלים,⁴² ואין כאן המקום להאריך בזה. אולם חשוב לציין שלגבי המאמרים מספר קול ברמה, כולל המאמר הנ"ל, יש להטיל ספק אם הם באמת ציטטות ישירות מהאר"י, וארון בזה בהמשך.

המקורות הנ"ל הם בנוסף לפירושי האר"י עצמו הידועים, שנכתבו בתקופת שהייתו במצרים, בהם לפי דעתי אנו מוצאים את תמצית שיטתו בתיקון האלוהות ובכוונות התפילה, שכבר אז התפתחה מעבר לשיטת הרמ"ק וקודמיו בנושאים כגון התהוות פרצופי האל ויחסי הגומלין ביניהם, וגם לגבי יחסי המקובל-המכוין אליהם.

³⁸ שער מאמרי רשב"י דף לט עמ' ד – דף מ עמ' ג.

³⁹ ספר קול ברמה דף יא עמ' ב – יב עמ' א, נוסח יותר מקוצר.

⁴⁰ עד כמה שעניי ראו [ולפי בדיקה בסד. רום שכוללת שתי-שליש מכתבי האר"י, כאן הוא המקום היחיד שהכותרת הזאת מופיע. וראו את דרושי רח"ו על הסוד הזה בפרי עץ חיים שער חג המצות פרק ח ושער הכוונות ענין ספירת העומר דרוש יב, ושם מופיע ענין חומרת גילוי הסוד הנ"ל אבל הסוד עצמה, גם תוכנה וגם איך שהיא מנוסחת במקורות שבשני ההערות הקודמות, איננה מופיע בדרושי רח"ו האלו. אבל בספר ספר מבוא שער דף נז עמ' א-ב מבואר יותר בארוכות עיין שם.

⁴¹ ספר קול ברמה דף י עמ' ב וראו שם דף נט עמ' ב, והשווה ספר לקוטי הש"ס למסכת חגיגה על 'בתי בראי ובתי גוואי' שם דף י עמ' ב [אבל ראו לקמן הערה 50], וראו ליקוטי תורה דף קכה עמ' ב על הפסוק [מלאכי גו:] 'אני ה' לא שנית' והשווה ספר הליקוטים דף פו עמ' ג, שם נאמר ש"אין השתנות כי אם מצד התחתונים" וראו פרוש מאמר פסועותיו של אברהם אבינו [מהאר"י עצמו?] בשער מאמרי רח"ו דף ט עמ' ב לגבי אי-השניוים 'למעלה', וראה ההערה הבאה, וראה לקמן הערה 69 למראי מקומות נוספות לגישה ה'נומינליסטית' בכתבי האר"י ורח"ו [במשמעות קצת אחרת], וראו לעיל בדיצרטציה פרק 2 הערות 91 ו 97.

⁴² ספר קול ברמה, דף י עמ' ב; שער הכוונות ענין ליל שבת, פרק ג, דף סח עמ' ב וראו פרי עץ חיים [להלן, פ"ח] ירושלים תש"מ, הקדמה לשער השבת פרק ה ע' שעז עמ' א ובהגהה, ששם נאמר שהעצמות הבלתי-משתנה הוא האין-סוף.

שנית, כל אותם הכתבים והציטטות הישירות של דברי האר"י, מופיעים אך ורק בכתבי רח"ו ולא בכתבי תלמידי האר"י האחרים – לא בחיבוריהם הידועים לנו בכתב-יד ובדפוס, ולא בציטטות מרשימותיהם שרח"ו מביא בכתביו.⁴³ אמנם לפעמים רח"ו בעצמו מצטט שמועות מהאר"י ששמע מ'החבדים'; והדבר מעיד לפי דעתי, על נאמנותו ודייקנותו של רח"ו לגבי תורת רבו ועל הנסיון שלו במשך כל אורך חייו – כולל תקופתו בדמשק [לאחר שנת שנ"ח] – לרדת לסוף דעת מורו.

שלישית, לגבי חשבון הפריטים: יש חפיפה של כתשעים אחוזים, באופן כללי, בהופעת כתבי האר"י עצמו וציטטות בשמו, במהדורות השונות של כתבי רח"ו – והדבר אמת לגבי שתי המהדורות העיקריות של כתבי הכוונות, בהן מוצאים בממוצע, כשלושים וחמשה פריטים שנכתבו על ידי האר"י עצמו, וכמאה וארבעים ציטטות בשמו. אמנם בשלושת המהדורות של הכתבים העיוניים, הסיפור יותר מסובך – כי בהן אנו נתקלים באופן מפתיע, בהבדל גדול בין המהדורא קמא של ספר הדרושים⁴⁴ ועיבודו והרחבתו של רח"ו בהיותו בדמשק שר' שמואל ויטל קראו בשם שער ההקדמות⁴⁵ – וגם המהדורה הידוע בשם ספר מבוא השערים מצד אחד, אשר בהם אנו מוצאים מספר ממוצע של ארבעים וחמש ציטטות, לבין, מצד שני, שנים מחיבורי המהדורא שרח"ו גנזה בירושלים [שמצאו וערכו ר' יעקב צמח] – אדם ישר, וקהלת יעקב, בהם אנו מוצאים בסך הכל, רק אחת עשרה ציטטות. וגם בחיבור אוצרות חיים מהמהדורא הנ"ל, אנו מוצאים רק שבעה עשר ציטטות. בסך הכל בתוך שלשתם, אנו מוצאים רק שני קטעים מכתבי האר"י עצמו. לפי דעתי התופעה הזאת היא דוגמא להערכתם של החוקרים אביב"י ומרוז, ואף [אולי בעקבותם] של ר' יעקב משה הלל, והיא, שהמהדורה שגנו רח"ו בירושלים מכילה את נסיונותיו ללמוד דבר מתוך דבר, ולהגיע לכללים מוצקים בסוגיות תיאורטיות כגון 'חיצוניות-פנימיות'; נסיבות 'העלאת מיינ נוקבין', ובניין והתלבשות ה'צלם'. הסוגיות הללו לא הוצגו באופן מפותח ומסודר במהדורא קמא – ואמנם מכיון שלא הופיעו באופן מסודר גם בספר מבוא שערים, שכידוע נמלט מגניזת חברון [ונסיבות עריכתו מוטלת בארפל כבד עד היום הזה] ולקוי מאוד בחסר בכל חלקיה, נמצא שכעת אין לנו מספיק מידע על מנת להכריע אם [כתיבת] מהדורת גניזת ירושלים

⁴³ ראו על זה, ג. שלום "שטר ההתקשרות של תלמידי האר"י" ציון ה' 133-160.

⁴⁴ ראו לעיל הערה 36.

⁴⁵ וראו לקמן, הסעיף המסכם קודם חלק 3.

קדמה או איחורה לזאת שרח"ו גנזו חברון.

גם צריכים להביא בחשבון את הספיקות: כגון כמה צטטות מספר קול ברמה שאני מסופק לגבי מקורם, מכיון שר' יעקב צמח כתב בהקדמה: "והכתוב עליו 'הרב זלה"ה' הוא מהכתבים החדשים והם לבדם על ביאור האדרא זו ולכן לא נזכר בשום ספר"⁴⁶ סביר להניח לפי ההקשר שם ש"הכתבים החדשים" הם הכתבים שנמצאו בגניזת ירושלים, ואמנם, אין הקבלה בין הציטטות המועטות משם – כעשרים ציטטות שבספר קול ברמה עליהם הכותרת 'הרב זלה"ה' – , והציטטות שמצויות ביתר המהדורות. אבל טעמו בצידו – מכיון שהם אך ורק ביאורי האידרא – ואמנם יצאו מבי האר"י. מאידך, יתכן ש'הרב זלה"ה' מתייחס לרח"ו – וכך הוא אמנם מופיע פעם אחר בחיבור הנ"ל 'הרב זלה"ה הח"ו'⁴⁷ וגם לפעמים בחיבורי בנו, ר' שמואל ויטל. ניתן גם להטיל ספק לגבי כמה מאמרים המובאים בשם רי"א – שאפשר לפענחו כ.ר. יצחק אשכנזי או כ.ר. יוסף ארזין. הספק מתחזק מכיון שיש כמה מקומות שגם רח"ו מטיל ספק לגבי ייחוד מסוים או תורה מסוימת ואומר "זה איננו ממורי" אלא מאת ר' יוסף ארזין⁴⁸ או מר' אברהם הלוי ברוכים.⁴⁹ נראה, שרח"ו סובר שהם לקחו על עצמם לחדש ייחודים מעבר למה שקבלו מהאר"י. מכיון שעדיין לא מצאנו את כתב היד המקורי של ספר קול ברמה, עלינו לבדוק עד כמה יש התאמה בין כתבי היד השונים שהגיעו לידינו ביחס לכותרות השונות. ישנה שאלה גם לגבי הכותרת הסתמית 'שמעתי'. בסך הכל אני מסופק לגבי כשישים ושישה פריטים מכלל השמועות. לכן, אם לוקחים בחשבון: בנוסף למה שכבר מוזכר, את פירושי האר"י עצמו לקטעים אחדים מהזוהר, ומאמרי חז"ל – שהם למעלה משישים קטעים בממוצע, אז לפי החשבון הסופי – ראשוני יש כמאה וארבעים פריטים שהאר"י עצמו כתבם, וכארבע מאות איזכורים של שמועות ישירות. עד כאן החלק האריתמטי.⁵⁰

⁴⁶. עיין נספח לספר תפארת אדם עמ' רכט.

⁴⁷. ספר קול ברמה דף צח עמ' ב; וראו גם כן, ספר מבוא שערים דף ג עמ' ב; וראו גם שער הפסוקים פרשת כי תצא סימן כה.

⁴⁸. ראו שער מאמרי רז"ל למסכת ברכות דף א עמ' ב, וראו שער הכוונות שער ראש השנה דרוש ח.

⁴⁹ ראו לדוגמה שער מאמרי רז"ל למסכת פסחים דף ג עמ' א [גם זה וגם הצטטת הקודמת אינם בלקוטי הש"ס]

⁵⁰ אין אני מכליל בתוך החשבון כאן את הפריטים שבספר לקוטי הש"ס – כמאה ושנים עשרה שמועות 'מהרב זלה"ה' [שאמנם אולי ראוי להכליל אותם] כי על אף שהם זהים בכל הדפוסים [דפוס ראשון תקמ"ג חמ"ד אח"כ קאריץ תקמ"ה, אח"כ ליוורנו תק"ו ואח"כ קראקא תרנ"ז – אני משתמש בדפוס קראקא] אין עקביות לגבי הגדרת היחוס בכתבי היד שנדקתי: שלושה מאוקספורד – # 1715, 1716, 1718, ושנים ממוסיוף – 1351, 1361. גם אין אני רואה סיבה לקבל את הקביעה [הבלתי מנומקת] של י. אביבי בקטלוג כתבי היד של מוסיוף [וראו בספר בנין אריאל ע' עא] שספר לקוטי הש"ס [והוא חיבור מחלק ג' של ספר נוף עץ חיים – כתבי רח"ו

2. עתה יש מקום לתת דין וחשבון על סוגי השמועות ועל משמעותם במכלול כתבי רח"ו [ולפי הצורך בסוף הצגת כל סוג אביעה את מסכנותי לגבי בקיצור]. אתחיל מהקל ואמשיך אל הכבד:

א. מנהגים הוראות ואזהרות - רובם כבר נלקטו בספרים כגון פתורא דאבא⁵¹ על פי נוסח מהדורת ר' שמואל ויטל, ובצורה פחות ממצעת במהדורות המזרח-אירופאיות.⁵² ישנם גם הוראות כלליות לגבי משמעות שמות קודש, שעל אף שהרבה מהם נמצאים בכתבי הקבלה שקדמו לקבלת האר"י, רח"ו מזכירם בשם רבו; אולי מכיון ש'קבלם' ממנו. ובזה לכאורה אין עקביות מכיון שאינו מצטט מרבו את כל השמועות מסוג זה.

ב. ציטוטי האר"י בשם החברים [מפיהם ולא מפי כתבם] - ובזה יש הבדל בין ספר פרי עץ חיים לשער הכוונות שהאחרון כמעט ואינו מזכיר שם של שום חבר; מה שאין כן לגבי פרי עץ חיים שבו כמות הזכרת הדברים בשם החברים הוא כמעט פי עשר מהנמצא במהדורת ר' שמואל ויטל. לפעמים דבר מובא בשם חבר מסויים ורח"ו מושה אותו למה שהוא שמע - כגון בכוונות קדושה רבא בשבת, בינו לבין ר' גדליה הלוי.⁵³ ולפי דעתי הדבר מעיד על דייקנותו של רח"ו כרושם תורת האר"י.

בעריכת ר' מאיר פאפריש] הוא מ"כתבי החברים" ולא מכתבי רח"ו כי הדבר אינו משתמע מכתבי היד שבדקתי, השהו לדוגמא לקוטי הש"ס דף יג עמ' ב - יד עמ' א, למש"כ בקטלוג לגבי כת"י מוסיוף 135 דף רז עמ' א שהוא שייך לכתבי רח"ו לפי הקטלוג ולמרות זאת הוא מופיע בלקוטי הש"ס [שם מיוחס לאר"י אבל אינו מופיע בשער מאמרי רז"ל; גם בכמה מקומות החפיפה בין החיבור הנ"ל לבין שער מאמרי רז"ל - כתבי רח"ו בעריכת ר' שמואל ויטל, לגבי כתבי האר"י עצמו [שגם הם אינם מכלל כתבי החברים]: לכמה דוגמאות, ספר לקוטי הש"ס דף יב עמ' ב - יג עמ' ב ושער מאמרי רז"ל לבבא קמא דף ה עמ' א - ב [וראו לעיל 'ניתוח טכסטים # 2 של נספח ב]. הייתי אומר באופן כללי שהמקומות בלקוטי הש"ס שצויינו כ, מהאר"י מהוים צטטות או טיוטות מהדרשות ששמעם מרח"ו והחברים שנערכו ע"י רח"ו. ולגבי קבוצה אחרת מאוד חשובה של דברי האר"י, שגם לא כללתי בחשבון כאן, ראו לקמן הערה 79.

⁵¹. פתורא דאבא ירושלים תרס"ה, ד.צ. ברוקלין תשל"ט.

⁵². כגון מהדורת צמח, שולחן ערוך האר"י הודפס בכמה מהדורות כגון: פפד"א תנ"א, לבוב תק"ח, שם, תרי"ט, ועוד.

⁵³. פ"ע, שער השבת פרק כא, עמ' תלו עמ' ב. חשוב לציין שמה שעל פי רוב, מה שיש לנו מ'החברים' בכתבי רח"ו כבר נערך על ידו ויתכן שצורתם המקוריות נעלמו מאתנו.

ג. תיקוני עוונות שניתנו לאנשי החבריה, או ייחודים להשגה, למשל, בענין דביקות בנשמות הצדיקים או דרך העלאת נפש-רוח-נשמה והורדת בחינות נפש-רוח-נשמה יותר עליונות בכוונות קריאת שמע שעל המיטה, ובצורות אחרות, בכוונות נפילת אפיים;⁵⁴ ואמנם לא כל התיקונים וייחודי ההשגה נוקבו בשם אומרם ואין עיקביות לגבי דרך רישומם. בדרך כלל שער רוח הקודש מספק יותר מידע מזהה משער הייחודים שנערך על ידי ר' דוד ויטל⁵⁵ בערך שני דורות מאוחר יותר.

ד. שאלות ישירות [לא עיוניות] שרח"ו שאל את האר"י - כגון לגבי כח הסמכות של מנהגי עדות שונות - והאר"י התגלה בדרך כלל כשמרן לגבי מנהגי הקהילות השונות ואדיב בנתינת הסכמתו.⁵⁶

ה. הקשרים היסטוריים חשובים - כגון תאריכי נתינת ייחודים,⁵⁷ או סיפור אישי, או הערכה עצמית של האר"י, או סיפור אישי המדגים את הכח הפנוימטי של האר"י,⁵⁸ או סוגיה מסויימת שהאר"י התחיל לבארו ולא הספיק לסיימו - כגון דרך אלטרנטיבית בכוונות קריאת שמע הקשורה לתורת קו-המידה שבזוהר חדש פרשת ואתחנן שיתכן שדרש עליו האר"י סמוך למיתתו⁵⁹ [ולכן לא הספיק לסיימו].

ו. כמה דרושים הנראים כקטועים באמצע, ולפעמים מדובר בדרוש די ארוך כגון 'דרוש א"ט ב"ח', שבסופן אנו קוראים: 'לא שמעתי יותר' וכד'⁶⁰ שלפי דעתי מעיד על נאמנותו של רח"ו כרושם ומפרש דברי רבו - ובמיוחד כשלוקחים בחשבון את ההתאמה הדוקטרינאלי לפרטיו בינו לבין תלמידי האר"י שרשמו תורתו.

⁵⁴ שער הכוונות שער נפילת אפיים דרוש ג' י' דף מז עמ' ג; וראו שם, גם שער דרושי הלילה דרוש י' דף נז עמ' ד; פע"ח כוונות קריאת שמע שעל המיטה דרוש יא, עמ' שלח עמ' ב, שער הגלגולים [עם פרוש בני אהרן] הקדמה ז, עמ' סח.

⁵⁵ שער הייחודים, עיין שם, דף כז עמ' א.

⁵⁶ שער הכוונות דף נ עמ' ד. וראו גרשום שלום: "מיסטיקה וסמכות דתית" ע' 25, בתוך ספרו פרקי יסוד בהבנת הקבלה וסמלית.

⁵⁷ שער הייחודים דף ה עמ' י' ד; שער רוח הקודש דף מח עמ' א - נב עמ' ב; ועיין בספר החזיונות בכמה מקומות - ראו לדוגמה לקמן הערה 91.

⁵⁸ לדוגמה מעניינת ראו פע"ח שער קריאת שמע סוף פרק כד עמ' ר עמ' ב.

⁵⁹ שם, שם, עמ' קצו עמ' א; וראו שער הכוונות שער קריאת שמע, פרק ז דף כה עמ' ג.

⁶⁰ ספר הדרושים עמ' קכח עמ' ב; שער ההקדמות דף פג עמ' א.

ז. הבאת אמירות הנראות כסותרות, כגון לגבי התלבשות פרצוף אלוהי תחתון בפרצוף אלוהי עליון ממנו - אם הוא כשחיצון-אמצע-פנימי של שלושת הספירות התחתונות של הפרצוף העליון מהוה תשעת הספירות התחתונות או שמא כל שבעת התחתונות מפרצוף העליון מתלבשות בתחתון.⁶¹ רח"ו מיישב את השאלה בספר מבוא שערים⁶² לגבי ייחסי שלושה הפרצופים התחתונים [מתוך חמשת הפרצופים האלוהיים שבעולם האצילות המתוקן-יחסית], ואומר שדרכי ההתלבשויות השונות מתייחסות לשלבים שונים של התפתחות התחתון לגבי העליון [ואכמ"ל]; אבל הוא מביא שלוש שמועות לגבי אופני התלבשות עתיק באריך אנפין [שהם שני הבחינות העליונות שבפרצוף העליון] ומשאיר את הענין שם פתוח.⁶³ אף על פי שבספר אדם ישר הוא אומר שכל פרצוף לפי ערכו, מכיל בתוכו את שלושת הפרצופים התחתונים ו[תהליך ההתפתחות] עיבור-יניקה-ומוחין,⁶⁴ והיה יכול ליישם את הכלל הזה שם, במקום להשאיר את הנושא פתוח. הנושאים האלו - והסתירות השונות שבהן - השתמשו כבסיסים לחוקרי קבלת האר"י, ליצירת תורות 'שלבי התפתחות' למיניהם;⁶⁵ ומאידך בהחלט אפשר לתרץ באופן שמתרץ רח"ו [לגבי שלושת הפרצופים התחתונים], או כמו שעתה, יישמתי כלל ממקום אחר [להתאים את ההתפתחויות של שני הבחינות העליונות של הפרצוף העליון, לכללי ההתפתחות של הפרצופים התחתונים], או לומר שהאר"י תיאר 'הרבה דרכים למקום'; ולגבי הסתירות-לכאורה, לא זו אף זו - וההתלבשויות השונות מעידות על בחינות שונות של ייחודים בהתאם לאין-ספור המצבים השונים האפשריים בעולמות הלוריאניים, כפי שמעיד רח"ו עצמו כמה פעמים לגבי השינויים המתמידים המהווים שינויים בכוונות התפילה ולגבי התפתחות מתמדת בפרשנות הקבלה.⁶⁶ ולכן הם אינם מהווים סתירות. וזהו קריאה נומינליסטית [או 'מיסטולוגית'-חוויתית] של האר"י שיש לה הרבה סימוכין בטכסטים ובפרשנות המסורתית, ואין כאן מקום להאריך.

ח. כללים חשובים כגון אלו: לגבי עיבור לצורך ה'מוחין דגדלות שני' של זעיר אנפין;

⁶¹ ספר מבוא שערים שער ג חלק ב פרק ב דף כא עמ' ד - כב עמ' א וראו שם בהגהות וביאורים להקבלות

⁶² שם דף כב עמ' ד וראו ההערה הבאה

⁶³ ראו הערה 61.

⁶⁴ ספר אדם ישר, דף יז עמ' א. ואמנם כאן אולי רוגמא לכתובה שנכלל בגניזת ירושלים שמאוחר מוזאת של חברון ואכמ"ל.

⁶⁵ מרוז שם [לעיל הערה 34] פרק א; אביב"י שם [לעיל הערה 33] מעמוד קיא ואילך. וראו לקמן הערה 91

⁶⁶ ספר אדם ישר עמ' יב עמ' ב - יג עמ' ב וראו ספר עולת תמיד עמ' ט עמ' א - ב; פ'ע"ח עמ' יז עמ' ב ובכ"מ.

והוא, כשהמוחין של זעיר אנפין נמשכים מלמעלה ממדרגת התכללות בחינת עשר ספירות המיוחסות אך ורק לששת הקצוות התחתונות, ומתהוות בזעיר, מוחין פנימיים מצד עצמם - שלמעלה מן המידות, שהוא תחלית הגדלות של זעיר ונוקבא כשהם מתעלים למדרגת אבא ואימא. הדבר קורה כששני זוגות של הפרצופים שלמעלה ממנו - ישראל סבא ותבונה - המתייחסים למדרגה הממוצעת בין המוחין השייכים למידות לבין המוחין הטהורים; ואבא ואימא - שהוא הזוג של פרצוף המוחין הטהורים, שני הבחינות האלו [ישראל סבא ואבא, ותבונה ואימא] נעשים זוג של פרצוף אחד ומזדווגים לתת המוחין העליונים לזעיר ונוקבא, כדי שיוכלו לרשת מדרגת אבא ואימא להוליד נשמות [חדשות] עליונות טהורות⁶⁷ אבל לא כל הכללים החשובים שבקבלת האר"י נאמרו דווקא בשם האר"י.

ט. יישוב אמירות סותרות מהאר"י, על ידי כלל ששמע מהאר"י - כגון לגבי עליות העולמות בקבלת שבת [כשפנמיות העולמות חוזרות למצבם איך שהיו קודם חטא אדם הראשון]: מכיון שאומר האר"י שרק נוקבא דזעיר אנפין עולה ולא זעיר, שואל רח"ו איך יתכן ששתי ישויות תהיינה באותו מקום - ומבאר לפי כלל אחר ששמע ממורו לגבי ההבדלים בין שלושת הספירות התחתונות לבין האמצעיות; שהאמצעיות הנה יותר רחבות ויכולות לאכסן את שני הפרצופין יחד - והוא נותן תירוץ נוסף מהאר"י שמבדיל בין עליית זעיר לבין התגלות המוחין המקיפין שלו.⁶⁸ - דוגמה אחרת היא שקלא וטריא לגבי סתירות בענין עליית הפרצופין בחגים המתיישב על ידי כלל חשוב ששמע מהאר"י שגורס הבדל בין מעמדי הפרצופין מצד עצמם לעומת עלייתם מצד העליתנו אותם בכוונות.⁶⁹ בכל אלו קשה לומר אם אותם החידושים נתהוו באמצעות קושיות התלמידים או שהיו בהבנתו של האר"י לכתחילה, כפי שהעירה ר. מרוז בהקשר אחר⁷⁰

י. חידוש שאומר רח"ו בשם עצמו ואומר בפירוש שלא קבלו ממורו - הייחס בין מדרגת המוחין דזעיר בתפילת העמידה בחול למדרגתו בליל שבת, או כגון הבדלים בין כניסת

⁶⁷ שער הכוונות שער קריאת שמע פרק ו דף כד ע"א; ספר עץ חיים שער יר פרק ח דף עג ע"ב ד, שער טז פרק ג דף פ ע"א, שער יז פרק ב דף פד ע"ב ג, וכ"מ.

⁶⁸ פ"ח שער השבת פרק ט ע"ב תה ע"א א - ב, ושם, הקדמה לשער השבת פרק ג, ע"ב שער - שער.

⁶⁹ שער הכוונות דף עז ע"ב ד, ענין השינויים שבין יום טוב לשבת

⁷⁰ Ronit Meroz, "Faithful Transmission vs. Innovation : Luria and his Disciples", pp. 265, ff.

המוחין בברכת כהנים לבין כניסת מוחין באמירת י"ג מידות הרחמים - המסתברות לפי המודליות של העליות וכניסת המוחין שנאמרו בהקשר תיאורטי כללי לגבי סדרי כניסת המוחין, על אף שבסוגיות הנ"ל הוא אומר שלא קיבל הוראו מפורשת לגבי יישומו.⁷¹ במקומות כאלו [בסימנים ט' וי'] אנו עדים ליצירתיותו של רח"ו בשלבי הקדומים שהתפתחה עוד יותר אחר כך, במיוחד בבכתבי המהדורת הגנוזות בירושלים ובחברון, בהן הוא מתפלפל בצורה יותר חפשית בלי האפולוגטיות שאנו מוצאים במהדורא קמא.

יא. עדות של רח"ו עצמו ששכח מה ששמע, או הטלת ספק לגבי טיב הבנתו של פרטים חשובים מסויימים - כגון אם ירדת נוקבא דזעיר אנפין בלילה הוא של תשעה ספירותיה או רק של הספירה העשירית.⁷² ויש שאלה דומה לגבי עלייתה בתפילת העמידה של שחרית; או ספק אם העליה לזעיר אנפין בארבעת מדריגות הייחוד בתפילת העמידה היא לתוך אותן המדריגות או שמא הן עולות תחת מדריגת ייחודן ואנו מעלים ומייחדים אותם - והוא משאיר את השאלה ב'צריך עיון גדול' ואומר שהדבר תלוי בשאלה הקודמת - אם הנוקבא חוזרת מהיותה רק נקודה אחת או שמא רובה נשארה למעלה.⁷³ ונראו לי שגם כאן ניתן לישם הכלל שהזכרנו לעיל [בסוף סימן ט'] לגבי שתי בחינות העלייה בחגים.

יב. אמירה מפורשת מרח"ו, שלא קבל מישור של כוונות מסויימות כגון של קריאת שמע בשבת,⁷⁴ או כשרח"ו מעיד שלא קבל פראקטיקות מאת רבו לגבי איך על ידי הכוונות, אנו מעלים מיין נוקבין בקריאת שמע עד אין-סוף על ידי זיווגי הפרצופים⁷⁵ - וזה המקום שהתגדר בו הרש"ש וביסס את שיטתו החדשה - או אופן הסדרותו של שבע תחתוני עתיק

⁷¹ לגבי שני הענינים הנ"ל ראו שער הכוונות דף מ עמ' ב ענין חזרת העמידה דרוש ה.

⁷² שם, ענין כוונות העמידה דרוש ב דף כח עמ' ד.

⁷³ שם, שם, דף ל עמ' ב.

⁷⁴ שם, דרוש ג' בענין תוספת שבת דף סח עמ' ד. הענין הזה חשוב למדי מכיון שכוונות קריאת שמע היא ההכנה לזיווגים שבתפילות העמידה, ובשבת הם 'זיווגים שלימים' שמביאים נשמות חרשות לעולם. ראו שער המצוות פרשת בחר דף כו עמ' א ולגבי עליות העולמות בתפילות בשבת שאמורה להיות במקביל לכוונות קריאת שמע ראו שער מאמרי רשב"י לפרשת קדושים דף לה עמ' ד' ואילך. שאלת כוונות 'הזיווג השלם' העסיק את האר"י מראשית דרכו ועד סופו. ראו בפרושו לספרא דצניעותא [שם] במיוחד דף כט עמ' א-ב וראו הדרוש שבהערה הבאה [ובהקבלות בהגהות וביאורים] שם שנאמר כנראו לקראת סוף דרכו. וראו ולקמן הערות 78 79 971

⁷⁵ שער הפסוקים פרשת וירא דף י עמ' א.

בתוך י"ג מידות הרחמים של אריך אנפין;⁷⁶ או כוונה מסויימת כגון זאת שתתקן נשמה המגולגלת באוכל;⁷⁷ או משמעותו של ייחודי הפרצופין בכתר של עולם הבריאה.⁷⁸ לגבי כולם אומר רח"ו שהיו כוונות מהאר"י, שלא קבלן, והן מהוות שאלות יסודיות למדי, הקשורות לגבולי הפרקטיקה הלוריאנית ואפשרות הרחבותיה; ואני חושב שהם מצביעים על הבדלים בערך עצמו של האר"י לעומת הערכתו את תלמידיו והדבר צריך עיון.

אביא דוגמא נוספת ביחס למה שדברנו קודם, במובן זה שהדוגמא תעסוק בגבולי התיאורגיה, שיש לגביה שקלא וטריא מעניינת בין האר"י ורח"ו בשאלה: עד היכן מגיעות הכוונות בסולם המדרגות. ארחיב על זה את הדיבור בהקשר להצגת שאלה אחרת של גבוליות שרח"ו שואל את עצמו לגבי ייחס הפוטנציאל הרוחני של הצדיק לעומת המצב האלוהי הנוכחי המתגלה בפרצוף זעיר אנפין; וזה, אחרי הערת ביניים כללית לגבי החומר שהצגתי עד כאן והיא:

יתכן שמקור השמועות הישירות האלו מהאר"י הוא מקונטרס הקיצור של רח"ו; ואולי על ידי איסוף כל ארבע מאות הציטטות הישירות תהיה לנו חלק לא מבוטל ממנו. ברם נראה

⁷⁶ מבוא שערים שער ג חלק ב פרק יא דף כז עמ' א.

⁷⁷ שער המצוות פרשת עקב דף מד עמ' א.

⁷⁸ קהילת יעקב עמ' קח עמ' ב. וראו עץ חיים שער ט פרק ג' מהדורא תניינא שגורסת שהכלים והניצוצות השייכות לכל חלקי התפארת של פרצוף זעיר אנפין נפלו לכתר עולם הבריאה בזמן שבירת הכלים, ושם, בתקופת התיקון, יורדת פרצוף נוקבא דזעיר אנפין לצורך השלמת התיקון בלילה. לגבי היחס הישיר של כתר הבריאה לפרצוף הכתר שבעולם האצילות ראו שם, שער מב פרק ב'. חשוב לציין שבעולם הבריאה מצד עצמה, נמצאות עשר ספירות רק מצד הבינה שלה, אבל החכמה והכתר אינן מתגלות בהן עשרת הספירות המבטאות אותן. ראו על זה שם, שער מ פרק טו, שער מב פרק יד, שער מז פרק ד ושער מז פרק ג מהדורא תניינא. עשרת הספירות שבחכמה וכתר של עולם הבריאה מתגלות רק כשיש זווה שלם וראו על זה שם, שער טו פרק ב, וראו בכוונות לקבלת שבת [כי בשבת ישנה האפשרות לזווה שלם ואכמ"ל] שער הכוונות דרוש א מדרושי סדר שבת, עניין קבלת שבת, ושם בכוונות למזמור תהילים כט, הבו לה' לגבי התגלות צלמי החכמה והכתר בהיכלי בריאה יצירה ועשייה [וראו לעיל הערה 42. משער מאמרי רשב"י] בהקשר הזה אולי צריכים לצרף מה שכתוב בעץ חיים שער לד פרק א מהדורא בתרא, ושער לט פרק יא כלל כ הגורסת כי רוב הזווגים העליונים המתרכשים בזמן הגלות הם על ידי כך שהצדיק מזדווג עם השכינה [והזווה הוא מתרכש בגן עדן וראו בשני מראי המקומות שהזכרתי לעיל ובמיוחד בשער לט שם, המפנה לזוהר חלק ב דף קסו עמ' ב ועיין בשער הגלגולים הקדמה לו ולקמן במראי המקומות שבהערה 98] וראו בספר עולת תמיד עמ' קטז - קיז לגבי הזווה בליל שבת להוציא נשמות חדשות לעולם הזה היורדות מגן עדן; ויתכן שהנשמה ההיא הגיע לשם על ידי זווה הצדיק בימות החול ואכמ"ל. וראו לקמן בחלק השלישי במאמר הנוכחי לגבי המשמעות העמוקה של הזווה באמצעות כוונות קריאת שמע. מה שהבאתי כאן בקיצור, היא הדגמה לרובד יותר עמוק בתורת הכוונות של האר"י עצמו, המתגלות-במחצה כששמים לב לדברי רח"ו שבקטגוריה הזאת - האמירה מפורשת מרח"ו, שלא קבל מישור של כוונות מסויימות - שעל פי רוב, לפי דעתי, כרוכות בעניין הזווה השלם [והשתמשתי בחומר הנ"ל בגוף המחקר; ראו DS 13 ו 14, ואכמ"ל].

לי בוודאות שקונטרס הקיצור הזה היה הרבה יותר גדול מאותן ארבע מאות הציטטות; ושנוסחת ספר הדרושים היא ההרחבה הראשונה של אותו הקונטרס. גם ברור, על פי השוואה פילולוגית, שספר שער ההקדמות מכיל ממש אותם המילים והמשפטים של ספר הדרושים; ההבדל ביניהם הוא בזה שבשער ההקדמות הוא מרחיב את הביאור ומוסיף הקשרים עד כדי הרחבת דרוש ממוצע בספר הדרושים כגדול פי שנים בשער ההקדמות. וגם בשער ההקדמות, אנו מוצאים דרושים שידועים לנו רק מספר אדם ישר⁷⁹ שהוא ממהדורת גניזת ירושלים [שכנראה משמע שר"ח שמר אותם על אף שגנו-את שאר החיבור - או, ששחזר אותם מזכרונו]; ויש בשער ההקדמות הכרעות בסוגיות בהן נשאר רח"ו בצריך עיון בחיבוריו האחרים - ואצטט חלק מהן במשך הדיון הבא. על סמך יסודות אלו אני מציע שר"ח חיבר את שער ההקדמות כמהדורא הסופית, בהיותו בדמשק⁸⁰.

3. עכשיו אציג דיון עיוני תמציתי בראשי פרקים לגבי פוטנציאל הצדיק בעסקו בכוונות האר"י. בספר קהילת יעקב⁸¹ שואל רח"ו את השאלה:

"כי נפש האדם כולל בחינות רבות. יש בה יחידה מצד הכתר וחיה מצד האבא ונשמה

⁷⁹ במיוחד הדרושים העוסקים בהרחבה על הצמצום שאינם בספר הדרושים ולא באף חיבור אחר חוץ מבאדם ישר ובשער ההקדמות [בשניהם, בתחילת החיבור]. וראו ההערה הבאה. גם ראוי לציין שבספר הדרושים מופיעים חמשה דרושים ["מציאת הקליפות", בעמוד קמא; "סוד קין והבל ושעטניז", ע' קנא; "סוד הזוג", ע' קע; "סוד שילוח הקן", ע' קעט; ו"סוד המ"ב זווגים", ע' קצה]. שבכתב-יד כגון זה מאת ר', יעקב צמח, כת"י אוניברסיטת קולומביה 893 X 6862 M [מאמצע המאה ה"ז], מופיעים עם כותרת "מהאר"י ז"ל" [ראו בכת"י הנ"ל המקבילות לחמשת הדרושים, - אני אתן את מספר הדף כפי שמופיע שם בכת"י ואח"כ, כפי מספר הדף לפי הספור שלי: קס' ע' ד (727); קפח' ע' ד (756); קסא' ע' ד (728); סח' ע' ב (78); רה' ע' א (89) - ואלו, חוץ מכארבע עשרה דרושים אחרים עם הכותרת הנ"ל המופיעות במקומות אחרים, בחיבורים כגון שער מאמר רשב"י או שער רוח הקודש ואכמ"ל] וכמה מהדרושים האלו כגון זה של "שילוח הקן" מופיעים אחר כך בצורות משונות ויותר ארוכות בחיבורים אחרים כגון שער המצוות [פרשת כי תצא דף נד ע"ב - נח ע"ב] שמכונה "מהדורא קמא" קהילת יעקב במהדורא הגנוזה, שאח"כ נכנס בעץ חיים [שער ט"ו] בצורה יותר רחבה, על ידי ר' מאיר פאפריש. וראו בדיסרטציה לעיל פרק 41 DS 13 ששם דנתי על הדרוש הנ"ל יותר בהרחבה; במיוחד לגבי השינויים [הפסימיים] שהכניס רח"ו לגבי שאלת האפשרות של זיווג שלם בזמנינו [ואכמ"ל]. מכת"י הנ"ל [וראו עליו ר. מרוז, דיסרטציה ע' 79] משמע שצורת הדרושים שבספר הדרושים היא הכי קרובה לדרושים עצמם בצורתן המקוריות, ולכן ייתכן שהדרושים שעליהם הכותרת "מהאר"י ז"ל" הם שנרשמו ע"י התלמידים בשעת מעשה.

⁸⁰ אני חושב שאין לומר שר' שמואל ויטאל הוסיף את הדרושים מאדם ישר אחר שקבלם מר' יעקב צמח מכיון שאריכות הביאור שבשער ההקדמות לאומת אדם ישר הוא כמו היחס של שער ההקדמות לספר הדרושים לכן ייתכן שהביא אותו לדמשק את דרושי הצמצום והרחיב את הביאור שם או ששחזר אותם מזכרונו.

⁸¹ קהילת יעקב שער מ"ן נוקבין דרוש ג' דף ט עמודא ב ועיין שם במיוחד, דרוש ר' עמ' יא עמודא ב. ולגבי ייחס הענין כאן דווקא לנשמות הצדיקים ראו שם 'כללי מ"ן ומ"ד' ע' יז כלל ד, וע' כב-כג כללים טז-כ.

מצד אימא ורוח מצד זעיר אנפין ונפש מצד נוקביה וכל זה מן האצילות וכנגדו בבריאה יצירה ועשיה והדברים תמוהים כי איך יתכן זה והלא האדם הוא תחתון והוא נברא ואיך אפשר שיקח בחינות עליונות שלא השיגו עליהם זעיר ונוקביה כי איך יקח יחידה חיה ונשמה מן כתר חכמה ובינה אשר הם יותר גבוהים מזעיר ונוקביה ...

באופן כללי אפשר למצוא פתרון על פי דברי האר"י עצמו בסוגית הייחס בין הצדיק לזעיר אנפין. בפירוש ספרא דצניעותא אנו קוראים:

"הענין הוא כי ז"א [זעיר אנפין] בו דינין ורחמים וכאשר יחטאו בעולם התחתון יעלה קולם לאזנו ויתמלא דינין והופך פניו מעתיק יומין וכאשר יגיע הקול באזנו כי שבו בתשובה יתקן עצמו ז"א לקבל א"א [אריך אנפין] והרחמים גוברים נמצא כי התיקון והקלקול תלוי בז"א כי כאשר יתקן עצמו ז"א וזה ע"י קול וצעקת התחתונים כי שבו מדרכם הרעה יאיר אליו א"א ויסתכל בו בעין טובה ויתבטלו הדינין וההפך ח"ו בהפך ונמצא שהתפללות והצעקות עדין יבאו והוא מתקן על ידם לקבל שפע מא"א. אבל א"א לא משתני ולא אשתני כלל ונמצא שאזן א"א לצורך ז"א היא לשמוע לקולו ולהאיר אליו. וזהו סוד שהקב"ה מתפלל וזה נעלם מאוד עמוק עמוק מי ימצאנו⁸²

בהמשך דבריו שם אומר האר"י שבן-אדם⁸³ אינו יכול להגיע למעלה מזעיר אנפין – אבל כנראה באמצעות זעיר הוא יכול [לפי שעה] להגיע למעלה ממנו.⁸⁴ לכן הוא מתאר את מטרת התפילה כדלהלן:

⁸² ספר הדרושים ע' רנא עמ' א. ולגבי ייחס הצטוט הזה לעבודת הצדיקים ראו שם בסמוך לקראת סוף עמודא א וגם דף רנג לקראת סוף עמודא ב. וראו לקמן הערה 84.

⁸³ שם, שם. וזוהו אין הבדל בין סוגי במדריגות הנשמות, ומדובר אפילו בצדיקים ששרשם מאותה מדרגה של זעיר אנפין עצמו, הנקראים 'אחים קטנים' של הזעיר מכיון ששניהם יצאו מזיווג אבא ואימא גם הם נוהגים לפי הכלל הנ"ל ראו מראי המקומות בהערה 79, ומקבילות בעץ חיים שער לט פרק יא כללים יב, טז, ויט. וראו שער המצוות פרשת בהר דף כו עמ' ב משם משמע שגם הפרצוף האלוהי זעיר אנפין יורד לעולמות בריאה יצירה ועשיה לברר בירורים במשך השבוע [ולכאורה ירדת נוקבא דזעיר יורדת להתברר ואכמ"ל] כך שיש שותפות [שלכאורה מתבטע בדביקות] בין זעיר ונשמת הצדיק אבל ראו שער מאמרי רז"ל לבבא קמא דף ה עמ' א ופ"ק חיים שער לר ריש פרק א וצ"ע.

⁸⁴ ראו ספר הדרושים ע' רנג עמ' ב שם הוא אומר: "והנה הצדיקים הם בז"א והם זוכים להשיג אותו האורח [שב'פלגותא דשערות' דאריך אנפין] בלי אמצעי ונמצא שיש להם יתרון על ז"א כי [ז"א] אינו מקבל שפע אלא דרך שערות אלו [דא"א] והם נהנין מהאור העליון בלי אמצעי ... כי גדולה תפלה שעולה עד מקום גבוה בלי אמצעי ובלי הפסק שום דבר ... וזה ע"י ז"א ... כי ז"א משמש כמעבר גרידא ואינו מפסיק. ולגבי העניין הזה, ראו בשער מאמרי רשב"י דף מה עמ' ד.

"הכוונה היא כי האדם בתפלתו צריך שיעלה במחשבתו עד מקום השקאת עמיקא דבירא שהוא נגיד נפיק לז"א וזה ע"י השביל העליון הנכנס בעומק הבינה והוא נקודת ציון העליון שבבינה⁸⁵

סוג דומה של כוונה [מבחינת המדרגה אליה ניתן להגיע באמצעותה] נמצא בכוונות ארבעת ההמשכות שבזיווגי קריאת שמע, והמה כדלהלן: קריאת שמע של שחרית - עולם הבריאה - מחיצוניות עתיק; קריאת שמע של שחרית - קרבנות - מפנימיות אריך אנפין; קריאת שמע של ערבית - מחיצוניות אריך אנפין; קריאת שמע שעל המיטה - מחיצוניות אבא ואימא;⁸⁶ נמצא, שלפי הסדר חיצון-פנימי-חיצון-פנימי היה צריך להיות בקריאת שמע שעל המיטה, זיווג פנימי של אבא ואימא - וזה יסוד קושיא של רח"ו, כשהוא שואל את מורו:

"הנה בכל פרצוף ופרצוף יש פנימיות וחיצוניות ולפעמים נמשכת טיפה מן החיצוניות ולפעמים מן הפנימיות. והוא כי לעולם כאשר זעיר אנפין ממשיך אותה טיפה מן אבא אינו יונק אלא מן חיצוניות בלבד כי הפנימיות דאבא הוא נחשב כאילו יונק מן עתיק הגנוז ומתלבש בתוך אריך אנפין והטעם הוא כי כשנתקן עתיק היו אבא ואימא אחור באחור ונמצא כי זיווג אבא ואימא אחור באחור הוא נמשך מתיקון עתיק יומין אלו הם דברי מורי ז"ל ואיני זוכר הבנתם ופירושם אמנם הכלל הוא כי אין המשכה לעולם אל זעיר אנפין אלא מחיצוניותו אבל באריך אנפין ובעתיק יש בהם המשכה מחיצוניותם ופנימיותם⁸⁷

הביטוי: עתיק הגנוז ומתלבש בתוך אריך אנפין מקביל לאותם הביטויים הנמצאים בייחודים מסוימים כגון 'ייחוד הדיקנא' שמסר האר"י לרח"ו באלול שנת של"א,⁸⁸ שם מדובר על

⁸⁵ ספר הדרושים רסא עמ' ב, וראו שם רס עמ' א-ב וראו וזה חלק ב דף סג עמ' א-ב, ואני מק. מוסיף על פי מה שנאמר שם, שפנימיות נקודת ציון דאימא הוא גילוי חסד עילאה' שהוא במדריגת התגלות פנימיות הכתר על ידי זיווג אבא ואימא. וראו שם עמ' רמב-רמג, ורנז, ועוד.

⁸⁶ שער הכוונות דרושי ק"ש פרק שלישי.

⁸⁷ שם דף יט עמ' ד.

⁸⁸ זה היה אחרי ששה חרשים אחרי שהתחיל רח"ו ללמוד עם האר"י. ראו שער הייחודים דף ה עמ' ד, ושער רוח הקודש דף מח עמ' א - נג עמ' א.

התלבשות החדש העליון [חסד עילאה]⁸⁹ שבו העצמות, בתוך אריך אנפין והמקיפין שלו. מאידך, כשאומר 'כשנתקן עתיק היו אבא ואימא אחור באחור' הוא מדבר בשפת התיקונים עליהם דיבר האר"י בהקשר של הזיווג החדש של אדם קדמון אחרי שבירת הכלים, המתבטא בספיקות הסיסטמאטיות בעתיק יומין – תורה שהאר"י לימד את רח"ו הרבה זמן אחר כך.⁹⁰ האפשרות לזיווג כזה תלויה באפשרות העלאת מיין נוקבין על ידי הצדיק לאותו מדריגה שיוכל לעורר העלאת מיין נוקבין מאת פרצופי אבא ואימא למדריגה שתהיה מעבר למדריגה שהיה להם בעת בריאתם.

הדבר הזה קשור לבירורים שצדיקים יכולים לעשות בעולם הזה. רח"ו כתב בשער ההקדמות, בקטע שאינו מופיע בשום חיבור אחר, ביחס לענין 'חיצוניות עתיק' שירד לעולם הבריאה אחרי שבירת הכלים כדי ללקט את הנצוצות על מנת לבנות את פרצופי עולם האצילות:

"והיה אפשר לומר כי אחרי שנתקן עולם האצילות לא הוצרכו עוד תרין פירקין דנצח והוד דעתיק לעמוד בסוד דרין בבריאה להניק לשבעת המלכים כי כבר נתקנו ועלו למעלה ונתלבשו במלכות שבו ובמלכות דאריך העומד באצילות אלא שאני רואה כי גם במקום אחר כתבתי כי גם שם [בעולם הבריאה] היתה מניקה לשבעה מלכים ... ונמצא כי גם אחרי שנתקנו עולמות אצילות בריאה יצירה ועשיה עדיין נשתיירו סיגי שבעה מלכים למטה בבריאה יצירה ועשיה להתברר עד ביאת משיח בעזרת השם ולכן גם שני פירקין נצח והוד דעתיק עומדים תמיד שם בראש הבריאה להאיר בהם לכשיתבררו עד התכלית"⁹¹

⁸⁹ ראו ושער רוח הקודש דף נ עמ' א ואילך והשווה שער הכוונות דרוש ו בענין ויעבור דף מה עמ' א וראו ספר הדרושים ע' רלז עמ' ב, רלט עמ' ב, רמא עמ' ב, ורמג עמ' א רמד עמ' א-ב, רנא עמ' א-ב, רנט עמ' א ועוד. וראו שער הפסוקים פרשת תזריע דף לב עמ' ד שאומר ש"המלך הדר" שהוא המלך השמיני המתקן את המלכים שמתו' הוא 'חסד עילאה' והשווה את בספר תורת נתן מאת ר' נתן שפירא פרשת תזריע מאת האר"י דף כו עמ' ד, והשווה את זה לספר הלכות פרשת וישלח דף כא עמ' ג, כאן דוגמא של מונח שהיתה רובחת בתקופת כתיבתו במצרים שקבל 'תרגומים' מסויימים אחרי שהתחיל ללמד בצפת ואכמ"ל. וראו שתי ההערות הבאות.

⁹⁰ ראו ספר הדרושים דף יד עמ' א - ב. וראו עץ חיים שער יב שער עתיק פרק א דף נו עמ' א. אבל ראו דרוש קדום לגבי הנ"ל בספר מבוא שערים דף כ עמ' ג. וראו ספר החזיונות עמ' קע, המתחיל לייחוד החושים והפה של עתיקא, שייחד רח"ו בראש חודש אלול שנת של"א - ששה חדשים אחרי שרח"ו התחיל ללמוד מהאר"י - ולגבי ענין האוון בכתביו של האר"י מתקופתו במצרים, ראו פרושו לספרא דצניעותא ספר הדרושים ע' רמה עמ' ב ורג עמ' ב - רנא עמ' א. ואולי המקורות האלו מרמזים מראש את תורת האר"י לגבי אוון-חוטים פה שבאדם קדמון - שעוד לא נזדמן לו ללמד לתלמידיו ואכמ"ל.

⁹¹ שער ההקדמות דף יא עמ' ד. אבל ראו בספר קהלת יעקב מכתבי מהדורת גניזת ירושלים, שם עמ' עח

וכן כתב האר"י בעצמו [כנראה בצפת], לגבי הנ"ל:

"ופרק אחד יצא חוץ לאצילות לחיות העולמות וכן צד שמאל ואלו השני פירקין תחתונים של עתיק יצאו חוץ מן האצילות כנזכר. ואם תאמר היה ראוי לקרוא העולמות גם כן אצילות כיון שנתפשט שם העתיק אלא כי אינו נקרא אצילות אלא מקום שמגיע אריך אנפין ולא יותר ויש בזה סוד נעלם"⁹²

בעקבות כל הנ"ל, נאני חושב שוכל להתקרב ל"סוד הנעלם", בעזרת קטע שרח"ו מצטט מקונטרס הקיצור:

"עתה תבין בזה ענין מה שנאמר בספר הזוהר במקומות הרבה כי אדם הראשון וחוה נולדו על ידי זיווג אחור באחור וכן בכל המקומות שתמצא כתוב בספרינו ענין זיווג אחור באחור אל תחשוב שהדבר כפשוטו כי נמנע הוא שום זיווג בהיותם אחור באחור אלא מוכרח הוא שכל הזיווגים יהיו פנים בפנים"⁹³

והוא מבאר כאן בהמשך, שהכוונה היא שזיווג אחור באחור מתרחש כשהפרצופים התחתונים שהם אחור באחור מפני תוקף הדינים, עולים לפרצוף שלמעלה מהם ששם אין דינים, ושם מזדווגים פנים בפנים. לכן הוי אומר לגבי עולם האצילות לפרצופיו, על אף שיש להם 'קיום והעמדה'⁹⁴ מצד עצמם, ואינם צריכים למעשי עולמות בריאה יצירה ועשיה לקיומם העצמי – מכיון שאין זמן שחסר לפרצוף זעיר אנפין מוחין דיניקה דקטנות מצד פרצוף אימא – כפי שאומר רח"ו כמה פעמים,⁹⁵ והמוחין האלו מהוות את הפוטנציאל התמידי להתגדל לתחלית

עמ' ב – עו עמ' א שם [והוא המקום היחיד שמצאתי] כנראה, משמש מלכות דאצילות את התפקיד של דרי בהמה של נצח והוד החיצונים של עתיק. אבל ראוי שער הכוונות דרוש ה קריאת שמע דף כג עמ' ג היחס שבין אימא עילאה ומלכות לגבי רוחא דשביק בעלה בביאה ראשונה ואכמ"ל וראו קטע שכתבו הארי עצמו בשער מאמרי רשב"י דף טז עמ' ג [שעליה כנראה מבוסס הקטע בקהלת יעקב] שמדבר על דרי בהמה הנ"ל בלא ייחוס מפרדש למלכות דאצילות, כך שיכולים ליישב, שדרי נצח והוד החיצונים של עתיק מועברים דרך מלכות דאצילות. וראו עץ חיים שער כט פרק ו שמשמע כך משם ואכמ"ל.

⁹² ספר הדרושים, הקדמה לפירוש אידרא זוטא מכתבי האר"י עצמו עיין שם עמ' ריד עמודה ב. הקטע אינו מופיע במקום אחר בקורפוס הלוריאנית.

⁹³ שער מאמרי רשב"י דף לג עמ' ד – לד עמ' א וראו במיוחד, שער ההקדמות דף מג עמ' ג

⁹⁴ ראו שער מאמרי רשב"י דף ז עמ' ד, יד עמ' ג וכט עמ' א-ב; ובספר הדרושים ע' רסב-ג, והשוה לשערי קדושה מאת רח"ו דף כא עמ' ב-כ עמ' א לקראת סוף שער ג' פרק ב, ולעיל הערה 39.

⁹⁵ עץ חיים שער כו פרק ד חלק ב דף טז עמ' ג, שער לט פרק יא כלל י דף עו עמ' א, שער מ פרק א דף עט

הגדלות, אבל הפעלתו מותנית ברצון האלוהי, על פי זכויות מעשי האדם, לכן מצד אחד כל זמן שישנם נצוצות בעולמות התחתונים שלא נתבררו, אין שלימות גמורה בפרצופי עולם האצילות; ומצד שני, כשצדיקים נתקלים בניצוצות בזמנים מסויימים, יש להם האפשרות לגרום שאבא ואימא יעלו לתוך אריך אנפין ויחזרו שם פנים בפנים⁹⁶ ובדרך זה ימשיכו כח חדש מהעצמות לתוך סדר ההשתלשלות להביא שפע חדש שעדיין לא הגיע לעולם. לכן, על אף שכל הנ"ל בא באמצעות זעיר אנפין, הוא מובצע רק על ידי הצדיק שנתקל בניצוץ מסוים בזמן מתאים, וממשיך ממדריגה שלמעלה מתיקון זעיר אנפין, איך שהוא מצד עצמו; וכידוע מכוונות מנחה של שבת ושל חג שבועות, יש ביכולת הזעיר אנפין להגיע לפי-שעה למדריגת אריך אנפין.⁹⁷ והאר"י מוסיף, שכשיתבררו כל הניצוצות אז תהיה זאת המדריגה באופן קבוע,⁹⁸ ונוכל להמשיך [לפי הזכות] אז ישירות מפנימיות עתיק,⁹⁹ כמו שאנו קוראים בשם האר"י לגבי כוונות קריאת שמע של שחרית:

אמנם במילת 'אחד' נכנסין ששה קצוות דגדלות כי כל הקטנות נשלם לכן גם אלו המוחין הנמשכין עתה אל הזעיר אנפין ונוקבא הם מזיווג אבא ואימא אשר משכו המוחין ההם מן החיצוניות דעתיק כי מן פנימיות דעתיק אי אפשר להמשיך עד זמן משיח במהרה בימינו¹⁰⁰

אני חושב שהציטטות שהבאתי מעידות כי קבלת האר"י הינה דוגמא לתיאורגיה פתוחה בנוסח "Process Theology", שמקורו בחז"ל ובקבלה¹⁰¹; וכפי שהתבטא ניקוס קונצקיס, "We are the saviors of God".

עמ' ג; שער הכוונות שער קריאת שמע פרק ו דף כב עמ' ד, כג עמ' ד - כד עמ' א; פ"ח שער העמידה פרק ה דף ריח עמ' ב; שער מאמרי רשב"י דף ז עמ' א, שם עמ' ד, כט עמ' א - ב.

⁹⁶ ראו מה שנכתב בין הערות 84-87 וגם, צריכים להעיר כאן על ענין אי-מצאויות ה'זיווג השלם הפנימי' של אבא ואימא בזמן הגלות. ראו עץ חיים שער טו פרק א ואכמ"ל וראו לעיל הערות 74, 78, 79 וראו בדיסרטציה שלי בכמה מקומות בפרק 4, DS 11 ואילך, באריכות.

⁹⁷ שער הכוונות מנחת שבת דף עה עמ' ב - ג, ענין פסח דרוש ב דף פ עמ' ד, ענין שבועות דרוש א דף פח עמ' ד - פט עמ' ג; וראו מבוא שערים שער ה חלק א, פרק ב דף לו עמ' ב.

⁹⁸ כי קודם חטא אדם הראשון היה הזיווג התחתון תמידי כמו הזיווג העליון ראו בשער מאמרי רשב"י דף ג עמ' ג [וראו שם דף מה עמ' ד] ודף ט עמ' ד - י עמ' א

⁹⁹ ראו עץ חיים שער כו פרק ד ושער לט פרק ב. וראו שער מאמרי רז"ל לבבא קמא דף ה עמ' א - ב.

¹⁰⁰ פרי עץ חיים שער קריאת שמע עולם הבריאה פרק טו דף קפב עמ' ב - קפג עמ"א.

¹⁰¹ ראו איכה רבתי פ"א על הפסוק [דברים לביח] צור ילדתך תשי; וראו על הפסוק [תהלים סח:לה] תנו עז לאלהים, וזה חלק ב דף לב עמ' ב.